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Poetry.

SONG OF THE AUTUMN LEAVES.

BY MRS. VIRGINIA QUARLES.

Speak softly, here is death,
The beautiful, blue summer is no more,
Her eyes forget their light, her lips to pour
Their bird-songs on each breath,
And from her forehead, as the wild winds pass,
Sadly the faded flowers fall, alas!

Over the queenly head,
Over the faded tresses sighs the gale,
A requiem, as she lieth still and pale—
And beautiful—and dead.
A requiem sigh our voices, sad and low,
The summer is no more, ah woe, ah woe!

Woe for the glowing skies!
Woe for the gushing streams that love her light;
Fettered and chilled thro' winter's dreary night—
Yet when the Spring's sweet eyes
Smile on them, they will wake again—but we
More faithful, die, O beautiful, with thee!

In regal revelries
Have we been with thee, in thy triumph hours,
Amid thy vassals,—golden skies and flowers,
And thrilling harmonies.
And oft, with love-waked eyelids hast thou wept
Above us, as within thine arms we slept.

Thy kisses have been pressed
On us, and ever were our murmurings
Of wind, or shower, or wild bird's careless wings
Whispered upon thy breast.
Queen, Mother, Lover, O how can we see
Thee perish, and live on—we die with thee!

Silent we pass away.
For us no requiem shall gloom the air;
Haply some poet-heart may breathe the prayer—
"Requiescat in pace."
Others forsake, we fade exultingly,
With thee, O beautiful, we die—we die!

Foreign Summary.

ENGLAND.

THE LATE BISHOP VILLIERS had been but recently elevated to the See of Durham, and his death occurred, according to the *News of the Churches*, at an early age for a bishop, and leaves a great vacancy in the ranks of the evangelical clergy, of which he was one of the most esteemed and devoted members. He was an object of the persevering attacks both of the High Church and the rationalist parties in the Church of England. From a sermon on his life and character, the correspondent of the *Presbyterian Banner* makes the following extract:

"The Rev. Emilius Bailey, rector of St George's, Bloomsbury, in a sermon occasioned by his decease, made the following statement:

'When the late Bishop entered the ministry, he did not regard himself—looking back to that period—as in the faith. At Kenilworth he was called upon to preach a special sermon. A brother clergyman heard him, and in the afternoon, with great plainness and affection, pointed out to him the deficiencies of the sermon. Mr. Villiers listened with openness and candor, and the result was, that his mind was enlightened to see wherein he had been in error, and to regard Christ in a way he had not done before. One of his first actions after this change was to stand up among his own people and declare that hitherto he had been teaching error, but henceforth he was determined to know nothing among them, save Jesus Christ and him crucified.'"

The prospects of the English "Essayists" are far from bright. Within the Church of England their cause has long ago been hopeless, and more recently, one of their most decided opponents, Dr. Thompson, has been appointed to the vacant bishopric of Durham. A fund is now collecting for enabling one of the Essayists, Dr. Williams, to carry on the suit brought against him by the Bishop of Salisbury; but even an influential Unitarian organ warns the members of that denomination not to contribute to it, as Unitarians, it thinks, must regard themselves as the honest, and the Essayists as dishonest advocates of a liberal and rationalistic theology.—*Methodist.*

SCOTLAND.

The Cardross Case.—The Court of Sessions having decided that it has jurisdiction in the case of M'Millan, it was expected that an appeal would at once be carried by the Free Church to the House of Lords. It has been decided, however, by advice of counsels to defer the appeal.

"The Committee are informed by their legal advisers that it will be competent for them to appeal against the whole decision, when the case has been finally disposed of by the Court of Session. They are further advised, both by their Scotch counsel and by English counsel of eminence, that the great question of the Church's independent jurisdiction in matters spiritual, which the recent decision of the Court of Session appears to subvert, could not be advantageously raised or argued in the House of Lords at the present stage of the case, in consequence of the obscurity in which its real meaning has been involved by the explanatory opinions of the Judges, delivered when pronouncing it. The Free Church will, therefore, when the Court of Session sits again in November, bring forward their next and subordinate preliminary plea, to the effect that Mr. M'Millan, by voluntarily submitting himself to the constitution of the Free Church, (which binds its office-bearers not to appeal to the civil courts against spiritual sentences,) has disqualified himself from maintaining this action."

Open air Religious Meetings have been continued in Scotland during the whole of August, and not a single county—hardly even a single town, with the exception of Glasgow, has been without such a gathering.

IRELAND.

Evidences of Improvement.—Notwithstanding attacks are still made upon Scripture readers, and great violence is in some cases used by Papists stirred up by their priests, the condition of the country, and even of the Papists themselves, is believed to be decidedly improved.

"In my judgment," Lord Carlisle is recently reported to have said, "and I say it with all the experience of my twelfth year of direct connexion with the government of Ireland, Ireland has never exhibited such an exemption from general crime, from political agitation, or from physical distress and privation, as that which she now enjoys."

FRANCE.

The two parties in the National Protestant Church are receding from each other. The *Esperance* gives as the motto of the Rationalist party, *Individual conscience, liberalism, and progress;* and as that of the orthodox, *Christian conscience, faith, national orthodoxy.*

GERMANY.

Dr. Wichern, and the brethren of the "Rauhes Haus," which latter are scattered all over the world, some being preachers to German bodies in this country, correspond with each other in cipher, the brethren receiving directions from Dr. Wichern as the head. The object of the institution is the training of young people to the service of practical charity in penitentiaries, prisons, city-missions, &c. Recently Dr W. has been charged with designing to found a monastic order in the Protestant church. But as the "order" is under no unconditionally binding vows, and remains a stranger to all ideas of the meritoriousness in their works, and as nothing of an objectionable character is found in the correspondence, the attack is groundless and the institution will undoubtedly maintain its hold upon the Christian people of Germany.

Dr. Frederick Julius Stahl, the able and distinguished partisan leader of the High Church confessionalist wing of the Lutherans of Germany, died suddenly August 10th. He was known as Law Professor of the University of Berlin, formerly a member of the upper ecclesiastical council, privy councillor, and member of the House of Peers, in the capacity of crown attorney. This is the talented leader of the conservative feudal party—those Tories of the Prussian State—the admired orator in all the great public assemblies of the State and the Church, the quondam President of the Kirchentage, and the constant President of the Berlin Pastoral Conference, which allows this post of honor to a lawyer instead of a theologian.

He was decidedly the greatest orator in Germany. With the motto, "Authority, and not majority," he struggled his whole life against popular privileges, and for the divine right of kings. No courtier of Charles II. had higher notions on this subject than he. His opinion of the Prussian Constitution was, that the crime of demanding on the part of the people, and of yielding on the part of the sovereign, was sufficient to call down the direct vengeance of the Most High on the whole kingdom. In Church matters his principles were quite the same. His opposition to the United Prussian Church, however, was limited by the fact that the King had consummated the union, and therefore, according to his principles, a thing in itself absolutely wrong, had become relatively right.—*News of the Churches.*

SCANDINAVIA

In the Scandinavian kingdoms, Norway, Sweden, and Denmark, many unmistakable signs of spiritual growth and progress are visible. In the latter part of July, the third biennial conference of the Scandinavian churches took place in Christiania, the most successful and gratifying, in point of numbers and harmony of action, of the three. Preliminary steps were taken for the formation of a Scandinavian Missionary Society in place of the organizations existing in the separate kingdoms. Rationalism has disappeared from the Norwegian pulpit.—Crowded congregations have taken the place of empty seats. There are no less than 400 missionary societies scattered through the country. Sabbath-observance, however, in Norway is but little known, and intemperance, in the use of beer and ale, is rife. In Copenhagen a sort of baptismal regeneration heresy has sprung up, and created considerable agitation in the Church.

SWITZERLAND.

Evangelical "Essays and Reviews." Dr. Ullman, the learned editor of the *Studien und Kritiken*, highly recommends in the last number of that quarterly, a volume published conjointly by some of the most distinguished theologians of Switzerland. The occasion for its publication was the spread of the new species of infidelity, above described, in the city of Basel, so celebrated as the seat of some of the greatest Christian societies of continental Europe. Some of the professors of the University, and of the clergymen of the city, united in giving popular and elaborate lectures on the principal doctrines of the Apostles' Creed, and the great applause with which their lectures were received induced them to publish them in book form under the title, Contributions to an Apology for the Christian Faith. (*Zur Verantwortung des Christlichen Glaubens*, Basel, 1861.) The first volume—the only one which has yet appeared—contains the following essays: "What is Faith?" by Professor Riggenbach, of Basel; "Nature or God," by Professor Gess; "Sin, its Essence and Consequences," by Rev Mr Stähelin; "The Old Testament and the Pagan World," by Professor Auberlen.—*Methodist.*

ITALY.

A three days' prayer to the Santissima Annunciata of Florence, for rain, has recently been observed by crowds in that city, showing that the masses of the people are still deluded, and in complete subjection to the old popish superstitions. Schools have, however, been established by the Waldenses, and by the Kaiserswerth deaconesses in Florence, which are in a flourishing condition, and will contribute largely to open the eyes of the rising generation to the emptiness of these delusions.

About 31,000 Bibles were sold in Italy last year, and 18,000 during the first six months of the present year.

MISSIONARY FIELDS

At a single station in South Africa, Umvoti—more than forty Zulus have professed and desired to become disciples of Christ, in regard to most of whom the missionaries think they have good ground to hope. The mission has better prospered than at any previous era of its history. A native preacher has been set to work, and it is expected he will be supported without foreign aid.

The missionaries on the Sandwich Islands are much encouraged in their work. In reporting the year's labours, they say:

Never, within the last twenty years, has there been so much evidence of the Spirit's presence in our churches, as during the year just closed. From nearly all our stations, the voice of rejoicing has come up for spiritual mercies. Most of the reports of pastors have been cheering. The churches have been revived, backsliders reclaimed, the fallen raised, the weak strengthened, the timid made brave for truth, and hardened sinners converted to God.

About 1500 converts have been gathered into the churches during the year, and there are still many candidates who may be received hereafter.

In supporting the preaching of the gospel; in erecting and repairing churches; in sending the word of life to the heathen; and in many other acts of Christian enterprise, our churches have done well. All the reported contributions amount to more than twenty thousand dollars, besides much that has been done in a more private and quiet way.

The treaties with China. In regard to these, Rev Mr Blodget, missionary of the American Board in Tientsin, seventy-five miles from Pekin, says:

While the French have an explicit agreement that the Roman Catholic religion shall be everywhere tolerated; that property formerly owned by Roman Catholics, but taken from them in times of persecution, shall be restored; and that French missionaries may buy land in all the provinces, erect churches, and hold public worship; there is an indefiniteness in the English and American treaties, which makes it a debatable question whether their missionaries have any *legal* right to reside in any other places than the open ports. If they have, it is a right derived from the French treaty, in virtue of the "favored nation" clause.

Rev. Mr. Tracy of the Madura mission in India, reports that a season of awakening, attended with pungent convictions of sin, great distress of mind, and great excitement was experienced in Pasumalie Seminary, embracing nearly every pupil. A number found peace, and joy in believing, and it is believed that "a truly divine work has been enjoyed in the hearts of many."

The Bulgarians. Rev. Mr. Byington, of Eski Agra, writes:

A residence of only a few months sufficed to convince me that a very different state of mind existed among the Bulgarians from what, by many, had been supposed, and now, after a residence of three years, during the last two of which I have enjoyed favorable opportunities for becoming acquainted with the character of the people, I am convinced that our work among them will be difficult to prosecute and slow to develop.

EXTRACTS FROM A SERMON DELIVERED ON THE NATIONAL FAST DAY.

IN THE WALNUT STREET CHURCH, WEST PHILADELPHIA.

BY BENJAMIN J. WALLACE.

[This Sermon was delivered extempore, and parts of it are written out by request of persons who heard it.]

Josh. 10: 14. "And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man; for the Lord fought for Israel."

Israel had crossed the Jordan dry shod, but were still encamped near it at Gilgal. A message sudden and urgent as language could make it came to Joshua from the Gibeonites, his allies. "Slack not thy hand from thy servants; come up to us quickly, and save us, and help us; for all the kings of the Amorites that dwell in the mountains are gathered together against us."

Joshua was a great general and a noble man. He did not allow a small force allied to Israel to be overpowered by superior numbers; nor did he permit the fact that the treaty with the Gibeonites was obtained by them with guile, to prevent him from faithfully executing it. If he swore to his own hurt, he changed not; he never repudiated.

It was a great occasion. The strength of the Amorites was confederate. The kings of two of the main cities of Canaan were there. They were determined to crush the strangers out of the land and they, therefore, attacked the only tribe that had formed an alliance with them. Though, on another occasion, three days had been consumed in the journey from the Jordan to Gibeon, and though this was probably the ordinary caravan time, yet in a single day, or perhaps a part of a day—from whatever time he received the message—and at night, he arrived with his army, the Lord giving him assurance that the Amorites should be defeated.

The man who stands upon the beautiful plain of Sharon, sees the broad valley of Ajalon, the "stags" or "gazelles," sweeping upwards with a gradual ascent to the foot of the passes of Benjamin.* Up the mountain ascend the gorges of the Nether and the Upper Bethhoron, and above them still is the height of Gibeon. The host of Israel falling suddenly upon the Amorites, the Lord discomfited them, and they were driven down the passes of the upper and the nether Bethhoron. Suddenly a storm came up from the valley, accompanied with great hailstones, and burst upon their heads. When the sun was in the midst of heaven, Joshua feared that the victory might be imperfect—that the Amorites might escape in the darkness of the coming night. Standing in sight of the discomfited hosts, in front of him the passes that make their way to the Mediterranean, whose waves were in his view; beyond him the steep gorges which bear down suddenly to the Jordan, and immediately beside him the peak from which, long after, the Crusaders prostrated themselves as they beheld the Holy City; he raised to heaven that heroic spear which had led the van of Israel through the weary desert, and spoke such words as never mortal man had spoken: "Sun, stand thou still upon Gibeon, and thou Moon, in the valley of Ajalon! And the sun stood still and the moon stayed, until the people had avenged them upon their enemies."

To the man who raises an astronomical objection to this sublime narrative, we have only to say that the God who made the sun and moon, and gave them the impulse which has kept them moving ever since with incalculable velocity in their orbits, could stop them if He chose, and that He did stop them, He himself tells us. If the scientific would inquire further, let him rush against the thick bosses of Jehovah's buckler and ask Him how he did it. It was a great occasion. The chosen people for the first time met the main host of the aliens, and Revelation itself says that there was no day like that before it or after it.

Let us invigorate ourselves with the principles involved in this narrative before we proceed to consider the state of our own country.

[Only the heads of this part of the discourse are given.]

1. The Lord's purposes will be accomplished even though the laws of nature be suspended. So it was in the Deluge; in the destruction of the Cities of the Plain; when Sennacherib's army perished; in a long line of miracles. The physical is always subordinate to the moral in His kingdom. The earth is a mere theatre upon which to enact divine principles.

2. See what one hero can do when God is with him!

3. Energy and effort are indispensably necessary to obtain God's blessing.

While Joshua stood with outstretched spear, the Israelites drove the Amorites down Beth-horon. Perhaps they knew not that the stars that afterwards in their courses fought against Sisera were now suspended in mid heaven to light them on their way.

4. Faith is as essential as energy. And what faith it was! Scarce any other mortal man could have risen to its height. Conceive the heroism that believed that the sun and the moon would stand still at his voice, that the Lord would thus hearken to the voice of a man!

A national fast is a time for examining national sins. When great dangers press upon us, we need God's help. If all power is ultimately in the Almighty's hands, then what offends him must be taken out of the way, or we must perish. This is a plain, simple, direct truth that there is no gainsaying.

We have endeavored to trace the sins of our nation to their sources. That physician is not considered skilful who mistakes symptom for disease. The task of this analysis is not an easy one.

What we have aimed to do, is to ascertain what are *the vices that grow especially out of our national institutions and character, our characteristic, or American sins.*

All students of history know that there are sins which are characteristic of nations—the Phenicians, Hebrews, Greeks, Romans, French, English. After some reflection and some care to avoid too much generalization and too much subdivision, we have supposed that the characteristic American sins may be reduced to three:

I. The first of these vices springs from the nature of our political institutions. Let us examine the governing power in America.

Its extent is vast as that of the greatest empires that have ever existed. It is said that the expenditures of our Government for the present year may reach five hundred million dollars, and that five hundred thousand men may be brought into the field. There will be, perhaps, of all kinds, this year, fifty thousand officials to control this money, to command these men, and to take care of the immense interests of a nation of upwards of thirty millions of people, linked in thirty-four sovereign States, and covering half a hemisphere.

What is the source of all this power? The people, and those who can gain it from the people. Suffrage is here universal. It is not our business to say whether this is wise or unwise. We are treating it as a fact. The man that can persuade the masses of the people, just as they are, to give him power, gets it.

What has followed from this? To a great extent politics have become a trade. In foreign lands men flatter kings and courts. In America they flatter the people. Hence arises the power and danger of the demagogue. Hence the machinery of nominations. The little knots of men that gather in certain grog-shops in each ward or village, make your rulers. Delegates to nominating conventions are bribed. Voters are made drunk and bribed. Legislation is bought almost as openly as Rome was set up for sale by the Prætorian guards. Legislatures are bribed; Senators are bribed; Quartermasters are bribed. *Political corruption* is a characteristic and deadly American sin. When you ask the patriot what can be done, he leans his head upon his hand and, with melancholy tone, says he knows not. One of the oldest statesmen of this or any other land, one of the ornaments of this city, a man whose utterances are like those flashes of lightning which, in a dark night, lay bare the bosom of a broad valley, has just said that this nation is safer now than it has been for ten years. He saw how corruption has been feeding upon our land "like slow fire upon a consuming brand."

Two classes of men are thus raised to office. The first are bold, bad, brazen, but able. They wade through unimaginable filth to power. Such men are leading this Southern rebellion. The other class are utterly incompetent, intellectually, to govern. They are empty as sounding brass and tinkling cymbal. Morally corrupt, they descend to every falsehood, and are capable of every low art to deceive. It follows that, with such men in office, the worst example is set to the people, and the nation is badly governed. While there are noble exceptions, these are too generally the character of our officials.

Besides then, all that we can do by the diffusion of religious and moral principle, one grand, solemn duty rises to view, and should be urged on an occasion like this: *Respectable men, and, above all, Christian men, must become politicians.*

For consider what is involved. Suppose we were at sea in some Great Eastern, and that the navigation were committed to the worst and most incompetent men on board, would it not be sufficient for honest and capable men that our all was embarked on board together? You do not hesitate to say that good men should fight for the nation in this extreme peril. You and I give our sons to the battle-field, and we offer all we hold dear upon the altar of our country. But what then excuses the ablest and best men in the land from guiding the State in those times which our great statesmen said were more perilous than those of war? If the most corrupt men in the community make our rulers, make our laws and then administer them, what *must* become of the country? The dry-rot eats into the vessel in time of peace, not amidst the activities of war.

II. The second of our characteristic American vices is, *the love of money.*

Very high authority informs us, that this vice is the root of all evil. It is a melancholy acknowledgment, therefore, that it is our second great characteristic vice.

It grows out of our institutions and national character thus: In the old world, for example, in England, there are many rewards of successful ambition. One of the most striking and influential is that of rank. The aristocracy are recruited continually from the people. Successful professional and scientific men, and those who have acquired great wealth, are thus rewarded. There are also very rich endowments of various kinds, lucrative governmental institutions, which are the reward of literary eminence. All this tells upon society. The distinctions that reward aspirants are thus of varied character.

But in this country the grand worldly distinction—office alone excepted—is money. But this is a very mean form of aristocracy. For

1. It is a distinction, in multitudes of cases, not founded upon intellect.
2. It is not founded upon culture, but only upon a kind of practicality which is often coarse.
3. It is often not based upon moral grounds.
4. It fastens upon its victim with a most strange, absorbing power. It is the perversion of the propensity of possession.
5. It ultimately ruins the mind.
6. It indurates the heart. Extremes show tendencies. The miser is the lover of money in his ultimate outcome.

The possessor of money without the taste, culture, or virtue to enjoy it, desires some visible manifestation of his eminence. This is the source of that barbaric luxury for which we are becoming remarkable, mere show and pride of wealth without an idea to dignify it. Hence arises, too, that power of fashion which leads to extreme follies, and which does not stop short of licentiousness.

The checks to the love of money are the spirituality which sets the affections upon heaven, the culture and taste that elevate the mind above it; the domestic virtues that make home delightful.

III. The grand element of the third class of vices is, *wilfulness.* It is an unwillingness to submit to lawful authority, a tendency to individual despotism, a want of self-restraint. The illustrations are legion. We abuse our liberty, or make it a cloak for licentiousness. It breaks forth on the right hand and the left.

Our prevalent ungodliness is the refusal to submit to the authority of God, the great Supreme. Hence rightfully, during the great revival of religion which, a number of years ago, gathered in large numbers of persons to the church, the primary element of religion was set forth as *submission to God.* It is so with Americans especially. They need to recognize some Being as wiser, better, purer, more powerful than themselves. Sabbath-breaking is a striking form of this disregard of divine authority.

Disregard of rightful sovereignty leads to despotism. The man that will not obey the law is sure to be a tyrant, if he can. The abuse of liberty leads to anarchy. The converse is true, also. Despotism leads to disunion. Injustice to the rights of others leads to the refusal to recognize lawful authority. The slaveholder on principle, the man who deliberately oppresses his fellow-men, will be naturally a rebellious citizen. Hence, this wicked and rebellious treason grows out of slavery, and is logically connected with the doctrine that slavery is right and ought to be perpetuated.

Another form of this vice is arrogance, vain self-confidence, national conceit and vanity. We have felt as though we were the greatest of nations, and invincible by all mankind.

It manifests itself in the want of parental government, in the wilfulness of children, and the absence of suitable training in families.

It appears in the want of self-restraint, resulting in intemperance, licentiousness, animalism, brutality and violence.

Notwithstanding all that we have said, we do not despair of the Republic. We do not believe that the wondrous beginning of this nation is to fail of its maturity. We heard an aged divine say, beautifully, that God is gracious to youth, and that this is but a young nation with the faults of immaturity. The discipline through which we are passing is wholesome and most necessary. The course which the Almighty pursues with individuals, he pursues with nations also. Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. Besides those inscrutable designs which may be hid from us, there are some palpable advantages of the war, upon which it may be well to touch in closing our discourse. They are calculated, and this is most encouraging, to be in part remedies for our worst vices.

1. It has already developed the patriotism of the country in an unwonted manner. The selfishness of the nation was strikingly manifest in the defections from the spirit of our fathers in the early days of the Republic. The patriotism of 1776 seemed to be yielding to increasing selfishness, manifest in an indisposition on the one hand to exertion for the country, and on the other by corruption, in using it for base purposes. Meanwhile patriotism was occult, if it had not died away. But now we are moved by the noise of war and the smoke of battle. Until our starry banner was assailed we did not know how much we loved it. Until our fatherland was rent, we did not know how deep was our passionate attachment to it. We had become isolated, each from the other. We needed to feel the beatings of each others' hearts, and to see the tears springing in a brother's eye, as battalion after battalion of our countrymen filed onward against the foe. The spell that lies in the words American, fellow-countrymen, needed to be freshened and revived. Whence derived we the impression that so great a boon as the freest institutions and the best government on earth could be passively enjoyed forever, with no price paid for it? When did a great blessing ever come on earth without its corresponding peril and exertion? The seclusion of the Hebrew institute, the glorious Greek freedom, the dominion of Rome, the institutions of England, all cost in proportion to their wondrous value. Our freedom cost the best blood of America in a seven years' war, and the living glow of patriotism must be kept alive by common prayers, common duties, and common sacrifices.

2. The courage and manliness that are traditional in America must be living. They, like all else, will die out if unpracticed. Americans were beginning to degenerate in physical vigor. The exercise of war will develop the muscles and sinews of a free people; the discipline of regular troops will tend to order and obedience.

3. The disasters with which we have met, fall in with the design of this day, and no doubt with the divine purpose. We are to be humbled. It is a sublime spectacle—twenty millions of people lying on their faces before God. We verily believe that this people are learning the lesson that the battle is not always to the strong, that the God whose angel breathed death into the one hundred and eighty-five thousand of the host of Sennacherib, can breathe panic into the bravest men that ever drew sword. The conviction is deep this day that the sovereignty of God must be respected, and his Sabbath must be honored, and his high authority recognized if we would be victorious in our armies. God bless our beloved country, and may He fight for us as he fought for Israel!

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* See Stanley—a most beautiful and picturesque book on the Holy Land.

THE POWER OF FEEBLE CHRISTIANS

All the graces of God, splendid or obscure, have benefited the church; but God having multiplied feeble Christians, and distributed more sparingly those that are strong, has by this sufficiently indicated the importance he attaches to the former. If, in the primitive church, he granted extraordinary gifts to believers generally, it was only in a certain measure, and for a time. In general, he has appeared disposed to humble power, reserving triumphs for weakness. "He has chosen the foolish things of the world to confound the wise, and feeble things to confound the strong, things vile and despised, yea, things that are not to bring to naught things that are." He has brought into competition riches and poverty, wisdom and ignorance, philosophy and rusticity; but poverty, rusticity and ignorance have conquered. From time to time he has called to his aid genius and power, and permitted them to cooperate in his work, but when he has so willed it, the sling of the young son of Jesse has sufficed to overthrow Goliath. The smallness of the means has only served to enhance the power of him who employed them. In all time, the church has been sufficient to the church, truth has been sufficient to truth. Eloquence and enthusiasm have not done so much for this sacred cause as the modest virtues, the uniform activity, and the patient prayers of thousands of believers whose names are unknown.

The consideration of the great movements which have been accomplished in the bosom of the church, have led some persons to a different judgment. A Paul, an Augustine, and a Luther, were certainly not feeble members of the church. Such men, or rather such powers, have been ordained of God, in the course of time, to prepare the soil of the church for a glorious harvest, to open to the Christian life a favorable and more extensive sphere. And God forbid that we should fail to recognize the importance of these grand manifestations! But the reign of God on earth is nothing else than his reign in each of the souls which compose the church. And if the prosperity of the church has for its measure the number and reality of individual conversions, if God is more honored in the profound emotions of souls subdued by grace, than by the public and solemn proclamation of the doctrines of revealed religion, let us acknowledge as a truth, that the feeble members of the church contribute much more, proportionally, to the reign of God than the powerful members of whom we have spoken.

As to the latter, it seems to us that admiration very generally secures us from imitation. Appearing at intervals, such men do not come into contact with us all. In this respect, their writings and their memory but imperfectly replace their life; for it is by feeble things, by ordinary and familiar details, that they could make upon us a deep impression. Life alone could have acted upon life. But isolated from us by circumstances, by their very greatness, by their fame, they can exert upon us only an indirect and general influence, doubtless favorable and salutary, but going no farther than simply disposing us to observe and study the feeble members of that flock, of which we must form a part in order to be the children of God. These latter models appear more within our reach, although their gifts may not be in reality either less precious or less divine than those of the first class of Christians. We feel that nothing can supply their place; that while we may be neither wise, nor eloquent, nor rapt by religious ecstacy, to the third heavens, we must be holy; and that is the natural vocation of every soul, and the holy; and the design of God respecting us all. This holiness, proportioned to our measure, and adapted to a sphere of activity which does not transcend our own, attracts us by its simplicity, while it strikes us by its beauty. Mysterious in its origin, wonderful in its nature, nay, miraculous, if we consider the changes it produces, but not the less human, attainable and practicable, it is the prose of the kingdom of heaven, which each is bound to speak. Yes, these lives, habitually imbued with the spirit of Christianity, of a single and even tenor, of a strict consistency, of a solemn unity, of a sweet serenity, of an indefatigable and tranquil activity, of a zeal which does much, and says little,—lives, whose Christian character appears as much more incontestable as enthusiasm takes a place inferior to that of charity, are what accomplish the most for the cause of Christ. These constitute the salutary contagion which is perpetually acting in the church, which has kept, through the most disastrous times, so many hearts for the Lord, and, in more favored epochs, multiplied them abundantly.

It is such, that the Lord has cast as seed into the world, a grain of which will produce, in some twenty, in others thirty, and in others a hundred fold. These are the first fruits of that great harvest, which is ripening in the field of the world, and which, we have the assurance, will one day cover with its fruits the entire face of the earth.

That day is not yet come; and the circumstances which are to bring it develop themselves slowly. Every thing in the world moves more rapidly than the progress of that kingdom of love and peace. What improvements are to be made, before men will deign to care for the improvement of his soul! Is it not strange, to see him making himself sure of every thing excepting his salvation; restoring everything except his conscience; speculating on every thing except eternity? Admirable age, to which nothing is wanting, but the one thing needful! Political society is settling itself on new foundations, the rights of man are secured, and therein I rejoice; but in the midst of this development of arts and opulence, I seek for the Holy Spirit, that spirit of moderation, of disinterestedness and of purity—where is it? Science, literature, public instruction extend their domain; culture diffuses itself into all the places, and amid all the conditions from which it was banished, intelligence is everywhere honored; and therein I certainly rejoice; but amid these triumphs of human thought, I seek for the Holy Spirit, the spirit of humility, of piety and of charity;—where is it? Ah, my brethren, it is still necessary that this divine Consoler should console all, that this power should subdue all, that this life should animate all. Strive by prayer for the advent of that glorious day; contend for Jesus Christ, who has contended for you; supplicate with fervor, that his kingdom may come; pray that "at his name every knee may bow, and every tongue confess, that he is Lord, to the glory of God the Father." Ask not for the extraordinary gifts which he shed upon the apostles in their day, but pray that the Holy Spirit of God may multiply among you the number of those feeble members, that is, of those humble and faithful Christians, who are the power and hope of the church. Let all of us together ask it from the Father of lights; and beseech him to add to the church, even on this day, some souls that may be saved.

Vinet.

THE CHURCH IN LAODICEA

In this gay and pleasure-loving city a Church of Jesus Christ was planted, probably by the Apostle Paul, between thirty and forty years ago. In an early period of its history the members were wont to meet, for worship and Christian intercourse, in the house of a brother, whose name was Nymphas. Epaphras, from the neighboring city of Colosse, a friend of the Apostle Paul, and a 'servant of Christ,' to whom we have before referred, frequently ministered to them in holy things. The Apostle himself addressed an important letter to them, which he also wished to be read to the Christians at Colosse; that letter, there is reason to believe, is identical with that addressed, or supposed to be addressed to the Ephesians. The influence of that wealth, however, of which we see such abundant indications, and of those splendid theatres, which we noticed, and of those gorgeous temples, whose stately colonnades meet our eye on every side, has been too strong for the piety of these Laodiceans. Their love to God and goodness has cooled; they have not the relish they once had for spiritual things, they are become conformed to the world; they are proud of their wealth and respectability; they are not likely to make any inroads upon the gross heathenism around them. Whilst, they, and the rest of the citizens, are intent upon their business and their pleasures, and whilst we are gazing upon the public buildings which attract our attention, a messenger quietly arrives in the city, bringing from the exile of Patmos, the last surviving Apostle, the following startling letter (see Rev. iii. 14-22.)

How pregnant with meaning is every expression in that message! To notice one—'So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.' This refers to the well-known fact that tepid water tends to produce sickness at the stomach, and an inclination to vomit. Now, call to mind the fact that this region abounds in springs of tepid water, which bubbles up on the mountain, in the plain, and in the mud of the rivers. There are also pestilential grottos, from which issue the most noisome effluvia. These the mass of the inhabitants regard as apertures of hell, openings for deadly fumes to rise up from the realms of Pluto.

Warm water, mud, fire, pumice stone, have been vomited up from the bowels of the earth, and form, as we see, in many places the very crust of ground on which these people live, and move and have their being. With what meaning and emphasis, then, must come to such a people, in such a place, the plain language of our Lord, 'Because thou art lukewarm, I will spue thee out of my mouth!'

What is the result of this message? As to its immediate result we have no knowledge; but, to ascertain its ultimate result, let eighteen centuries roll away, and let us pay a second visit to Laodicea.

Ah, how changed! On that hill, whose summit we saw crowned with an Acropolis, and whose sloping sides were covered with stately edifices, no trace of houses or of churches can we see. You look in vain for a single inhabitant. Nay, there is one. Do you see his ears peeping over that brow on your left? It is a fox, whom our visit has disturbed, and who is evidently surprised and indignant at our intrusion. The ruins of theatres—those theatres which witnessed the diversions and echoed the applause of congregated thousands—abound: those theatres, the attractions of which were such a snare to the professing Christians, and for the sake of which they heartlessly left Christ standing at the door, and knocking in vain for admission. The whole of the district, once most fertile and populous; fabled, on account of its richness and beauty, as the abode of classic deities; contended for by the armies of East and of West,—is now a region of ruins, a 'vast necropolis.' Vestiges of ruined walls, arches, lengthened flights of stone, fallen columns, and vast sarcophagi, are strewed on every hand. Ah! those sarcophagi, those stone coffins, how numerous they are, and what reflections they suggest! Look at them. They contain the dust of those lukewarm professors, but where are their souls? By-and-by that dust, or such of it as is essential to personal identity, shall rise 'to shame and everlasting contempt.'

Gaze around, and learn that verily 'there is a God that judgeth in the earth.' The prophetic denunciations of AMEN have been awfully fulfilled. The Laodiceans have been blotted out from the face of the earth, and from the family of God. No wretched outcast dwells amidst the ruins of their city; and those ruins have long since been abandoned to the owl and the fox. Earthquakes and subterranean commotions have conspired to aid the ravages of man; and centuries appear to have elapsed since its final overthrow. Eski-hissar, the old castle, a miserable village which has sprung from its ruins, and is at a little distance from its site, contains about fifty inhabitants, of whom two only, who possess a small mill, are Christian, even in name, and they are so ignorant as to be unable to read.

It is a melancholy and repulsive scene. Our only anxiety is now to get away. We thought Ephesus a dreary spot, but Laodicea is even more so. The former has a distant prospect of the rolling sea, or a whitening sail, to enliven its solitude; but Laodicea sits in widowed loneliness; its walls are grass-grown, its temples desolate, its very name has perished. Every wind that sweeps through the valley sounds like the fiendish laugh of Time, exulting above the overthrow of man and his proudest monuments.

Christian Treasury.

ORIENTAL SLUGGARDS

Laziness seems to have been a very prevalent vice in this country from days of old, giving rise to a multitude of popular proverbs, which the Wise Man has preserved in his collection. Indeed, there is scarcely any other subject so often mentioned, or so richly and scornfully illustrated by Solomon as this. His rebuke of the sluggard, drawn from the habits of the ant, is very appropriate and suggestive. (Prov vi. 6-11.) We need not now "consider her ways" in general, for all the world is or may be familiar with them. There are some circumstances, however, mentioned in this passage, which must have been suggested by actual life in this country. Thus the fact that the ant will faithfully and perseveringly work *without guide, or overseer, or ruler*, is very striking. When I began to employ workmen in this country, nothing annoyed me more than the necessity to hire also an overseer, or to fulfil this office myself. But I soon found that this was universal and strictly necessary. Without an overseer very little work would be done, and nothing as it should be. The workman, every way unlike the ant, will not work at all unless kept to it and directed in it by an overseer, who is himself a perfect specimen of laziness. He does absolutely nothing but smoke his pipe, order this, scold that one, and discuss the how and the why with the men themselves, or with idle passers by, who are strangely prone to enter earnestly into everybody's business but their own. This overseeing often costs more than the work overseen.

It is curious to notice how intensely Solomon hated this vice, and in how many ways he gave expression to his abhorrence and contempt of the sluggard. Thus, The slothful man roasteth not that which he took in hunting. (Prov. xii. 27.) The most good-for-nothing fellow may be roused by the excitement of the chase to endure the fatigue of hunting, but, when this violent stimulus is past, he is too indolent even to roast the game he has taken with so much toil. Again, The soul of the sluggard desireth, and hath nothing. (Prov xiii. 4.) Thus, too, he is brother to him who is a great waster, (Prov. xviii 9,) and he coveteth greedily all day long, and hath nothing, for his hands refuse to labor. (Prov xxi. 25, 26.) The way of the slothful is as a hedge of thorns: (Prov. xv 19,) it pricks, lacerates, and entangles the miserable wretch. Slothfulness produces a sickly timidity, and is ever fruitful and expert in raising idle objections and imaginary dangers. There is a lion without; I shall be slain in the streets. (Prov. xxii. 13.) He will not plough by reason of the cold; (Prov. xx 4,) and as ploughing and sowing cannot be carried on until the winter rains commence, he neglects altogether to sow his fields, therefore shall he beg in harvest and have nothing. I have often pitied the farmer when ploughing in the cold rains and pitiless winds, and it requires more decision of character than belongs to a sluggard to bear up against them; he therefore retreats into his hut, kindles a little fire, and dozes away his time by the side of it, enveloped in pungent smoke. Nor will he be roused: A little more sleep, a little more folding of the hands. As the door on his hinges, so the sluggard on his bed rolls back and forth with many a creak and weary groan. He will put forth more arguments for his base conduct than seven men that can render a reason. There is a lion in the streets; it is too cold or too hot, too wet or too dry, too early or too late, time plenty or the time is past, the opportunity lost, and so on *ad infinitum.* The sluggard hideth his hand in his bosom, and it grieveth him to bring it again to his mouth. Prov xxvi. 13-16.

Our Arab anecdotes go far beyond Solomon. A favorite illustration of extreme laziness is the case of a man that would not turn his head over on his pillow, though the muddy water leaking through the roof fell plump into his eye. But that description in the 24th chapter of Proverbs is the one which strikes me as most appropriate to my poor fellaheen: I went by the field of the slothful, and by the vineyard of the man void of understanding, and lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down.

Yes, that is true to nature, and to actual life in all its details. The stone terraces and garden walls soon tumble down when neglected, and this, beyond any country I have seen, is prolific in thorns and thistles. All your vineyards in this region are covered with them, and so thousands of your valuable olive-trees are completely choked up with briers and thorns, and their owners are too shiftless and indolent to clear them away.

W. Thomson, D.D.

THE PATRIOTS of the Revolution never uttered a more noble sentiment than Gov. Sprague of Rhode Island expressed when he said, "Wealth is useless unless it promote the public welfare, and life itself but a bubble; unless it ministers to the honor and glory of our country."

A movement is setting on foot in England to have the rules of the Methodist Church in reference to ITINERANCY made less stringent. At present, as has long been the case, no minister may return to the charge of a particular circuit or people in less than eight years after he has left them, or be more than six years in succession in the same city or town in which there are more than two circuits. These laws it is proposed to change, and thus, if not allow permanent pastoral charges, yet give some opportunity for renewing spiritual acquaintances and relationships of the most tender and important character. It is perhaps somewhat doubtful whether the change can be effected, for however the system of this excellent people recognises in some degree the possibility of falling from grace, it seems never to have contemplated making much change of things which Mr Wesley established, or which his plan of operations encourages.

The Christian Recorder.

Philadelphia, October 5. 1861.

STOLEN!

On last Monday morning, the 30th ult., while sitting at the breakfast table, some *thief* slipped into the hall, and abstracted from off the rack our *best Coat*—containing, in the side pocket, our Diary for 1861, with every-day accounts inscribed therein, and a note for $107, on Mr. Underhill & Sons, payable at Indianapolis, Indiana; also, a number of half-price Tickets on different Railroads—one of them being the Philadelphia and Pittsburgh line—my Elder's Orders, given me by Bishop Quinn, and a variety of other papers which are of no value to any but myself. If the articles mentioned are returned to the subscriber, the person who will be considerate enough to do so shall be suitably rewarded with a handsome present by

ELISHA WEAVER,
No. 619 Pine Street, Phila.

NOTICE

The United Beneficial Sisters of Rev. Joshua Woodlin's Society are requested to attend their regular Stated Quarterly Meeting, on the 10th of October, 1861, at Wealthy Dorsey's, Rodman St., between Ninth and Tenth, at half past 7 o'clock, P. M. Punctual attendance is requested.

By order of the President.

ELIZABETH HARRIS, Prest.
ELIZA STOKELY, Sec.

NOTICE.

The following churches have responded to our call in relation to the free-will offering in Philadelphia on Thursday, the 26th ultimo. Pretty much all the colored churches, in obedience to the proclamation of the President of the United States, held divine service.

We had services in Big Bethel church—both during the day and at night. At both appointments the claims of the Book Concern were set forth, and a free-will offering solicited. We received the sum of but Ten Dollars and Fifty-four Cents ($10.54) from that large body of people of over two thousand persons.

On the same day, (Thursday,) at three o'clock, P. M., we were at the A. M. E. Wesley Church, in Hurst street. Though small in numbers, they have SOULS. They raised us the sum of eight dollars and three cents.

On the same day, Union Church, situated "up town," held two meetings. They raised us three dollars and fourteen cents.

We hope that every brother in his charge will do likewise by taking up a special collection, and forward it to us, from every circuit and station.

E. WEAVER.

For the Christian Recorder.

SEVEN WISE MEN OF GREECE.

BY REV. E. WEAVER, GENERAL BOOK STEWARD.

Those called, by way of eminence, the seven wise men of Greece, were the following:—1. Thales; 2. Solon; 3. Chilo; 4. Pittacus; 5. Bias; 6. Cleobulus; 7. Periander.

We will take them up in order, which we think will be interesting to our readers.

1. History informs us that Thales was born at Ionia, about 640 B. C. In his day the means of knowledge—schools and colleges—did not abound, for the instruction of the minds of the young and the old, as it does in this our day. [illegible] who felt a desire to improve, had to meditate upon what they saw around and about them, and may have travelled from country to country in search of knowledge. In the days of Thales, the Greek cities of Asia Minor, perhaps, possessed as much knowledge, or had made as many discoveries in science and invention as the most intelligent of the European Greeks; but it must be remembered that all the Greeks at that time most invariably looked to Egypt for their instruction. Thales repaired to Egypt for improvement, and it seems in conversation with the philosophers of the country was initiated in their doctrines. When he returned to Asia Minor, feeling concerned for his countrymen, he discoursed to them on various subjects of theology, moral and physical science, and founded what is called the Ionian sect in philosophy. He was the first among the Greeks who made discoveries in astronomy, and foretold eclipses. In relation to his theology and morals, we find the following tradition is preserved; for it is thought by writers, that, if he wrote anything, his treatises are lost. Says a writer: Thales maintained that the supreme God was eternal and uncreated; that he made all things; that the creation was perfect, being God's work, and that he continually sees the secret thoughts of men's heart. He said that the most difficult thing in nature is to know ourselves; the most easy, to advise others; the most sweet, to accomplish our desires. He taught, that, in order to live virtuously, we must avoid the faults we see in others; that we should avoid saying anything which another can repeat to our injury; that we should live with our friends as if they might one day become our enemies; that health is the felicity of the body, and knowledge that of the mind. According to history, Thales died at the age of ninety. He, being mortal, could not live here always, but, like the world of mankind, returned to his mother dust.

Solon was born at Athens, and was a contemporary of Thales. He was also a member of the Athenian Legislature. During his life there was much discord among the people of Athens, in reference to magistrates and laws. Draco, one of the archons, or chief magistrate of Athens, who was the predecessor to Solon, established laws which the Athenians could not endure. Those laws were to punish every offence with death. For instance, an idle man, or any one who stole a cabbage or an apple, suffered the same as if guilty of a great offence. However, the wise Solon was more humane; and, upon this ground, he was respected highly by his countrymen, and they called upon him to make a new body of laws, which he promised to obey. They also gave him the regulation of the magistrates, the assemblies of the people, and the courts of justice. Solon discharged his trust with great ability, and gave the Athenians a republican government and wise laws. These were called the laws of Solon, and remained in force as long as the Athenians remained a free people. It is also said that many of the laws were afterward adopted by the Romans. The Athenians greatly lamented the death of Solon. It is said that he died at the age of eighty.

[To be continued.]

WANTED TO KNOW

MRS. RUTH ANN LITTLE desires information of a brother, by the name of GEORGE COREY, who left her house some five years ago. She was at that time living in Philadelphia, but now lives in Frankford, Pa.

"LOYALTY AND DISLOYALTY."

No. 1.

MR. EDITOR:—I may be pardoned for obtruding myself upon the columns of your excellent paper. To be silent at times is wisdom; and at other times to speak is proper. After I had read your article with the above caption, I could but ask myself, where are we drifting to? And yet so keen is my sense of propriety, and such the profound respect I have for position, it almost amounts to timidity, when I dare to approach another's castle, to question his opinions.

No one will doubt the questionableness of the propriety of differing from an editor, for he is free, or should be, to hold and advocate his own views of Church or State polity. While this is true, may not his views be questioned, and, especially those which he gives to the public? They then become public property. I have read all your articles published in the *Recorder*, but the one in to-day's issue takes me all aback. The application of your doctrine to individuals or classes would annihilate many of the most devoted ministers and laymen of the A. M. E. Church. Your definitions are unquestioned; they are according to standard authority, viz.: "Allegiance, fidelity or adherence to government; the other signifying a falsification or treachery to government."

But, in my opinion, the editor fails to show

1st. In what any one has been false to our Government.

2d. In what any one has manifested treachery to the government of the A. M. E. Church.

The query forces itself upon me, what does the editor mean? I can find the answer alone in the allusion made

1st. To the letter of Rev. A. R. Green, addressed to the Indiana Conference.

2d. To the action which that Conference had upon the letter.

What then was that action? Why simply this: my old friend, Rev. Willis R. Revels—a more loyal man to the A. M. E. Church does not live—succeeded in getting a committee appointed, of which he was chairman—no one will object to that, as parliamentary usage made him such—"To define the relation which Bishop Nazrey sustains to the A. M. E. Church in the United States of America." This most clearly indicates the object of the committee, and the *animus* of the Conference. What then did this committee do? They reviewed the action of the General Conference, held in Pittsburgh, Pa., May, 1860, where they say, "The Bishop then told the Episcopal committee that his relation to us remained as formerly—that he is a *bona fide* Bishop of the A. M. E. Church in the United States of America; and by examining the "Report of the Committee on Canadian Affairs," it will be found most unequivocally proved that he was the Bishop of the B. M. E. Church, and *no one else*. (See General Conference Minutes, page 29,) and, in view of that fact, and the conclusions reached by that Report, the Bishop offered his resignation to the B. M. E. Church, to take effect after the rise of the General Conference of said Church, which met the first Monday of September, 1860, in the city of Toronto, C. W. (See page 24 of our General Conference Minutes.) What is the conclusion at which the Committee arrived, and the Conference approved? Why simply this:

1st. That Bishop Willis Nazrey *holds no other Episcopal relation than that which he holds to the Church in the United States.*

2d. That they "entirely disapprove of his present course in Canada, as represented to us by Bishop A. R. Green, in a letter dated," &c.

Now, Mr. Editor, can anything be more clearly stated? Does the Indiana Conference do more or less than the General Conference of the A. M. E. Church, held in Pittsburgh, did? See answer to Query 3d of "Committee on Canadian Affairs," as is found in our General Conference Minutes, page 29.

The General Conference demanded that he should resign whatever relation he sustained to the B. M. E. Church, which he did, as has been shown; and if he did as has been shown in the *Recorder*, declare himself the Bishop of the B. M. E. Church, in the presence of our senior Bishop, and in the presence of a large congregation, then we have reached a crisis which must be met, even if it has to be met at the expense of being called "disloyal." Bishop Nazrey is ours—we elected him and care for his temporal wants—to look after and superintend the A. M. E. Church, and, therefore, claim the right to look narrowly into every official act of his, whether at, before or after the General Conference—not only his, but all of our Bishops—if, therefore, we have so far passed the point, when we cannot do this, we have reached a crisis, which neither our fathers, nor we, their sons, had anticipated in their ecclesiastical affairs. A Methodist Bishop never reaches that point when his official conduct cannot be examined by the humblest member of his church. He is the public servant of all—all, therefore, have a right to ask why any state of things exist which they do not understand. We do not understand how Bishop Nazrey can be Bishop in two churches at the same time, and, if as published in the *Recorder* a few weeks ago, he, in Chatham, C. W., stated that he is the Bishop of the B. M. E. Church, then, by that act, he ceases to be Bishop of the A. M. E. Church, whether he sends in a written resignation to our Church or the contrary. If he has been misrepresented, and that misrepresentation has caused his brethren and the Church to stagger, it seems to me that he is bound to deny that misrepresentation, and hold those who misrepresent him responsible. He has thousands of friends in the A. M. E. Church, who would deeply deplore his loss to our great connexional interests; but I can see the greatest impropriety in him, if he officiate in the A. M. E. Church, while he is the Bishop in the B. M. E. Church, and the contrary.

For the expression of these views I hope, Mr. Editor, you will not regard me amongst the "Disloyal," while, if the report which you have published in the *Recorder* is true, I am opposed to the Bishop's course. Many are of my way of thinking. Many will tell you so in tones of thunder, but, in the words of good old Cowper, allow me to say of all who think as I do:

"We, too, are friends to loyalty; we love
The King (Bishop) *who loves the law, respects his bounds,*
And reigns content within them."

That is all, Mr. Editor, we don't want our Bishops—not one of them—to reign in any region where our discipline allows them not.

Very truly yours, in Christ,
JOHN M. BROWN.

No. 84 [illegible] Street, Balt., Sep. 21st, 1861.

TWO CENT MONEY.

The General Conference has laid down the plan by which all preachers who go to our Annual Conferences with the view of being received into the itinerant service, that they, the preachers, may make themselves more useful in forwarding on the cause of the blessed Saviour, and all connected with His church. The conference receives A and B, &c. with the promise from them that they will do all the duty of a preacher, an elder, or as a deacon. Now, the raising of the two cent money is to all intents and purposes, a part of that duty, and to prove to all our brethren that it is a part of their duty, we will direct your attention to the two hundred and nineteenth page of our new discipline, § 16, which reads as follows: "It shall be the duty of every preacher having the charge, to do all in his power to make a collection of two cents per month, from each member at the end of each month or quarter, for the purpose of raising a fund, half of which is to be applied to the relief of the bishops, distressed itinerant, superannuated and supernumerary preachers; the other half to create a fund or capital for carrying on the measures of the book concern, such amount to be forwarded at least quarterly to the editor and general book steward, who shall acknowledge his receipt of the same. *In relation to* the above, it is binding, for the General Conference have said that they, the preachers, shall do this monthly or quarterly. Now, we would like to know how many of our brethren carry out the decrees of the General Conference in this respect? One thing we do know, and that is we have not received any two cent money—monthly nor quarterly, and some of our stations have from three to six hundred and some from one thousand to fifteen hundred or more members; and if the matter is presented to them every month, or at least every quarter, we would be able to move along with much more facility.

Brethren, if the system of two cents is kept before the minds of the people, in accordance with the decrees of the General Conference, as is laid down in our Book of Discipline, we are convinced the members and friends will give; and if so our bishops can operate much better throughout the entire connexion. The time has come when our people are becoming more of a reading people, and when they read the doings of the General Conference in relation to the duty of a preacher having the charge, and when they see references in our paper, and then if these duties are not laid before them, what will they think of their *pastor*, whoever he may be, who neglects so important a duty? We shall look to each brother to comply with our article in last week's paper, in raising a collection to help us along.

E. WEAVER,
General Book Steward.

DISTRICT OF COLUMBIA CORRESPONDENCE

MR. EDITOR:—The military budget of the eastern department furnishes little of interest, out of the usual routine of occurrences.

From this stand-point, though it be the centre of military operations, we are wholly unable to determine by any visible indications, what is to be the plan of the Fall campaign. That there will be an active movement between the Potomac and Manassas Gap, this Fall, is certain. It is safe to say that 500,000 troops now rest on arms against each other, waiting for the word forward from their commanders. It is certain that they are provided with the most formidable weapons of warfare, and guided by the highest military skill. It is certain that there is a deep earnestness on either side and it seems certain that in a short time, on the soil of the "Old Dominion," we are to have a re-production of the campaign of Italy with its bloody field of Marengo and Novi; and Arcole and Lodi; Virginia will be covered with battle fields, the blue ridge mountains with mighty armies, and, on their heights we may have another Jena, Austerlitz, and Wagram; and in Richmond, its proud capitol, a burning Moscow.

This may not be the worst—God grant that it may only prove the instrument of purification, and as oft-times the dead limbs are torn from the firm-rooted oak by the terrific blast of the tempest; so may this tempest of war only tear from the country the embodiments of those false principles and motives which are as rotten limbs; if so, then the bones which shall whiten the plains—the blood that shall crimson the waters—the tears that shall scald the cheek—the sighs and groans that shall touch the sympathetic chords of the heart around every hearth-stone—yes, every painful event in war, will have indeed reared a bulwark of security around the fabric of state, and written upon her ensign, *imperishable*. The now universal cloud of mourning shall be the glorious sunlight of unparalleled prosperity—the now deep, toned prayer for deliverance, shall become the outbursting of triumphant song in celebrating the memorable victory of liberty over oppression, right over wrong. There are restless men who would rather reign in *hell* than serve in heaven. They must be put down by a superior force.

A great many colored people have escaped from rebel masters (in Virginia) and would be masters, and are now quietly and successfully gaining a living in this district. How gloriously this refutes the doctrine that "*free niggers*" can't take care of themselves.

At Fortress Monroe the slaves who have managed to get within the federal lines, have evinced two things which set them in a most favorable light towards the world—*industry and a religious character*. Throughout the great circle of military camps that cover the hills as snow flakes, there is no place where God is as devoutly worshipped as by the "contraband" at Fortress Monroe—*they are even holding protracted meetings.*

A regiment from New York passed through Baltimore on Tuesday last with an entire colored company, dressed in the full uniform of the regiment, having everything but guns. These men were undoubtedly servants, but the position given them by the officers of the regiment was an exponent of liberal sentiment that is encouraging, a *recognition* of their rights to an extent not to be overlooked.

Some of the weak-kneed union men raise a great hue and cry about this. Query—Why don't they say something, or show some indignation at the employment of colored men, free and slave, at the South?

Last week I visited Baltimore to lecture, and notwithstanding the critical condition of the city of Monuments, our people are still full of hope and vigor, creating resources where old ones fail. "Secesh" is getting a little more scarce. Order and quiet is being restored, and you do not walk along the street, knowing not at what moment daylight may be sent through your devoted head by a bullet, or into your heart by a dirk.

I must close, asking the prayers of your readers in behalf of us within the sound of the booming cannon and the sight of contending armies, as you and all our dear brethren and churches are borne to a throne of grace, by NACEO.

Georgetown, D. C., September 3, 1861.

MINISTERIAL QUALIFICATION.

PART SECOND.

I asked the question in the close of the first chapter, where the difference was, if there be none? I meant by this, if a man, without being authorized by the Lord, can go forward and perform the same in sacred things, that one can, who is really properly authorized, and the same be fully approved of God, where is the difference between him who is properly authorized, and him who is not?

Work of this kind is what has helped to twist the world into what it is now found to be twisted spiritually and temporally. But a man may have religion, and his call may be of the right kind, still if he is loose in outward deportment, and walks, and talks and acts in a way that is not exemplary, he will fail in his religious operations as a preacher, and he would fail even as a mere follower of the Lord, because he had just as well not have the two first mentioned traits of qualification, as far as other people are concerned; for as to his religion and call, other people know nothing, only so far as they may judge of them from his outward conduct; if this is not good, he is apt to be judged to be a bad man. Then of course he must fail to a greater or less extent in all of his religious operations. He himself knowing that he has a call, and that he has religion, avails nothing while his outward deportment is bad. So we see that when it comes to what it takes to qualify a preacher, for his place, as such, we find that externals must be right as well as internals.

What our Saviour said to his Apostles when sending them out to preach, proves our position to be correct. Be ye as wise as serpents, and as harmless as doves. Matt. x. 16. The original in this place, (Phronimoi) would probably be better rendered by the word prudent, a trait, or principle. This is what greatly wanted in many cases. Would to God that every preacher in the A. M. E. connexion would well consider the meaning of these words as here used by our Lord. I am sure that the well considering them, would not hurt those who well understand them even, much less those who do not. But I would urge that each preacher look after the strict meaning of these words of our Saviour. Harmlessness as here used means without mixture of evil. Our Lord spoke thus to his Apostles, because he knew, as we may all well know, that no man can serve the Lord acceptably, while he divides his time, his talent, his influence, and his substance between God and the devil.

There is to be no mixture of evil. Our Lord well knew how fatal to success, such a mixture would be in the Apostles' case.

Harmlessness means to be simple, and uncompounded, as the Greek (*Akeraioi*,) will bear to be literally rendered. So if the Apostles had to be as wise as serpents, and as harmless as doves, in order to succeed in their Apostolic career, much less should we expect their successors to succeed without the same grand traits or principles in the way of qualification for their work. Great simplicity as urged by our Lord, should be exercised always by those whose business it is to preach the gospel of the Son of God. He should be of one face, of one mind, consistent and meek, or always evenly balanced; not two faced, nor double-minded, nor inconsistent.

Terre Haute, Ind. T. STROTHER.

To be Continued.

INSTINCT.

MR. EDITOR:—It is certainly a remarkable fact, not particularly observed by the general class of people, that fowls, insects, and other irrational beings possess an almost unlimited amount of instinct.

Being destitute of thought, and the expression of ideas by language, the Creator has endowed them with instinctive knowledge; and by the different motions, signs, and noises which they make, they cause one another to be understood. It is widely different from the natural endowments which constitute the human mind. For while instinct controls and guides the inferior creatures, and bestows its influences upon them, *we must necessarily cultivate* those faculties that develop our observing powers; or every object in nature will seem dull and uninteresting. This is conclusively proved in taking an example of the ignorant, who never enjoyed the benefit of educational cultivation. *Consequently they have no incentive by which to encourage them in studying the works of nature*—it is unappreciated by them, and her sublime and variegated labyrinth offers no beauties to their obscure and uncultivated minds.

It is truly interesting to observe the instinct manifested by the inferior creation, and that it perfectly coincides with the laws of nature, as demonstrated by science. The industrious instinct of the busy bee demonstrates some of the leading principles of mathematics. With what consummate beauty and symmetry are the cells of the bee hive constructed. See the perfect geometrical arrangement of the cellular comb, *constructed so as to form the most room in the least possible space.* Mathematicians have proved that those cells are constructed on the strictest scientific principles, and hence are mathematically accurate.

Many minds that are destitute of philosophical knowledge might think it marvellous, but it is very easy to comprehend by a simple mode of reasoning.

God has given them their instinctive endowments, and as all the laws of nature were formed by Him, and as science unfolds and explains those laws, it is certainly obvious that in using their instinct for the different purposes for which they were created, they would naturally develop those laws in an instinctive manner.

The laws of nature are demonstrable to us by the laws of reasoning; and of course accurately agree with the works of the inferior creation.

GEO. H. W. STEWARD.

Indianapolis, Sept. 25th, 1861.

For the Christian Recorder.

SABBATH SCHOOL CELEBRATION

The annual celebration of the several Sabbath Schools, on the Burlington Circuit, came off on the 29th August, in a very pleasant and convenient woods near Evesham meeting house. Brother Joseph Smith, the elder in charge, was there, in company with several others of our brethren. The day was rainy, and quite unpleasant for the occasion, yet five schools, with a much larger number of their parents and friends than usual, met there. If one might judge by the lively countenances and animated manner of the company, we would say that both old and young entered fully into the enjoyment of the celebration. The schools were represented by their several superintendents, who seemed to gather new energy from the scene before them. Their past struggles were forgotten for the moment, and fresh hope sprung up for the future. After partaking bountifully of the luxuries of the scene, they were called to listen to some remarks which were made by several speakers who were present. These gatherings indicate the improvements which are being made among our people; and show clearly that somebody does work. If any of our young people wish to improve themselves, and to be instrumental in saving their fellow creatures from the vice and pollution that are common in the world, and also to promote the Redeemer's kingdom, let them enlist in the Sabbath School cause. Here an extensive field opens itself before us; the labour though arduous, is, in the highest sense, important. But one thing the Sabbath School teacher has to encourage him, is, if faithful, he will be sure to reap an abundant harvest.

After listening to the speeches of several persons, and witnessing the presentation of a banner to Milford School, and singing and recitation by the same, the company dispersed, fully satisfied that their labour is not in vain.

Yours, for the Sabbath School cause,
JOSEPH THOMPSON.

Evesham, Sept. 24th, 1861.

OBSERVANCE OF THE NATIONAL FAST

The season of prayer and fasting appointed by the President seems to have been observed very generally throughout the land. In all the Eastern cities, secular business was for the most part suspended, while crowds thronged the streets on their way to the churches of their choice. Christians of different denominations came together in numerous Union Prayer Meetings, where individual and national sins were freely and, we trust, sincerely confessed, and the manifestation of God's favor in removing present judgments earnestly sought. Sermons referring more or less faithfully to the sins of the land and the duties of its inhabitants, were preached in its various sanctuaries. Such of these as were preached in this city, and have come under our notice, being reported in the daily papers, were full of excellent matter, ably and forcibly presented. The doctrine of the nation's accountability to God was very generally insisted on, and many of the sins which have characterized us as a nation unsparingly exposed. There was not, it is true, in some of these sermons that honest and bold reference to the sin of oppressing the slave, as the primary cause of our present calamitous condition, which was desirable, but still, there was an improvement even in this respect, compared with former years. This matter, however, was not forgotten in such of the services of our own church as we were privileged to attend. In a sermon which we heard on the words, "If we have forgotten the name of our God, or stretched out our hands to a strange God, shall not God search this out? for he knoweth the secrets of the heart," (Ps. xliv. 20, 21,) the nation's disregard of God, was not only shown in the administration of public affairs, in the prevalence of various immoralities, in the systems of public education, and in the formalism and sectarianism of our religion, but also in the *countenance which had been given to the sin of slaveholding.*

We conclude this article by giving several extracts from the Philadelphia *Press*, as an illustration of the character of a few of the sermons to which this occasion of humiliation gave rise.

Dr. Wadsworth, of the O. S. Presbyterian Church, in referring to the *causes of God's judgments*, said, "It is now our duty to consider the sins which had involved us in our present difficulties. We are to recognize the Divine Hand, and acknowledge the justice of the punishment. We are to contemplate our troubles, not as politicians—but as Christians.

"It is enough for us to know that in our own hearts and lives lie the sins for which God is now punishing us. It may be impossible for us to decide what our national sins are for which we are suffering. The great demoralization of this land has sprung from a want of accountability to God. From the formation of our constitution until now we have carefully avoided having anything to do with the Lord in settling all our great political and even moral questions. There can be no disobeying or ignoring God—and this nation has found it out, and will perish if it forgets Him. In securing great ends, no means too dishonest have not been found.

"Our great national aim has been liberty, but in order to be true, it must be founded on righteousness. True liberty consists in a perfect right to do anything that is right, and nothing else—an inflexible restraint from doing anything that is wrong. But this liberty has come to be, 'to do anything you want, whether right or wrong.'"

The Rev. Albert Barnes, well known for his commentaries on the Scriptures, thus spoke of the *Secessionists and the subject of Slavery*. Of the former subject he said that, "though they have had office and control of the Government, two-thirds of the period since we have existed as a nation, when a change occurred, they refused to submit." Of their commercial relations, he said, "They have had [illegible] enough to have had a commerce, but they have none. They have never built a steam frigate. They have no manufactories, and they have no men either to build their ships or run their manufactories, if they possessed them. Their contributions to the national Treasury were small, and diminished year by year. They saw their power waning. They looked upon the great city of New York with a jealous eye—its million of inhabitants—its forest of masts—its industry and thrift, they attributed all to COTTON, and so New York thought until a twelvemonth since. They said to themselves, Cannot we keep this cotton at home? Cannot we rival in commercial greatness Boston, Philadelphia and New York? Cannot we see the grass grow in the streets of those cities? Cannot we have manufactories and produce the same fabrics with the North? Mistaken men! they have made the dreadful experiment of keeping their cotton at home, and they are reaping the advantages."

THE SOUTH AND SLAVERY.

Mr. Barnes spoke of the change of views that had taken place in the South on the subject of slavery, and related very graphically the various stages from the abolishing of the slave-trade in 1808, to the ceding of Western territory to be forever free from the taint of the chattel. Their own church in 1818, while in General Assembly, drew up a resolution expressing their abhorrence and detestation of the system of slavery. This resolution was drawn up by Southern men who prayed for its *abolition*, and *abolition* was the word used.

He regretted that anti-slavery had connected itself at the North with skepticism and infidelity. But the present trouble arose from Mr. Calhoun, who first advocated nullification.

The South then became solicitous in their inquiries about the normal condition of the African. Science was brought into requisition to establish the doctrine that he was of an inferior order of being. Ministers of the Gospel lent their aid, and more sermons were preached from the imperfectly understood text, "Cursed be Canaan," than any other passage of Scripture. The slavery they preach was not like Hebrew slavery, but that which takes away liberty, dwarfs the intellect, separates a man from his wife, and robs him of his offspring.

The Baptist, Methodist, Old School Presbyterian, and the speaker's own church had standard upon the fatal issue of slavery. Ministers South advocate the carrying out of the principles of John C. Calhoun, and defend it with all their ability. "Is it not," said the speaker, "a sad state, when the church defends the system of human slavery?"

The Rev. R. Jeffrey, of the Baptist denomination, among other excellent remarks, presented the following subjects of prayer: For what, then, ought we, as a nation, to pray, on this day of humiliation before God?

First, That as a people we might be profoundly affected with a constant and special regard to the approbation of God throughout this contest. Here a pointed reference was made to our self-confidence, our forgetfulness of God, and our timidity, as seen in many of the steps taken already—especially as taught us in the late disaster at BULL RUN.

In the second place, we ought, he said, to pray for strength to endure until we have gained our cause. Here Mr. Jeffrey enumerated several elements that exposed us to the dangers of divided counsels. From these it was our duty to pray to be delivered, at least that our cause be not destroyed on account of them. In view of the great issues involved in this conflict, it was better that every dollar be sacrificed, and every man shoulder arms, than that we cease from the conflict till our flag floats stainless and in triumph over every inch of territory, and Union and liberty be secured, now and forever, one and inseparable.

In the third place, it behooved us to pray for a clear discernment of, and cordial sympathy with, God's designs regarding the future of our nation. In the opinion of the speaker, the fate of slavery was involved in this contest, and its ultimate overthrow would result from the struggle. In what precise manner this would be brought about he did not presume to say. It was not a tree which God had planted—therefore he would pluck it up. If in this we should walk contrary to the Lord, then the speaker believed He would walk contrary to us in fury. He would destroy our high places and cut down our images, and cast our carcasses upon the carcasses of our idols, and make our cities waste and our sanctuaries a desolation.

Finally, it becomes us to pray that henceforth piety might become the prevailing characteristic of our national life.

The Rev. T. J. Shepherd, from the text, "Our sins testify against us," thus discoursed on the—

ATHEISM, LAWLESSNESS AND WORLDLINESS OF THE NATION.

Three grand generic sins of the nation—namely, *Atheism*, or a practical disbelief in God; *Lawlessness*, or a manifest disregard of imperative law; *Worldliness*, or a predominant passion for worldly good.

I. Under the first head, he developed, as proofs of the practical Atheism of the country, the deifying of our National Constitution and of public instruction. He said that we had forgotten the God of our fathers, and had set up as God the Constitution of Government which our fathers framed. Instead of recognizing, at every step, our country's dependence on the God whom Washington confessed and sought, we had boasted the inherent excellence and strength of our governmental system; we had given the Constitution of 1787 the confidence which belongs to God alone; we had called it noble, matchless, perfect; we had deified it. And as with the Constitution, so with public instruction. We had multiplied common schools, high schools, colleges, universities, in seeming persuasion that *thus* only we could compass security. We had helped forward the triumphs of the press in seconding belief that *thus* assuredly we would place about us strong bulwarks of defence. We had even plied those mighty agencies of public instruction, the Sabbath school and the pulpit, in seeming conviction that mere knowledge apart from submission to God's law and will, would somehow save our land from wreck. In all, he said, we had ignored the true God, and had set up an idol, with no more real power to protect the fabric of society than Baal in Tyre, or Diana in Ephesus, or Jupiter in Rome. He then dwelt on the greatness of this sin, in itself and in its aggravations. He adverted to our colonial, revolutionary, and national history in evidence that God had not dealt with any nation as with ours. And since, after all God's goodness, we had forgotten God, disowned Him, dishonored Him, was it a marvel, he asked that God should set home sin upon us by punishment?

II. Under the second head, the preacher maintained that the fact of *lawlessness*, as the characteristic sin of the nation, was patent to all. He adverted to the disregard of *God's law*, everywhere visible, to profanity, Sabbath-breaking, murder, and the rest. He spoke of *domestic lawlessness*, which was well nigh universal. He said that one of the saddest features of American society was the contempt in which children and youth hold the authority of parents and the respect to superiors. He maintained that this general lawlessness, this manifest disregard, by individuals, of divine law, by children of parental law, had just culminated in *national lawlessness*. He said that the occasion of our humiliation before God to-day was the endeavor to set aside national law and to supersede governmental authority. He insisted that the simple question on trial in the land, at this crisis, was the maintenance of law or the inauguration of lawlessness. Developing this thought at some length, he spoke of the sin of lawlessness, especially of its aggravations, when displayed by a people making and unmaking laws, as they themselves saw best.

III. Under the third head, the preacher in proof of *worldliness* as a characteristic sin of the nation, spoke of the struggle for wealth every where visible; of the general use of wealth in gratifying appetite, and administering to luxurious self-indulgence; and at the close resemblance of the Church to the world.

ANOTHER LETTER FROM CAMP.

Meridian Hill, Washington, D. C.

Imagination is a blessed gift of God. How we live in it, revel in it, delight ourselves in it. Through it the soul is regaled with flowers of every hue, and scented with odors of every fragrance. By it the heart is often refreshed with things more real than reality itself. Happy compensation this, to those who are compelled to stay at home. They have, most frequently, the larger share of enjoyment. Their imaginings of distant persons, places, and things, are ever much above the reality. Thus, more to them than to those who see. It has never been my happiness to see for the first time a famed person, a noted object, or historic place, without feelings of disappointment, and these often sore ones—so much did the ideal excel the original. Hardly a sarcasm was it, uttered by that sarcastic old curmudgeon, "That no man was great in the eyes of his own valet." The child's disappointment was natural, carried on its father's shoulder, in the midst of a crowd, to see Gen. Washington pass. The multitude clapped and shouted, yet did the child look in vain for the wonderful personage. In the midst of the tumult it shouted out, "Where's Washington, pa?" "There, child. That's he." "No, pa, no. That's not Washington. Why that man is just like any body else!"

Well, I have seen Washington, and been disappointed. Here seen, for the first time, this noted centre of wealth and wisdom, of power and influence, belonging to that famous old gentleman called "Uncle Sam." John Randolph designated this same place, "The city of magnificent distances." Since then it has no doubt partially filled up. Yet still may it fairly be defined by the young lady's comparison of her admirer's beard. Dandy must have whiskers. That he would. The entire surface where the bristling material ought to shoot out was left untouched by the razor with a Nazarite's fidelity. Softly, slowly, and thinly, grew out the coveted adornment. After months of coaxing and brushing, he ventured to ask his adored her opinion of the manly excrescence. 'Grand,' was her reply; "It reminds me of the western country." "Superb comparison, Miss; but the application!" "Why, extensively laid out, but thinly settled."

In the erection of public buildings, this same old gentleman's purse has been depleted by so many millions, that it seems a marvel there is any thing left wherewith to carry on the present war. Yet, certainly, the show is very meager for the cash. The *Capitol*, centre of the nation's attractions and glory, even at pictures of which millions of our children daily gaze in happy, credulous ignorance, as geography lessons are recited to Miss or pedagogue—this great capitol building, in which such countless millions have already been sunk! Since coming, I have gazed at it miles off, in order to get admiration excited; gazed at it near at hand, and gazed at it from the dome; and the impression still made upon me is far from being a favorable one. 'But it's not finished yet.' No, not by a number of millions.

The capitol has, however, been at length turned to good account—the best service it has perhaps ever rendered. The basement, with all the entrances to it, has been converted into an immense *bakery*. When now on the top of the building, instead of, as when Congress sits, the mingled stench of tobacco smoke and spittle, with the effluvia of rotten politicians, there comes streaming up each flue and chimney, the refreshing odors of baking or newly baked bread. By special inquiry, I learned that no less than seventy thousand loaves were each day baked in these ovens. An estimate may, perhaps, thus be formed as to how many troops are at present in and about Washington. The Government furnishes each soldier two loaves a week, each loaf weighing twenty-two ounces, making for each man two days' bread-rations. The other five days of the week the soldiers get hard bread crackers. These ovens during six days of the week turn out seventy thousand loaves per day. How many soldiers are here?

As a mere military position, Washington is certainly of no importance whatever. And beyond doubt, one of the most difficult to be successfully defended. It is in a poor, starved section of country; an out-of-the-way place, and altogether one-sided position for the capital of the United States. This, too, even though the integrity of the Union be preserved. Ere long the capital must be removed far to the Northwest. Had it not been for the *name of the thing*, the secession rebels could, perhaps, have done the country no greater service than to have taken the city, and blown up the whole concern, high as a kite. Had they got possession, this would undoubtedly have been done. For them to have held it would have been impossible. Like Harper's Ferry, as an untenable point, it would soon have been burned and abandoned. It is only the overwhelming Union force which now holds, and will, of course, continue to keep possession of our National Capital.

There is an additional reason why it would seem to be a work, both of justice and mercy, to have the place purified by fire, or some such effective process. It has of late years become so enormously full of venality, rascality, and all manner of corrupting influences, that the very walls have become spotted as with leprosy of old, so that nothing but fire may have power to purify. Great as that father of his country was, it has become manifest that he did not know every thing. One special reason, urged by him, for having the capital located in such an out-of-the-way place as this, was to have our legislature removed from the overshadowing influences, as well as the vices of large cities. What would be his conclusions did he live in his own city now? The drunkenness and debaucheries of the British parliament pass in a great measure for *London sins*. Were the sessions of our Congress held in Philadelphia or New York, much of its pollution would be absorbed, almost unnoticed, by these great sinks, as a sponge drinks up water. Now, however, they stand out in all their entire ugliness, known and read of all men, and poor little Washington, not large enough either to hide or absorb.

A. M. STEWART.
Banner of the Covenant.

DECLINE OF ROMANISM IN FRANCE.

The Paris correspondent of the *Methodist*, in a recent letter, furnishes a very curious and instructive illustration of the manner in which the church of Rome makes merchandise of spiritual things. A certain church in Paris had advertised the sale of masses at a great reduction of prices. For the small sum of one franc a suffering soul could be relieved from purgatorial flames! But priests can cheat as well as the most dishonest tradesman, and one of the fraternity by the name of Vidal, undertook to save labor by actually saying *thirty five masses*, and then giving himself credit for three hundred and fifty. But it would not do. His creditor with too little reverence for the clergy, prosecuted the holy father for breach of contract. The *Methodist* says:

> The reduction in the price of masses, these "cooked accounts," this public exposure, together with the present state of things at Rome, and the Emperor's late manifesto on the subject, seem ominous of an approaching *crash* in that ancient and respectable establishment.

Besides this sign of the times, indicative of the declining power of the Papacy in France, it is a well known fact that the differences between the Government and the Catholic clergy are constantly multiplying and becoming more irreconcilable. The Bishop of Poitiers, who was so rash as to compare Napoleon with Herod III., has been punished by the division of his diocese, the better portion of which is to be given to a new bishop. Another significant fact in this connexion is the favor shown to Protestants. Two Evangelical Protestant ministers "have received high decorations in the Legion of Honor, M. Juillerat being made Officer, and M. Vermeil, Chevalier of the Order. The latter is the founder of an institution in the Rue de Reuilly for Protestant Deaconesses. Such honors for Protestant pastors are new things in Paris, and with the late permission for the opening of Protestant schools, mean something. Meanwhile the Abbé Bordeaux has been sentenced to six months' imprisonment, and five hundred francs' fine, for abusing the Emperor vehemently in a sermon."

In addition to all this, it has recently been decided that priests using offensive language against the government, may be tried by the ordinary tribunals without the previous authorization of the Conseil d'Etat.

Such facts as these show that the Papacy is beginning to lose its hold in the country where it has long had its chief seat, and exercised its supremacy with a high hand. We trust that the time of her downfall, when God shall arise to "avenge the blood of his saints," which she shed like water on Bartholomew's day and other occasions, may not be far distant.

For the Christian Recorder.

PRAYER.

Why should our prayers be hindered here,
Where we so much do need
The grace of God? His Spirit can
Our hungry spirits feed.

Our blessed Saviour truly said
That men should always pray,
And ask for wisdom from above
To teach them what to say.

Vain repetitions do not use—
But ask for things you wish,
And God will give you all things good,
If you do not ask amiss.

And something else is needed here—
That is, patience for to wait
Until our prayers have entered through
Bright heaven's pearly gate.

Angels are always by our side,
Our messages to take,
If early from our beds we rise,
And all our sins forsake.

My soul by faith to God will rise
Before the break of day—
My sore temptations when I left,
The tempter flies away.

Behold, the Lord of Glory prays—
His blest example given—
A Pattern still for us to be,
To lead us on to heaven.

—JOHN W. STEVENSON.

Arrangements are making for another World's Fair to be held in London, in September, 1862. It is intended to have an exhibition of the productions of all nations, and thus to give stimulus and encouragement to the genius and industry of the best minds and hands of the world. These wide spread interchanges of thought and work, and the fraternal, personal, and national intercourse that accompany them, cannot but do good. It may be observed as somewhat indicative of the expectation of the United States Government to be relieved of war and all its rebellions and troubles ere that time, from the fact that President Lincoln has appointed Hon. Messrs. Seward, Secretary of State—Caleb Smith, Secretary of the Interior—Prof. Henry, of the Smithsonian Institute—Robert Wallach, Mayor of Washington—Edward Everett and others, as Commissioners to attend it.

Religious Intelligence.

The Synod of Buffalo (Old School,) on motion of Dr. Lord, one of the most conservative men of the church, has passed a resolution strongly condemnatory of the pro-slavery views which the Southern churches have gradually adopted, in violation of the doctrine and the law of the Presbyterian Church, as defined by her former General Assembly.

Chaplains.—The Rev. A. M. Stewart, (Reformed Presbyterian,) chaplain to the Thirteenth Regiment of Pennsylvania Volunteers, whose letters were so acceptable to our readers, left Pittsburgh recently to act as chaplain to the same regiment during the war. Mr Stewart's services were highly appreciated by the three months' soldiers, and we have no doubt they will be equally valued in time to come.—*Banner.*

Rev. Thos. P. Hunt, the well known temperance lecturer and chaplain to the Eighth three months volunteers, has also returned for three years as chaplain to the Seventh Penna. Regiment.

The English Presbyterian Church.—The *Banner of Ulster* gives the following communication from the Rev. J. Dodd, of Newry.

"Dear Sir—Many of your readers may be anxious to know how far the proceedings of the late General Assembly have set forward the claims of England upon the Presbyterian churches of the country. The Moderator's suggestion, after hearing the English deputation, was immediately acted upon—that an attempt should be made to get a joint Committee of the Free Church, the United Presbyterian Church, the English and Irish Presbyterian Churches, to cooperate in re-establishing, so far as they could, Evangelical Presbyterianism in England. A Committee of the late Assembly (the Moderator, Drs. Edgar, Gibson, and S. M. Hill; Rev. William Johnston, and T. Sinclair, Esq.; Dr. Dill, convener) was appointed to take the initiative in this grand movement, and it will be highly creditable to our Church if she should have the honor of taking the first steps in it. The Committee held their first meeting during the sittings of Assembly. Dr Candlish and Rev. Dr. M'Kenzie, of Birmingham, who were present, highly applauded the movement, and urged to immediate correspondence with the brethren in England and Scotland. The Moderators of the three Churches—the Free, the English and the Irish—are thus already committed to the enterprise.

Successful African Missions.—Ten years ago, the first missionaries were sent to Corisco. Now there is a Presbytery, a church of sixty-three members, including fifty-two converts from heathenism, and forty more are seeking a spiritual knowledge of Christianity. There is an eldership, including three native converts, all candidates for the ministry. There are Sabbath Schools, numbering one hundred and sixty pupils.

Kentucky Presbyteries.—These bodies, in connection with the other branch of the Presbyterian Church, have, without exception, so far as we have noticed their action, condemned the "Spring" Resolutions of the General Assembly, though not any of them seem to consider those resolutions a sufficient ground for breaking off from the Assembly. Such appears to be the position taken in recent meetings of the Presbyteries of Ebenezer, West Lexington, and Wyaconda.

The Pastoral Relation between Rev. J. H. Rice, D.D., and the Walnut St. Church, Louisville, Ky., was dissolved last month.

Editor Deceased.—We are sorry to learn, through a friend from the South, that the Rev George McNeill, editor of the *North Carolina Presbyterian*, died at his residence in Fayetteville, North Carolina, about three weeks ago. He was a young man, not more than thirty-five years of age, we suppose, and has been cut off in his prime. He is succeeded in the editorship by his brother, the Rev. James H McNeill, formerly Secretary of the American Bible Society.—*Presbyterian.*

Both of these brothers were fellow students with us in Delaware College, the latter being a classmate. It was a matter of great surprise and grief to us that the former should single out the American Presbyterian, and make it and its Editor the aim of his most violent and unfraternal denunciations for some months before the cessation of mail facilities. We trust and believe that he now enjoys a better vision of the truth than in that dark and prejudiced period.

The Inauguration of Rev. Joseph F. Berg, D.D., as Professor of Didactic and Polemical Theology in Rutger's Seminary, took place on Tuesday, Sept. 21, at New Brunswick, N. J.

The Rev. G. Vandewall expected to sail last week, in the British brig *Delta*, for Cape Town, with a view to laboring among the Reformed Dutch Churches in that vicinity. Mr. Vandewall has lately been connected with the Holland Academy, Michigan; his place there will not easily be supplied.—*Intelligencer.*

The Receipts of the Foreign Board of Missions in the Reformed Dutch Church for July were but $410.

ARMY.

An Incident with a Moral.—A Chaplain in one of the regiments on the Potomac narrates the case of a sick soldier, which strikingly illustrates the reasoning of many men in the camp and out of it. Some one had mentioned to the soldier the case of the Vermonter who was sentenced to be shot for sleeping on his post. During the evening following, the fever setting in violently, the sick man imagined that *he* was the one sentenced to be shot. The surgeon being called, the following conversation ensued:

"Doctor, I am to be shot in the morning, and wish you to send for the Chaplain. I desire to make all necessary preparation for my end."

"They shall not shoot you, I'll take care of you. Whoever comes to take you from here, I shall have them arrested and put under guard."

"Will you, dear doctor? Thank you, thank you—well, then, you need not send for the Chaplain *just yet*."

The Chaplain, in mentioning the instance, adds, "How like sinners at home!"

Bishop Ames, of the M. E. Church, has encouraged his son, only eighteen years of age, to enlist in the army, and declares that as soon as the Fall Conferences are over he purposes to make a general visitation to the camps in the West; and, if they go, to follow them into Texas and down the Mississippi toward, or to, New Orleans, and to do all the good he can to the souls and bodies of the soldiers and officers.

MISCELLANEOUS

The Church of the Epiphany in this city remarkably illustrates the rapid progress of opinion in our community on great questions of public morals. The late Rev Dudley A Tyng was, not long ago, compelled to resign the charge of the pulpit on account of his anti-slavery utterances. His successor was Rev Wm O. Prentiss, a South Carolinian, who upon the breaking out of the rebellion also resigned for a very different reason, and hastened South. He was succeeded in the rectorship of the church by Rev. Mr. Cracraft, who, it is said, bore a most decided and open testimony against the slave power, and in support of the Government. On a recent visit to Washington, Mr. Cracraft ascertained that among the prisoners taken at the battle of Bull Run, by a Connecticut regiment, was a young South Carolina officer, who proved to be the son of his predecessor, Mr. Prentiss. He also stated that while at Washington he had learned, from undoubted authority, that while Prentiss was occupying the pulpit of the Epiphany in Philadelphia, *he was actively engaged in plotting treason against the Government!*—So says the *N. Y. Chronicle.*

Dr. Strickland, of the *Advocate and Journal*, has been appointed chaplain of Col. Perry's regiment, the "Continental Guard." There were between forty and fifty applicants for the place.

A New Theological Seminary in Philadelphia.—The Episcopal *Recorder* thus speaks of a movement to replace the Seminary at Alexandria, Va., which has been closed by the national troubles:

It is known that the Rev Dr Hare, for several years past, has been engaged in giving instruction to a class of candidates for Orders, in the exegetical study of the Scriptures, in their original languages. Taking this as the basis or germ of the new movement, the services of the Rev. Dr. May, late of Alexandria, have been secured, in the department of Ecclesiastical History and Systematic Divinity; and also those of the Rev. Dr Vaughan, in the department of Pastoral care. The Rev. Dr. Stevens, Rev. Dr. Goodwin and Rev. Dr. Howe will also give instruction in other branches. The well known character of these gentlemen is the best guarantee of the nature of this movement.

Ministerial Changes in Philadelphia.—A correspondent of the New York *Observer* thus sums up the changes of the past few months among the clergy of our city:

As many as six or seven, who have been bound to the South by various ties, have left and gone thither, while others have come from the South. Among those who have gone from us are the Rev. Dr. Brantley and Rev Mr. Cuthbert, of the Baptist Church. The latter has lately been installed as pastor of the Coliseum Place Baptist Church in New Orleans, in place of Rev. Wm. C. Duncan, D. D., the recent pastor, who had been compelled to come North on account of his political sentiments. From the Episcopal Church have gone southward the Rev. Mr. McRae, Rector of Christ Church, and the Rev. Henry A. Wise, Jr., Rector of the Church of our Saviour. General Wise has become a chaplain in the rebel army in Virginia. From the Presbyterian Church has gone forth Rev John Leyburn, D. D., recently one of the editors of the *Presbyterian*. His place in that paper has been temporarily assumed by Rev. Matthew B Grier, lately pastor of the Presbyterian Church (O. S.) at Wilmington, N. C. The Rev George Junkin, D. D., President of Washington College, Va., Rev. Thomas G. Wall, lately pastor of the Presbyterian Church, at Newberry, S. C., and the Rev. E. Bailey Smith, lately pastor of the Presbyterian Church at Lewinsville, Va., have also become for the time residents in Philadelphia.

Accidentally Shot.—September 4th, Ex-Governor Briggs, of Pittsfield, Mass., in attempting to take down a coat in a room, displaced a loaded musket, which discharged and shot him, carrying away his left jaw, and inflicting a wound from which he died a day or two [illegible]. He was a hard-working member of the Baptist Church, and a great lover of the Sabbath school, having acted in the capacity of Superintendent for several years.

Rev. H. Borchard.—This worthy [illegible] *Lutheran Visionary*, whose labors at [illegible] have been so signally blest in recovering [illegible] tant German church from Rationalism and disorder, we regret to learn from a [illegible] letter just received, is about to return to G[illegible] to accept an urgent call from a church in the F[illegible]land.

Lutheran Church in Maryland.—The unhappy civil difference of opinion in Maryland is making sad work in a number of our churches. The Middletown and several other charges continue vacant, as the sympathisers with rebellion will not unite in the call of a loyal minister, and the Union men utterly refuse to vote for a minister who apologizes for the rebellion. "Neutrals" are distasteful to both.—*Visionary.*

The Rev. E. Yeates Reese, D. D., is no more and would to God, says the *Methodist Protestant* of Baltimore, that the simple announcement of the melancholy event were all that need be said, but it must be added that this gifted, amiable and invaluable brother has fallen by his own hand. The awful deed in a paroxysm of mental insanity, he perpetrated by cutting his throat with a razor, at his own house in this city, about 9 o'clock on Saturday morning, 14th ult. We have not the spirit to enter into the sad details of this heart-rending tragedy, but shall simply state some of the principal facts.

The apparent cause of his derangement was our national troubles and fear of the consequences to himself and family. The true cause however set down by the above named paper of which he was editor was overwork. The paper adds.—In the disordered condition of his mind and at its emotional exercise, Dr Reese came under an irresistible impression that he had grievously sinned against God, because of his ingratitude and lack of confidence in the divine promises, and was tortured with the idea (for idea it was, and that only) that his usefulness as a minister of the Gospel was at an end, as the community would lose all respect for him, and conclude that he himself had not believed those scriptural truths which for so long a time, and with such apparent earnestness, he had preached to others.

Union of Tract Societies.—The *Congregational Journal* thinks the Tract Societies of New York and Boston are now so nearly on the same platform that they should be united, thus resuming their old relation to each other.

In Germany, the spirit of persecution has again appeared, after a long slumber. An old law which is still on the statute books, forbidding evening meetings, or any meetings for prayer, singing, and reading the word of God, without the license of the secular clergyman, has been revived—and, under the charge of violating it, several Methodists have been fined, and their minister has been imprisoned.

News of the Struggle.

The North.

Presentment of Newspapers.—The Grand Jury of the U. S. Court in New Jersey has indicted the *Newark Evening Journal*, the *Warren Journal*, the *Hunterdon Democrat*, the *New Brunswick Times*, *Plainfield Gazette* and *Hackettstown Gazette*, as papers which have been persistently engaged in denouncing and libelling those to whom this great duty of national defence is necessarily entrusted, in thwarting those efforts for self-preservation, and fomenting rebellion by discouraging and opposing the only means by which it can be put down.

The Seven Thirty Loan.—The total amount of subscriptions to the 7.30 per cent. loan within the last fortnight, is $16,365,000. The whole amount paid up to Saturday night, since the first subscription, is $3,740,000. The whole amount of private subscriptions from the 19th of August to the 21st of September, was—at New York, $10,640,000; Boston, $5,000,000; Philadelphia, $2,294,000; other agencies, say $1,000,000. Total, $18,434,000.

Release of Prisoners.—James W. Wall, of Burlington, N. J., and George L. Bowne, of New York, have been released on taking a stringent oath to support the Constitution and the Government.—Pierce Butler has also been discharged, having given his solemn pledge not to commit any hostile act against the United States authorities.

Virginia and the Potomac.

Reviews and Reconnoissances are the order of the day. One of the latter, the object being to obtain forage, was made by General Smith in the neighborhood of Lewinsville, with 5,000 infantry, 300 cavalry and three batteries. The result of the expedition was altogether successful. Several head of cattle and sheep, besides large quantities of hay, corn and oats, in wagons employed for the purpose, were brought into camp.

While at Lewinsville, the rebels approached and opened on our men with a battery, but it was soon silenced by the guns of Griffin and Mott.

The National Fast was strictly observed in Washington. A secular paper says:

With but few exceptions, business was generally suspended, and public service was held in the various churches. No business was transacted at the different Departments, and the city wore the look of a Sabbath day. On the other side of the Potomac, throughout the various camps, all military business was suspended, and the day was set aside as a relaxation from all toil and labor.

Skirmish in Western Virginia.—The rebels were driven out of Mechanicsville and Romney on the 25th, with a loss of 35 killed and a large number wounded.

Colonel Geary had another skirmish with a rebel force near Point of Rocks. The rebels were sheltered in the high point of Catoctin Mountain, and in the houses at its base, but they were driven from every place by the battery and rifles of Col. Geary's command. The houses were burnt to the ground, and whilst several of the enemy are known to have been killed and wounded, the Federal troops sustained no injury.

Advance of the Federal Army.—On Saturday, the 28th, the Federal army made a forward movement and occupied Munson's Hill and other advanced positions of the rebels in the vicinity of the Capital. The latter had retreated on Friday, so that there was no interruption to the advance, and no loss to our forces, except what was caused by the firing of some of our regiments upon each other. As General Smith's brigade advanced from Chain Bridge on Fall's Church, by some unaccountable blunder, Colonel Owen's Irish Regiment, in the darkness of the night, mistaking for the rebels Captain Mott's battery, which was in the advance, sustained by General Baker's California Regiment, led by Baxter's Philadelphia Fire Zouaves, and Colonel Friedmann's cavalry, fired a full volley into the troops last mentioned, killing and wounding a large number.

Another account says that the First, Second and Third Regiments of Baker's Brigade, fired promiscuously into each other. Most of the killed are Philadelphians. No fortifications of any military value were found on Munson's Hill, or any of the rebel positions gained by this forward movement. There is some speculation as to the cause of this retreat of the confederates. The most probable theory is that it is a mere feint for the purpose of drawing our troops into ambuscades.

There are various conjectures as to what has become of the rebels. The general supposition is that they have retreated to Fairfax Court House.

Foraging.—A company to-day visited the Mount Vernon estate of the late John A. Washington, recently killed in Western Virginia, and brought away about eight hundred bushels of wheat, nearly five hundred bushels of oats, and seventy barrels of fish, all of which has been stored in the Commissary's Department at Alexandria.

The South.

Louisville, Sep 28th.—The *Bulletin* says that five hundred troops from Terre Haute have gone up the Green River, Kentucky, and taken possession of locks Nos. 1 and 3. A shot was fired at them, but the assailant was killed by the return fire.

Cynthiana, Kentucky, is occupied by Federal troops.

National flags were thrown to the breeze from the Louisville Hotel and Galt House, to-day.

Farther from the Kentucky Legislature.—Frankfort, Sep 29.—The Senate Committee reported that the arrest of Ewing, Silvertooth and Irvan, members of the Legislature, was illegal and unauthorized, and that they had procured their release.

The thanks of the Legislature was voted to Ohio, Indiana and Illinois, for aid in arresting the invasion of Kentucky.

Kentucky.—The condition of affairs in Kentucky is very critical and unless some active measures are taken, there is a prospect that the whole State will be speedily overrun and ravaged by bands of confederate troops.

The Legislature still continues loyal, and has lately passed an act calling out 40,000 volunteers, for service from one to three years.

General Buckner threatens Louisville with a force of from 7,000 to 10,000 men, and fearing an attack, General Anderson has sought and received reinforcements from the Governor of Indiana. On the other hand reliable intelligence states that four regiments from Virginia have reached Bowling Green, Buckner's head quarters, 90 miles from Louisville.

James B. Clay, son of the statesman, of Ashland, was captured on the 25th of September, by a detachment of United States troops. He was on his way to join the rebel army. Breckenridge having escaped capture at the same time being with the party.

The Kentucky Legislature, September 27th, approved, through its Judiciary Committee, the imposition of the direct tax by Congress.

Expedition to Ocracoke Inlet.—The fort on Beacon Island has been captured by a naval force sent out by Captain Rowan of the United States ship *Pawnee*. It was a fine fortification, containing a bomb proof one hundred feet square. Our men went to work, broke and blew all the trunnions off the guns, which were old-fashioned and not worth the trouble of moving, gathered all the lumber and placed it inside the bomb proof and set it on fire. We could see the light from the Pawnee on Tuesday night, and when they left it was nothing but a mass of smouldering ruins.

The Union Sentiment is becoming more bold in North Carolina.

The U. S. Commander at Fort Clark, N. C., has issued a proclamation, saying among other things:

We come to give you back law, order and the Constitution, your rights under it, and to restore peace. We call upon traitors and rebels in arms to lay them down, and upon good citizens, who respect the law, to aid us in our undertaking.

Items.—The Secretary of War has forbidden drafting in Iowa.—The health of our soldiers at Washington is excellent, and they are well fed and paid.—The seven Western gun-boats are nearly completed; they are to carry 10 guns each.—The Rebel forces at Manassas and Washington are said to amount to 185,000 men.—The official report of sick and wounded in Washington, Georgetown, and Alexandria gives a total of 767; which is two hundred and forty less than was reported a week ago.—General Hunter has assumed command at Rolla.—Captain Louis Philippe d'Orleans and Capt. Robert d'Orleans are henceforth the designations of Comte de Paris and Duc de Chartres. They will be aids to Gen McClellan.—There is said to be much distress in Richmond for want of the common necessaries of life.—Pennsylvania is about to establish a State military school. Lord Lyons, the British ambassador at Washington, is in sympathy with the Secessionists.—Colonel Frank Blair has been released from arrest.—Colonel Blair was again arrested by Gen. Fremont on the 26th of September, but was released by General Scott.—Batteries have been thrown up at the mouth of the Mississippi by the U. S. ships.—The Bank Presidents of Boston have agreed to take ten millions of the second fifty million loan.

Latest.—Tuesday.—Virginia and the Potomac.—The position of the Federal army remains unchanged. The amount of property destroyed by the Federal troops, during the advance, amounts to $50,000. Other reports say it is very trifling. A reconnoissance was made by the rebels on the morning of Sept. 30th, at Great Falls, by eight regiments with artillery, but they were dispersed by General McCall.

Missouri and the West.

Rebel Force at Lexington.—The rebels are said to have from 40,000 to 50,000 men at Lexington.

Affairs in Missouri are still in a very unsettled condition. *General Fremont's* inactivity is not understood, and many complaints are made. The journals of the West, however, sustain him, and say that he is doing all that he possibly can. He has lately chartered several steamboats to convey troops up the Missouri, and it is hoped, that, as he is to command our forces in person, he may soon be able to retrieve the late disasters, and drive the rebels from the State. *General Curtis* is to have command in St. Louis and vicinity during his absence.

Surrender of Mulligan.—The tidings of the surrender of this gallant soldier are fully confirmed. The enemy, whose force is stated at 30,000, captured a large amount of gold, seven cannon, forty-five hundred rifles and muskets, the equipments of Marshall's and Mulligan's regiments, a number of wagons, and a considerable quantity of provisions. The surrender was made against the strongest protest of Colonel Mulligan, who proposed to attack the enemy with the bayonet, and die with arms in their hands. The men were willing to follow him, but were so exhausted they could have made but a feeble resistance. The rebel loss is supposed to be about 300 killed, and a large number wounded.

Defeat of Rebels by Gen Lane.—On September 26th, General Lane's command surprised a superior force of rebels, at Papinsville, Missouri, on the 21st, and after a severe engagement, routed them, losing 17 killed, and a large number wounded. The rebels lost 40 killed, and 100 prisoners, and all their tents, wagons, and supplies. The General has also issued a *proclamation*, threatening a traitor's doom to all who shall be found in arms against the United States. *General Prentiss* has reached St. Joseph and assumed command. It is supposed that efforts will be made to surround and capture Gen. Price's forces at Lexington.

General Fremont has reached *Jefferson City*. It is said that if he is energetic and rapid in his movements, he can cut off Gen. Price's chances of escape, and obtain a brilliant victory. General Lane had made a forced march on *Osceola*, and had captured a large supply train which had been left by General Rains and Price, together with $100,000 in money. The command is now supposed to be on a march to join Gen. Sturgis. General Price, by later accounts, is determined to hold Lexington. The rebels are casting all kinds of balls at the Lexington foundry, which is at work day and night. They are greatly encouraged, and declare that St. Louis shall soon be in their possession.

Naval.

The Blockading Squadron have captured *Mississippi City*, and thus cut off the communication between Mobile and New Orleans. Important points all along the Texan coast have been also taken.

Prize Vessels.—Thus far the rebels are a little ahead in the seizure of vessels at sea; but not so largely as might be supposed, when it is remembered that the rebel States have but very little commerce afloat. The aggregates are as follows:—

		Value.
Seized by rebels, . .	64 vessels,	$2,791,400
Seized by U. S. Navy,	52 "	1,917,200
Total, . . .	116	$4,708,600

This does not include the vessels seized in New York, Boston, &c., by the officers of those ports. The value of these seizures will aggregate, at least, $2,000,000—making a grand aggregate of at least $4,000,000 against the $2,791,400 of the rebel prizes.

Cutting out a Privateer.—News from Fort Pickens states, that, on the 14th September, a boat expedition from the *Colorado*, under the command of Lieutenant John Russell, left the ship early in the morning, and attacked the privateer *Judith*, lying under the guns of the Pensacola Navy Yard, and after a sharp engagement, succeeded in setting her on fire.

The expedition lost three men killed and fifteen wounded.

Facts and Opinions.

Cotton and the Blockade.—Not a single bale of American cotton is now known to be at sea, and those engaged in the cotton trade must not expect their stock of it to be replenished during the blockade of the Southern ports. After calculating the total stock of cotton in the port of Liverpool on the 23d August last, and adding thereto the probable further receipts to the 27th December next, our contemporary estimates that the stock in Liverpool on the last-mentioned date will be about 540,000 bales, which, at the supposed rate of consumption, would keep the mills going for about eleven weeks beyond Christmas. As it is difficult to see how, with the continuance of the American blockade, demand can be much longer prevented from exceeding the supply, the position is very alarming, as in the manufacturing districts the system of short time must be generally introduced, and the privation and suffering which this system causes are too well known to need recapitulation.—*Cotton Supply Reporter.*

The Times on American Passports.—The London *Times* is very much exercised about our requiring passports from foreigners. Speaking of the effects of the system, he says,

"The effects of such a restriction are not to be measured by the mere inconvenience which it occasions. It seems no great hardship to pay an agent a few shillings for procuring a passport and the necessary visa, or to walk into a Consul's office and submit to a cross-examination about one's age, and a minute inspection of one's features. Still, these formalities create a visible barrier between England and America, and every slight barrier of this kind obstructs travelling, as a very slight projection will divert the course of a stream. Now, whatever Mr Lincoln's or Mr Seward's [illegible] may be, the necessity of having a passport will certainly deter many from settling in the States."

Dr Russell Giving Aid and Comfort to the Enemy.—Speaking of Dr Russell's letters, the *North American* of this city says that two have been lately published breathing a better spirit toward the north; but the most noteworthy thing in them is, that he distinctly *announces the object of General Butler's expedition before it was known to the public*, and he as confidently announces the plans of Fremont and the government as to the Mississippi. How is this? Who is thus betraying the confidence of the authorities? Surely this ought to be looked into.

Fremont's Defence.—In a letter to a friend in New York, written before leaving for Jefferson City, Fremont defends himself as follows:—

"I wish to say to you that, though the position is difficult, I am confident that I am competent to it, and also to the enemy in the field. I am not able, at the same time, to attend to the enemy at home. It is a shame to the country that an officer going to the field—his life in his hands—solely actuated by the desire to serve his country, and beg and win for himself its good opinions, and with no other object, should be destroyed by a system of concentrated attacks, utterly without foundation."

FOREIGN SUMMARY.

Most readers are sadly acquainted with the history and character of the infidel, Thomas Paine. Bad as his life was, his end seemed even worse in all that was vile and wicked in character, and terrible in suffering. The British Standard of a late date says, "We have received from a well-informed correspondent the following, which is all the more interesting since it shows that on corruption the best things become the worst. 'Thomas Paine was once a Wesleyan Methodist. He was apprenticed to a stay-maker at Sandwich, of the name of Grace, commonly called Dickey Grace, a Wesleyan and a class-leader. And Thomas Paine was a member of the class he met.'"

Just now a work of great interest to the religious world is progressing in England. It is the labor of four clergymen, some of whom are well known as scholars and as authors of a high character, to bring out a thorough Revision of the Bible. Their names are Alford, Moberly, Humphrey, and Ellicott. Their plan is to present the present authorized version on the left hand of every page, and the revised version in parallel columns. Their work is a revision, not a translation, and it bears the evidence of scholarship and taste.

The Romish dread of the Bible and evangelical works, and of their spread among the people, has manifested itself of late in Spain by leading to a system of rigidly searching every bookseller's store and stall for any prohibited work, and, on any being found, it is ruthlessly destroyed. Surely, such a system that blots out and keeps out the light cannot last forever.

Married.

In New Bedford, Mass., September 22d, 1861, by Rev. Wm. W. Grimes, Mr. Henson Blake, of New Bedford, Mass., to Miss Mary E. Hasen, of Baltimore, Md.

On the 3d of October, by Rev. F. Weaver, Mr Thomas M. Taylor and Miss Mary [illegible] were joined together in the holy bonds of wedlock, and the twain made one flesh. Both were residents of this city (Philadelphia.) The festive occasion passed off merrily, and without a shadow. We wish them a long and happy life.

Died.

In New Bedford, Mass., September 16th, 1861, Emeline Augusta, daughter of Martha A. Jones, of consumption—aged ten years.

She was a member of the Kempton St. A. M. E. Sabbath School, and embraced religion during her illness.

Advertisements.

The United Brothers and Sisters of Rev. Willis Nazrey Society, are requested to attend their regular stated meeting, the 10th of this month, at 8 o'clock, P. M., on the corner of Quince and Locust Streets. Punctual attendance is strictly requested, by order of the President.

Aaron Bell, President.

E. Maloney, Secretary.

THE DAUGHTERS OF HOPE GRAND UNION Temperance Society met, it being the thirteenth convention, April 10th, 1861. Representatives from Lodges are as follows:—

From Grand Union No 4, D. of T.; from Phoenix Union, No. 8, D. of T.; from Northern Union, No 10, D. of T., Webb's Union, of Chambersburgh, Pa.; from Dr. Dias' Union, of Carlisle, Pa.; from Mount Olive Union, No. 10, D. of T.; from Vanbrackle Union, No. 15, D. of T., of Norristown, Pa.

Officers installed to their several positions are as follows:—

Grand P., Sister Bennet; Grand Associate, Sister Berris; Grand Treasurer, Sister Fascett; Grand Conductress, C. Thompson; Grand Sentinel, A. E. Dukhart; Grand Chaplain, Sister Hall.

G. P. P.,	Sister E. Roberts,	G. P. P.	Sister Anderson,
"	" E. Bowen,	"	" J. P. Blake,
"	" M. H. Brady,	"	" E. A. Clark,
"	" S. Newman,	"	" White,
"	" S. Davis,	"	" S. Hall.

THE DAUGHTERS OF CORNISH SOCIETY

The Stated Quarterly Meetings of the Society are held on the first Wednesdays of February, May, August, and November.

The meetings of the Board are held on the Wednesday previous to the regular stated meetings of the society.

Mrs. Sarah [illegible], President.

Mr. L. R. [illegible], Sec'y.

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Thomas W Allmond, No. 1037 Rodman Street
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The Family Circle.

STARLIGHT.

BY MRS. [illegible]

I'm sitting in the starlight,
 In the starlight pale and cold,
I'm thinking of my childish days—
 The merry days of old,
When every feeling of my heart
 Was mirrored on my brow—
I never smiled when I would weep,
 As I do often, now!
I never felt so lonely then,
 The flowers and the birds
Were friends—I used to talk to them,
 In lisping, childish words.
I'm sitting in the starlight,
 And sighing, but in vain,
For the happy days of childhood,
 That can never come again!

How swiftly did the blue, bright days
 Of sunny youth depart!
Swift sped those woman-years, but leave
 A shadow on my heart!
My song was happy as a bird's,
 My heart was light as air,
And I remember still the words
 Of my sweet childish prayer!
But now my bark is launched upon
 The restless waves of life—
And O my heart shrinks wildly
 From the struggle and the strife.
I'm sitting in the starlight—
 I wish, and pray—in vain—
For the happy days of childhood
 That can never come again!

All things are changed about me,
 Save she who gave me birth,
Her precious voice is still, to me,
 The sweetest sound on earth.
For when I kneel, close by her side,
 And tell each joy or wo,
There is no music in the world
 Can calm and soothe me so!
Her gentle arms enfold me still,
 With fond, enduring love—
God's richest blessing that I prize,
 All other gifts above!
How much I need her counsel now,
 To guide me, and sustain—
Ah me! I wish I were a child,
 A happy child, again!

Yet how my simple, childish heart
 Longed for these women-years!
The hopes it wove are withered flowers,
 The dew-drops turned to tears!
O I would give them all—each dream
 And hope that time has brought—
The noble aspirations,
 The gems of holy thought;
Even the sainted treasure
 To whom my songs I pour,
If I might win the happy heart
 Of childhood back again!
I'm sitting in the starlight,
 And the tear-drops fall like rain—
I wish—how wild the wishing!
 I were a child, again!

COMING DOWN IN THE WORLD.

It lies like a great pain and a great shadow on my heart, the way papa looks every day when he comes home from his business. He's grown so pale and thin, and has such a troubled, anxious, harassed, look, that I can't bear to see it. If I sit down, talk to him about my doll, and my lessons, and the walks I've had, he don't listen as he used to, and draw me close up to him, and look in my face, with his pleased smile, and pull my curls, and say, "Go on, Pussy," when I stop, I know, whenever I look up in his face, that he hasn't heard a word of what I've been saying; and last night, when I carried him the new stereoscope Aunt Mary had sent me, he just turned away, and said—

"There, there, Effie; I can't be bothered with any such nonsense as that, now."

It just made me feel so bad, that I sat down on a corner of the lounge, and cried all alone to myself, and papa walked up and down the room. Suddenly, he turned round, and saw me.

"Why, Effie!" he said, and came right towards me, and took me up in his arms, and kissed me. "Did papa speak cross to his little girl? She mustn't mind, for he's in a great, great deal of trouble, now, and don't know what he says."

"Oh, papa, I'm very sorry! How soon will the trouble be gone?" I asked.

"God only knows, my dear child;" and he set me down, with such a sorrowful look.

Last night, when Guy and I were looking over that new book of "Pictures of the Principal Cities of Europe," mamma came in, and looked at us a few moments, and the tears came into her eyes, and she wiped them away, and then she rose up suddenly, and left the room, and I said to Guy, after we had looked at each other a moment—

"Did you see that, Guy?"

"Yes, I did, Effie," he said, looking as grave as an old man.

"Papa and mamma are in some great trouble. What does it mean, Guy?" My brother is nine, while I am only seven, so I thought it quite likely he might know more about the matter than I did.

"I think it's some trouble about papa's business, and that he's afraid he'll lose all his property."

"Well, would that be anything very bad?" I said.

"Effie, you talk just like a girl. Of course it would be very bad indeed. We should be poor folks, and I don't know what would become of us."

"You'd have to go without the new pony papa promised you when you were ten—and I—oh, Guy, mamma said if I was a good girl till New Year's, I should have a party! How could I give that up?"

"Well, I hope it won't be so bad as that, for either of us," answered Guy, and his face was [illegible] than ever, and I thought he felt just as if he would like to cry, for his heart is so set on the new pony.

There's a shadow over the whole house. I can feel it, and I go about on tip-toe, and don't speak above a whisper. I wish the old time would come back, when we all looked and felt happy; but, dear me! I haven't the heart to go singing and playing around, as I used to.

It's all come out at last, and I can't tell why, I don't feel half so bad as I did, though it seems as though I'd grown a great deal older, and a great deal stronger, since last night. We were all sitting together, just at night—mamma, Guy, and I. Somehow, as it began to grow dark, the pain at my heart grew heavier, and I went and put my arms around mamma's neck, as she sat still, leaning her neck on her hand, and looking into the grate fire, and I said—

"Mamma, mayn't Martha light the gas, and then won't you play some pretty tune on the piano?"

She looked at me, and smiled, and pinched my cheek, and I knew that she was going to say "Yes;" and Guy sprang up, and started to open the piano, when the front door opened suddenly, and we heard papa's footsteps ring along the hall. They came right up stairs, towards the door as it opened. Papa did not speak a word; he came right towards the fire; but I knew that something very bad happened, as soon as I looked in his face.

"Oh, Willard, what is the matter?" exclaimed mamma, laying her hand on his arm. He turned and said—

"Mary, the worst has come. I've gone under, to-day. I'm a poor man."

Mamma grew very pale; the tears ran right over her cheeks; but she tried to smile, for all, and said—

"Well, Willard, my dear husband, we won't despair. You've got this comfort, you've done the best you could."

"I believe that I have," said papa. "I haven't wronged any man, and, for myself alone, I could stand it; but, there's you and those dear children—oh, Mary! that's the thought that eats me to the quick!"

"Don't let it, my dear husband. God will take care of us, and give us good, brave hearts, to carry through this time of trial."

"Why, Mary, I didn't suppose you'd take it like this," and papa drew mamma to him.

I went up to them—"Papa, is it true we're poor folks now?"

"Yes, my little girl, papa has failed, and lost all of his property, and he's only got mamma, and Guy, and Effie, to comfort him now."

"Well, papa, I don't believe it's so very bad to be poor. I'll go without my New Year's party, and wear my old dresses for a year."

"And I'll go without my pony," said Guy, and I knew it cost him more to give up this, than it had me to let my party go.

"They've got your spirit, Mary," said papa, and he *really* smiled. "I begin to feel already as though we should weather the storm!"

"Of course we shall," said mamma. "We must look the matter bravely in the face, and make up our minds to come down in the world cheerfully and unhesitatingly. It won't be so bad, after all, Willard. We'll break up here, and go off into the country, and back to the dear old cottage where you found me twelve years ago. I can be happy there again with you and the children, and almost forget that I ever left it. Aunt Rachel will grow young in her old age, to have us back there, and in the green fields and the sweet mountain air, our boy and our girl will forget to sigh for the lost luxuries of their city home."

"And we can keep a cow, can't we, mamma? and feed the chickens, and ride horseback on Aunt Rachel's old gray, every day, can't we?" I asked.

Mamma laughed, and kissed me.

"Yes, little girl, you can do all these things; and you and Guy must learn to take care of yourselves as much as possible, for we can't afford to keep but one girl; and there'll be no nurse, or chambermaid, or waiter any more, for we're poor folks, and shall even have to sell a great part of our furniture."

"Well, mamma, we couldn't put it in Aunt Rachel's cottage, you know. But I'd quite as lief be there as here, for don't you remember I cried when we came away last summer?"

"What a little philosopher!" said papa.

"And Effie, you and I can go and ride on farmer Watson's loads of hay, and we can go off into the woods for berries and nuts; for the eggs in the barn every day, and watch the little black ducks go a swimming in the pond. Oh, I tell you, Effie, it'll be glorious!" cried Guy, clapping his hands.

"On the whole, I guess, Guy," I said, "that it's better to be poor folks, and live in the country. One can have such good times, you know!"

Papa and mamma laughed outright, but there were tears in mamma's eyes all the time; and at last she said.

"Maybe it's for the best, after all, Willard. God may have sent this to make our boy and girl a better man and woman; for I have often trembled lest this life of ease and luxury should make them weak and selfish.

"As for you, dear, I've no fears. You'll get into business again after the shock is over, and can take care of your little flock, for I'm resolved it shan't be much of a burden on you for the next five years. We will trust in God, and we shall weather the storm."

"So we shall," said papa, with a smile that was like his old one! "And, Mary, we shall learn, one of life's grandest lessons, that there may be calm, peace, and contentment, in *coming down in the world!*"

Home Magazine.

AN ANGEL.

BY MARY A. DENISON.

A little pauper boy sat down on the curbstone, and tried to think. His feet were bare, red, and cold, but never mind that—the chill air penetrated his ragged garments, but never mind that—he wanted to think. Who are these people passing him, looking so warm and comfortable? What did it mean that they should be happy and cheerful, and he so sad? None of them had such heavy hearts, that he was sure of. He looked up into the cold blue sky. What was it, and who lived up there? Somebody had said once that God would take care of him. Where was God? Why didn't he take care of him? O, if he could only see God for one little minute, or the angel that the good men told him of when his mother died! Did folks ever see God? did they ever see angels?

An organ grinder came near and took his stand. The melody he played lightened the little boy's heart somewhat, but it didn't warm him—it didn't make him less hungry. He kept shivering in spite of the music, and he felt so all alone! so despairing! Then the organ-grinder passed away—they never heeded the little child sitting on the curbstone, they had so many things to think of. The carriages passed by, and the carts and a company of soldiers; but it was all dumb show to him—he was trying to think, with such a dull pain at his heart. Presently three or four coarse looking boys gathered behind him, and winked and laughed at each other. In another moment the youngest gave a thrust, and over went the poor little homeless child into the gutter. One scream, one sob of anguish, as he gathered himself up, and looked after the boys, now flying away with shouts of mirth. O how cruel it seemed in them—how cruel! The little hungry boy walked slowly on, sobbing and shivering to himself. He didn't know what he was walking for, or why he was living; he felt out of place—a poor little forlorn spirit that had lost its way—a bruised reed that any one might break—a little heart so tender that a look was anguish: how much more a blow!

The little boy stood at last near the corner of a street. An apple stand, at which he gazed with longing eyes, not far off, was tended by a cross looking old man. There were cakes on the stand, and the poor little mouth of the homeless child watered as he saw one boy after another deposit his penny, and take his cake. He had no penny, and though there was hunger in his eyes, the cross looking old man never offered him a morsel.

The tempter came. The old man's back was turned—a vile boy at his side—at the side of the homeless child—nudged his elbow. "You take one," he whispered, "I'll give you half."

The little child gazed at him steadily. He saw something in the bleared eyes that made him shrink—something that set his heart to beating.

"I tell you, hook one," whispered the boy; "I won't tell, and we'll go away and eat it."

"I don't want to steal," said the homeless child.

"O you fool!" muttered the brutal tempter, and smote him in the eyes, his heavy hand dealing a blow that sent the poor little child against the wall, his whole frame quivering with anguish. The terrible blow had almost blinded him for a moment—a great sob came up in his throat—O what have I done to be treated so? There never, never was a God, or He would not let him suffer so—and that because he refused to be wicked. I don't believe that ever a man in his deadliest bereavements suffered more than that sad little child. His heart was literally swelling with grief, and though he could not reason about it, he felt as if there was great and sore injustice somewhere.

He started to cross the street. A dark, blinding pain still made his poor temples ring.

"Back! back! Good heavens! The child is under his feet! Back! back!"

"Oh, mamma, it is our horses ran over a poor little boy. Oh, mamma, mamma."

"Is he hurt much, coachman?" The woman's face is pale as ashes. "Yes, he is hurt badly; take him right in; don't wait; carry him right in and up stairs. It was your carelessness, the child shall be attended to."

There is no anguish now. Perhaps God saw he had borne all he could, and so took the poor little broken heart there to heal. How very white and quiet! "O, a sweet face! a sweet, sweet face!" murmured the woman, bending over the boy, and tears fell upon his forehead, but he did not feel them.

"O, the poor little boy!" sobs Nelly, "the poor little boy! I wish he had kept on the side-walk; I wish he had staid at home with his mother."

Alas! In this world there was no mother to keep him.

The doctor came, said he was not dead, but would very likely die. There was a hospital near; the poor thing had better be sent there. But the good woman would not allow that. She would care for him herself, she said; he had been injured by one of her horses, and she felt it was her duty to attend to him. Besides, it was likely the child had no mother. Such a boy as he, with a face so sweet and girlish, so pure and loveable, would never be sent on the streets like that if he had a mother. Besides, (and here her tears fell) there was a little mound not yet green over just such a child. No, no, it was not in her heart to put the poor wounded boy away. Let him stay whether he lived or died.

The weary, weary days passed on. One morning the little boy opened his dim blue eyes, but he did not know himself. His glance fell wearily on his hands. There were white bands around his wrists, with ruffles on them. The bed was so snowy white, too, and a crimson light fell over every thing.

"Dear God! I am in heaven," murmured the child; "yes, God will take care of me now."

What visions of loveliness glanced forth from the shadow behind the bed? The rich curls fell around a face of exquisite beauty; the beaming eyes looked love and gladness upon him.

"O yes, there is an angel!" he said softly, "I am glad. They won't knock me over again; they won't want me to steal apples here; and perhaps I shall never die again. Now I want to see my mother."

"My dear boy, are you better this morning?" asked a low, soft voice.

He turned slowly, wearily.

"Is it mother?" he murmured.

"O yes, and there were quick sobs and tears; "yes, my little child, I will be your mother, and you shall be my son. Will you love me dearly?"

"Yes, I do love you, mother; is it heaven?"

"Heaven; no, darling, it is earth; but God sent you here to our hearts, and you shall be loved and cared for. See, here is a little sister, and you will be very happy with her. Kiss him, Nelly."

Her rosy lips touched his pale ones, and a heavenly smile lighted up his face. The past was not forgotten, but it was gone. No more mouldy crusts, oaths, harsh words, and blows. No more begging at basement doors, and looking half-famished to envy a dog gnawing a bone in the streets. No more fear of rude children, who never knew where their own hearts laid; no more sleeping on door-steps, and listening in terror to the drunken quarrels of the vicious and depraved.

Yes, the past was gone, and in the rosy future were love, home, even God and the angels. Certainly sweet spirits had guarded that child, and guided him out of seeming evil into positive good. Surely henceforth he would put his hand trustingly in theirs, and turn his face heavenward. Yes, it was so to be. The dear, teachable child—a jewel picked from the mire, a brand snatched from the burning—was yet to illumine the dark paths of this world with his holy, heaven-like teaching. Like a dove he was to go forth over the waters, and find the olive-branch with which to garland his glad tidings. Blessings, then, on all who hold their arms out toward needy little children, making their homes arks of refuge. Beautiful stars shall they have in their crowns of rejoicing, for surely there is no jewel brighter in all the world, and perhaps in all eternity, than the soul of a little child.

Wesleyan Methodist Magazine.

THE SENTINEL AND THE SPY.

A sentinel having been placed one day to guard a certain fort, and see that no improper intruders gained an entrance, was accosted by a spy, sent by an enemy to find out, if possible, where the fortress might be assailed with success; and as he appeared in the garb, and with the countenance of a simple countryman, the sentinel had no suspicion of the cheat. He however was determined to be very vigilant, and say nothing that could compromise the safety of his charge.

"You have a very important place to take care of here," said the spy.

"Very," replied the sentinel.

"And you have a very brave and watchful set of comrades?"

"Very," replied the sentinel, again.

"And I think you must be very thirsty this hot weather," continued the spy.

"Very," answered the sentinel once more. So far the sentinel thought he had said nothing that could, by any possibility, be turned to his disadvantage, and determined not to utter another word. But the spy thought differently, and felt satisfied from the last answer that he must accomplish his scheme.

"Poor man," said the spy, "I feel for you very much; I have got some drink for you in a bottle here, to which you are welcome, and which I am sure will very much refresh you."

The sentinel answered not a word; but as he thought a draught of liquor to a thirsty man could not possibly endanger the safety of the fort, he accepted the offer, and put the bottle to his mouth. Upon tasting it, he found it to be very pleasant, and so drank off the whole of the contents. The spy departed, and the sentinel, shouldering his musket, marched backwards and forwards before the gate of the fortress, as usual. But after a little time he began to feel giddy and drowsy, and every now and then paused and nodded, until at last he fairly laid himself down, and fell fast asleep. The liquor was of an intoxicating nature, and the poor sentinel could not resist its effects. The spy, knowing very well what would happen, called together his comrades, and marched hastily toward the fortress, where they found the sentinel asleep upon the ground; him they immediately stabbed to the heart; and as the garrison had no notice of the enemy's approach, they were taken by surprise, and all of them slain or taken prisoners.

THE MORAL.—We cannot be too vigilant in guarding against the first approaches of the tempter; for a single word may expose our weak point, and show the enemy where he may be able to subdue us, and a single action that seems very harmless, may lead to our ruin. Many a young man has begun life with the determination to be very discreet and watchful in his own conduct, but who has been thrown off his guard by some wily companion, and then betrayed into sin.

HAVE YOU A GRANDMOTHER?

Have you a grandmother, dear little one? Is the warmest corner and the softest chair in your sitting-room filled by one whose locks are blanched, and whose brow is furrowed by years? If so, then you are a blessed child, and ought to be very thankful to the God who has spared this dear and loving heart to guide you, by sweet lessons and gentle example, in the paths of peace. Do you not pity little ones who have no grandmother? Who do you think—when their mother is busy or away—strokes the weary little head, ties up the bleeding finger, warms within her own the half-frozen hands? Who interests herself in all their tiny affairs, from the flight of a kite to the strapping of a skate? Oh, nobody but "grandmother" can stoop from age and wisdom to be again a child for your dear sakes.

A few months ago, the children in my house had two grandmothers, both as gentle, loving, and good as any who ever bore the name. One still lives, honored and beloved by the fold of grandchildren among whom she dwells; but the other—pure in heart, merciful, meek, and a peace-maker—she is not, for God has taken her! No more can be done to comfort her; no sweet messages exchanged, no kisses ever more pressed on her pale, soft cheek! She is dead, and her place is vacant; but her memory to those who love her still, is worth more than mines of gold.

This dear grandmother made very little noise in the world; but she left a wider void than many whose names are known to fame. Children miss her gentle tones,—while the poor and broken hearted mourn a real friend.

Then the children here have one grandmother on earth and one in heaven. May they and all of you, little readers, deal very tenderly with the aged, who are so kind to you, and whom God commands you to honor, for they will soon pass away from your love and care.

Besper.

THE SABBATH BREAKER. AND HIS END.

About twenty-five years ago, a very wealthy, but a very wicked merchant, was doing a prosperous business in the city of New York. Among his other sins against God, that of Sabbath-breaking seemed most manifest, and he appeared to take delight in violating the sanctity of the Lord's day. As he did business on a very large scale, he at one time gathered up one million and a half of money, all in the old Spanish milled dollars, which was considered the best currency to send to China, to which his trade had been directed; and as several vessels would be required to bring home the return cargo, he divided his million and a half dollars into seven parts, and putting it into seven ships, sent them to China; but to show his contempt for God and his law, he determined to send them to sea on seven consecutive Sabbaths, intending, perhaps, in this way to test the question as to who should rule, he or Jehovah. The ships went out safely with the money, and returned with the merchandise. They were neither engulfed in the ocean, nor wrecked on a lee shore, but when the voyages were settled up, there was a loss of one third of the money, one million being returned, and five hundred thousand sunk in the enterprise. Loss after loss succeeded, and in about four years after, the rich merchant died a bankrupt. Now, was this Providence? Was it God's controversy with a wicked man? or was it a "chance thing" that happened?

Presbyterian.

Miscellaneous.

LABOR THE PRICE OF EXCELLENCE IN ART.

But labor is the price which the gods have set upon all things excellent. Michael Angelo, if any man, had a right to rely on genius, yet of himself he said that all was due to study. The original drawings of the old masters, now so widely known through photographic reproductions, ought to convince every tyro in the arts that unflagging industry can alone secure a high position. Pictures painted with a command which at first sight might imply facility—Raphael's "School of Athens," for example—are yet discovered to be the result of long and careful elaboration. Minute studies have been made for every figure; separate drawings for the complex masses of drapery; accurately shaded outlines were executed for the hands and feet. In the collection of the Archduke Albert in Vienna is a well-known sketch for the Transfiguration; the Apostles nude, with other more detailed studies on a larger scale, marking with utmost precision the anatomy of limbs which subsequently imposed drapery would wholly conceal. The artists, indeed, whose creations have borne the scrutiny and obtained the admiration of all succeeding ages, seem never to have relented one moment from their labors, nor their pencil to have paused a single instant over the busy work. Folio volumes contain the drawings of Leonardo in Milan; and no forms of human face, whether in beauty or caricature, seem to have escaped the keenness of his observation. And all these accumulated materials were made to subserve a well-conceived and maturely calculated purpose. These sketches are not the mere mechanical product of the hand—the head was working while the fingers were executing. Lines were combined into symmetrical composition, forms were balanced in just proportion and thrown into bright position; and thus the picture was matured from step to step by long study and careful forethought. In conclusion, we wish it to be ever remembered that the works which have so long stood before the world as examples of the grand style of art did not take their origin in mere happy chance, in fortuitous combination of circumstances, or in a daring stroke of ambitious genius; but that Leonardo, Raphael, and Michael Angelo labored ardently, even to the completing of minutest details; that to them, as all true workers, life was short and art long, for high was their aim, and the absolute perfection towards which they aspired still ever retreated at their approach into infinite distance.

And if, in the present, we would strive after the same goal, we must walk in the same path. There has not yet been discovered, even in this nineteenth century, a royal road to art. On the contrary, the old avenues of approach would seem to be blocked up, and aspirants now stumble along a beaten but broken way, sometimes guided in wilfulness, sometimes scrambling in haste, or sometimes groping in ignorance, till at last they wander widely astray, and at length are more or less contentedly lost in pleasant places, glorying in a low order of remunerative success.

Blackwood's Magazine.

ANILINE.

Some years ago a German chemist, experimenting on coal tar, discovered a beautiful purple color, but took no particular notice of it; he merely jotted down the fact, and gave to the color the name of Aniline. Recently, a young chemist, Mr. Perkins of Greenford Green, near London, a pupil of Dr. Hofmann, of the Museum of Practical Geology, Jermyn street, was trying to produce the well-known quinine bitter from Benzole, another substance discovered by Professor Faraday to exist in coal products. The composition of quinine and of benzole was well-known, and theory indicated that the former could be produced from the latter; and so the experiments were begun.

Every one knows how on going for a country walk we are often led by some stray flower or trivial incident to go out of the path we originally intended to take. So with young Perkins; he started off in search of quinine, but was arrested by the beauty of aniline. Under his fostering care, aniline has now become the parent of a family of dyes known by the names of Magenta, Mauve, Solferino; two of the names of which have been given to the new tints from the towns where the recent battles were fought in Italy—about the time of their discovery.

Several branches of commerce will by the use of these new dyes be so materially altered that the names of Magenta and Solferino will live in commercial no less than in political history. The only fine dye (cochineal) that could be produced of analogous tints to Solferino and Magenta was made from a little "lady-bird" insect, the *Coccus Cacti*, and in consequence of scarlet being the national color worn by the British army, the consumption of cochineal for dyeing cloth has been exceedingly great, and the importation of cochineal annually has on an average amounted to about 800 tons, of the value of £350,000. Thousands of acres of land have been set apart for the cultivation of the cactus, the plant on which the insect feeds; and almost numberless hands have been employed to trap it when fit to kill. Whole ships have been laden with this curious freight, and vast warehouses in our docks have been appropriated to its housing. All this must soon pass away, and that, too, at a rate proportionate to the advancement of the chemical knowledge of the age. Cochineal is already at a discount price in the market, for aniline is rapidly taking its place. As to the mode of preparing aniline, we must refer special readers to the usual authorities, such as Ure's *Dictionary of Arts*. There are a few substances that admit of being prepared in a greater variety of ways—starting off, however, from the same material, namely, coal tar.

It is an astonishing fact that these beautiful colors, produced in our day, are eliminated from coal—from the plants and flowers of former ages! The fact that the glorious sun illumined these flowers, which bloomed and passed away before the Deluge, clearly shows us how indestructible is matter, and how perhaps the beautiful dyes of flowers of former ages again appear in the form of Aniline!

N. Y. Obs.

DARING TO DO.

Small minds spend a good deal of time in deciding, as to a particular course of conduct; whether "they can afford to do it." "What will Mrs Greedy say?" is a question of momentous interest. To do anything which Mrs Upstart or the "Smith's would consider" mean," is no more to be thought of, than committing a petty larceny, and being found out. It is known that any of the Went-to-be's would almost as lief be found coming out of a hen-roost at midnight, as to live in any street having "East" attached to it, while there are those who feel forty feet higher, by reason of their being able to say, "I live in Fifth Avenue," and for such to be seen with a bundle or package in the hand on Broadway! they would fairly tremble in their shoes, lest they might be recognized by some one into whose "set" they were aiming to obtain an *entree*.

A Baltimore Buonaparte surprised a friend one day, by carrying a broom homeward. "Why, it belongs to me!" was the reply to a question and look of incredulity. Says a Washington letter writer, "Yesterday, I saw Sam Houston carrying, like Lord Napier, his own small bundle, with its clean shirt and towel, its piece of soap and hair-brush." Let the young and all remember, that it is the motive which constitutes the meanness, or otherwise, of an act which is not in itself dishonorable. Better is it for a man to do a thing for himself, than to have another do it for him, when he cannot afford to pay for the service. The first step towards implanting in the mind of a child, a feeling of self-reliance and a manly independence, is to teach that child to help himself whenever it is practicable.

Hall's Journal of Health.

NATIONAL GREATNESS THROUGH SUFFERING.

"It is in periods of apparent disaster, during the suffering of whole generations, that the greatest improvements in human character have been effected, and a foundation laid for those changes which ultimately prove most beneficial to the species. The wars of the Heptarchy, the Norman Conquest, the Contest of the Roses, the Great Rebellion, are apparently the most disastrous periods of our annals; those in which civil discord was most furious, and the public suffering most universal. Yet these are precisely the periods in which its peculiar temper was given to the English character, and the greatest addition made to the causes of English prosperity; in which courage arose out of the extremity of misfortune, national union out of oppression, public emancipation out of aristocratic dissension, general freedom out of regal ambition. The national character which we now possess, the public benefits we now enjoy, the freedom by which we have been distinguished, the energy by which we are sustained, are, in a great measure, owing to the renovating storms, which have—in former ages—passed over our country."

Alison.

LOSS AT ALMA.

For months after the battle of Alma in the Crimea, in which the Russians were beaten by the English and French, not only France and England, but all Europe was made to ring with accounts of the desperate encounter, the determined valor, and the terrible slaughter of the Allies, and yet of the English loss but 353 were killed, and but 517 of the French, while our loss of killed at Bull Run was 481. In fine, the allied total loss in the "desperate" battle of Alma, was, in regard to the numbers under fire, nearly two per cent. less in killed and wounded than ours in the "trivial" battle before Manassas, as many of the English pronounce it, *and our loss was much less than the rebels.*

"PATRICK SPICES CAMP LIFE SOMEWHAT.—For instance: he is detailed for guard, and at night receives the countersign. He does not readily appreciate the instruction for challenging, and makes some ludicrous blunders. A corporal of the guard approaches him. "Who goes there?" Hibernian asks. "Corporal of the guard." "Advance, Corporal, and give your sentiments!" Corporal says, "I am a Republican." Son of Erin finds himself in a dilemma, puzzles his brain, but finds no relief. It does not seem to be satisfactory, even if the corporal is Republican, and corporal instructs him that it is the countersign he should ask for; the sentry is satisfied, and corporal goes on his way. One of the same slam challenged a passer by, "Who goes there?" Ans. "A friend." "Advance, friend, and say something," leaving an ample opportunity to the "friend" to expatiate on anything to any extent; happily he knew what was wanted, and settled the matter by giving the countersign.

Exchange.

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Poetry.

TO——.

"My life has no purpose and no aim."

Thy barque is floating on a summer sea,
And blithe beneath thee bound the blue, bright waves,
And purple skies lean tenderly above,
And smile upon thee like a mother's eyes.
While from the frolic shore—the childhood isles,
The breath of flowers—the sigh of sweet south winds,
And sounds melodious, and murmurous, like
The chime of fairy bells, float round thy soul,
Which rocks upon the waves in wrongful ease.
Does the young Eagle, when its storm-beat plumes
Are battling with the wild and warring winds
To reach the distant rocks—if that a cloud
In envious fold, hides the far beetling crag,
Fall back to earth, in mad despair? Not so!
The torn and bleeding wings soar upward still,
And from the summit of the rocky goal,
The proud, unflinching eye looks to the sun,
And drinks its golden beams triumphantly.
Then up! from your dull lethargy, and leave
The stagnant waters of that lazy shore—
Out on the ocean—on the wide Life Sea!
Your eagle soul has much to do and dare.

There is a name to win that will not die—
Not 'mid the roses of that childhood shore,
But in the broad arena—among men—
And with the strong, proud, grasping intellect,
The God-seal set upon your noble brow—
A high and honored name that will not die.
And there are deeds to do, whose memory
Will live in human hearts—and more than that,
Be written in the "book of life" above—
To still the sob of misery—to give
Light to the darkened, joy to the distressed,
Forbearance, kindness, mercy, charity—
Great deeds to do, which Angels will remember.
And dare you say—on whom the merciful
"All Father" has thus lavishly bestowed
The "talents ten," that your life has no aim?
And dare you waste away in idle dreams
These precious hours? Ah! terrible will be
The day of reckoning, when he shall demand
Of you the wasted talents back again!
Up—up! arouse thee, and you sure will see
The aim and purpose of a noble life!
Out to the battle! with your God-like strength,
Your strength of mind—your strength of intellect.
Out to the battle—and my prayers go with you.
Out to the strife! and do your proud devoir.

THE DELTA—EGYPT.

We are told by one that "distance lends enchantment to the view," and by another that "familiarity breeds contempt," and they both mean the same thing, for the one is but the reverse observation of the other. That which we have, with which we are daily familiar, very frequently gradually loses its hold upon our affections, or at least upon our powers of appreciation, and we long for that which we have not; and, as there is an ecstacy in first love, so there is something fresh and delightful about our first acquaintance with places, scenes, and even persons. Hence it is that our impressions of the relative beauty or value of persons, places, and things, are often exceedingly erroneous. Objects of true beauty and of great intrinsic value, are, through the dwarfing influence of constant familiarity, held as secondary to other objects of less beauty or worth, which are yet viewed through the gilding and magnifying medium of a first acquaintance. The city belle will absolutely loathe the spacious and elegant parlors and airy chambers of her own home, and really feel delighted with the crowded saloons and narrow quarters of a Saratoga or Newport Hotel. And the traveller will stand entranced at the first view of a mountain, a water-fall, or a landscape, in Italy or Scotland, when the recollection of a more beautiful one which was always visible from his father's door, has almost faded from his memory. To write down our impressions under such circumstances, we must give too much credit to the foreign and distant, and too little to the home and familiar. I have been led to these remarks by reading the story of other travellers whose track I have followed, and whose descriptions I have learned to take with several grains of allowance. "Boat life in Egypt and Nubia, by William C. Prime," is a very pleasantly-written volume,—truthful and reasonably accurate, but the whole is bathed in a rosy tint which is very much disposed to magnify the foreign at the expense of the domestic. Above all other travellers its author seemed most determined to be pleased with everything, and to be pleasant and good-natured under all circumstances. These amiable traits of character made him a good traveller, for he would have many opportunities for exercising such graces, but they measurably unfitted him from being a safe chronicler.

With the great Delta of Egypt, I was neither enraptured nor disappointed. I found it to be very much what I expected. Considering its origin, it would be difficult to conceive of its being anything different from just what it is. A few miles below Cairo, the highlands, which for hundreds of miles enclose the river in a narrow valley, entirely disappear, and the Nile, as if rejoicing in its liberation, divides its fertilizing waters to the right hand and to the left, and so finds its way to the sea in three or four separate branches. A triangular tract of country, of perhaps one hundred and twenty miles, on each of the three sides, is thus reclaimed from the arid desert which stretches far away, both to the east and to the west—and this is the DELTA, because of its similarity in shape to that letter of the Greek alphabet. The soil is an alluvium deposited by the chocolate colored waters of the Nile in its annual overflow for perhaps the last six thousand years. Its color is a dark brown, almost black, and its fertility is certainly very great—and, as frost is here almost unknown, it is cultivated with successive crops all the year round.

The face of the country is literally a dead level, and consequently easily watered by artificial irrigation during the nine months of the year when there is neither rain nor overflow. There are no fences enclosures of any kind, but fields are divided off by canals filled with water, and from these small, elevated mud-dykes run right and left, literally checkering the [illegible] of the fields. Water when needed, is elevated into these canals and dykes by three different kinds of apparatus. There is the wheel-and-bucket, in which a buffalo turning a sweep puts a wheel in motion, around which is an endless chain of buckets, which lift the water from any desirable depth. I saw the wheel but rarely in the Delta, although it is largely used further South. A second mode is the old fashioned well-sweep. But the most common method is by the use of a straw basket, in shape and size very much like the old Scotch bee-skep. This is suspended upon the middle of two parallel ropes of eight or ten feet in length, and a man at each end of these ropes takes one in each hand, and, with a peculiar swing, the basket is filled from one tank or canal, and emptied into another. This is the most expeditious method where the water is not to be raised more than two or three feet, which is usually enough.

Two, three, and sometimes more, crops are usually raised annually upon the same ground. These are wheat, corn, cotton, clover, flax, beans, &c., and are sowed after the overflow largely upon the mud, and tramped in. At other seasons, and where it is required, the ground is ploughed, provided the scratching process here in vogue deserves to be called ploughing. The plough is doubtless the same that was used when JOSEPH was Governor in Egypt. It consists of two pieces of timber—one, perhaps ten feet long, which constitutes the beam and is fastened at something less than a right-angle into the other piece, which is about half as long, the upper end of which is the handle, and the lower end, armed with an iron point, is the coulter and mould-board. The beam is fastened to a straight yoke, which is never less than seven feet long, and the plough is drawn by a pair of tall, long-legged, lean, short-horned oxen—sometimes cows. One man holds the plough, another drives, and they both shout. After watching, upon one occasion, this operation for more than an hour, I concluded that an American team would plough, in one day, quite as much land as an Egyptian would scratch in a week! I talked with Europeans who contended that this rude, shallow ploughing was well adapted to the soil, while others—and I think with better reason—insisted that deep ploughing and thorough cultivation would repay the laborer here as elsewhere. The great trouble is the absence of all hope of reward. The laborer expects only the merest possible living for himself, and that the Government will get all the balance. He consequently cares not whether he raises much or little.

From what I had read of the conscriptions of Mohammed Ali for the digging of his great canal, in which tens of thousands perished, and for his army of 180,000 men, I expected to find the population of the Delta but sparse. Herein I was disappointed. It is true, there is no dense and teeming population such as that land of fatness could maintain; still, there was no sense of desolation, as in the valley of the Tiber. I was impressed with the number of people to be seen all along the track of the railroad. And not only with their number, but with the pleasing fact of their industry—for they all, men, women, and children, seemed to be busy at work in their slow Arab way. And I inferred that this was true beyond the mere line of the railway, for, as far as the eye could reach across the wide and level plain, all the land appeared to be under the same cultivation, and long rows of camels could be seen stalking along, heavily loaded with the harvest that was being gathered from the fields. A clump of palm trees here and there arrested the attention, and I found, in every instance, that a native village clustered around their roots. In at least two instances, we met with respectable African cities. The land is not depopulated—while a wise and just national policy could very easily and very profitably greatly increase the population. All the inhabitants of Egypt live in the Delta—the narrow valley of the Nile, and in a few oases, caused by springs of water in the desert. In the desert proper no living thing abides, for there is neither water nor vegetation of any kind for the support of life. All the arable and habitable land of Egypt, including the Delta, the valley of the Nile, and the various oases, amount to only eleven thousand square miles—less than one-fourth of the area of the State of New York—and yet they support a population of three millions.

The population is composed of a strange mixture of races. They are generally and familiarly called Arabs, and yet there are not a quarter of a million of Arabs in the whole vice-royalty. More than *two millions* of the people are Fellahs, the undoubted descendants of the ancient Egyptians, son of the posterity of Ham. These are wholly uneducated, Mohammedan in religion, and the peasants and laborers of the land; always despised and looked down upon by the genuine Arab, who, as a descendant of Shem, prides himself upon the superiority of his blood. The Fellah men, while never corpulent, are yet rather tall, robust, and vigorously formed. The women are apparently strong and well made, and remarkable for their straightness: indeed I never saw a bowed or stooping female, however old, in all Egypt. This universal erectness of form, preserved even in old age, arises in all probability from the fact of their carrying all their burdens upon the top of the head, whether it be a loaf of bread, or a three gallon jar of water. They even carry their children astride of their shoulder, leaning over upon their head when asleep.

The Fellah dress has a little variety, but most generally consists of a single shirt of coarse blue cotton, reaching a little below the knee, the sleeves are loose, and the garment is open from the throat to the waist. This garment is common to men and women, and the men only adds a red scull cap around which is twisted generally a cheap cotton shawl by way of a turban. The female attire is completed by the single addition of a strip of the same kind of cloth thrown over the head, the end of which is drawn across the face when in the presence of strangers. All are alike guiltless of any kind of shoes or covering for the feet or legs. I am not now referring to the Copts, Turks, Arabs, Berbers, Negroes, Greeks, Jews, or Franks, the remaining constituents of Egyptian population, for of these there are but few in the Delta. They constitute the aristocracy of the land, and are better dressed, in many cases magnificently and expensively so.

The habits of these people are certainly singular and primitive; their wants are in no respect artificial, only the absolute and imperative wants of nature. Their whole wardrobe is in daily use, and their household furniture does not generally exceed a few earthen jars, and an old mat upon a mud floor. Their houses are always clustered together in small villages, without any regularity, situated upon small knolls, which are, I presume, the accumulated rubbish of former villages, demolished by the action of the weather, or the decay of neglect. The houses are constructed of sun-dried brick, of mud and straw, are some eight or ten feet square, one room, one story high, and a roof of straw or palm leaves covered with mud. Frequently the house is surmounted with a lofty cone, thickly set with earthen jars laid upon their sides, with the mouth inward. This is the family pigeon house, and the jars are for nests. The rules of propriety and ordinary modesty, which, by common consent, prevail in all lands where there is even the feeblest civilization, can scarcely be said to have an existence here, for it is no uncommon thing to see a young man at work in the mud or water in a state of pure nakedness, while the females of the village are passing to and fro, and indeed the women themselves seem to consider the face from the eyes down as the only part of the person necessarily calling for a covering, for they will conceal that from strangers at the risk of exposing all else.

Tombs of saints or canonized sheikhs are scattered all over the land. These are all similar in their architecture, being twelve or fifteen feet square, built of brick, plastered and whitewashed, and surmounted with a dome. The time once was when the pious Mussulman honored these tombs with certain gifts, but I believe that time has pretty nearly passed. Ducks and geese and perhaps other kinds of water fowl appeared very abundant upon the water. Pigeons are very plenty, white crows, hawks, sparrows, beautiful hoopoes, and the sacred ibis are frequently seen, and are very tame, for as the peasants have no fire-arms, birds are seldom meddled with. There are no forests or bodies of wood in the Delta, and the scattered trees that are there, are found around the villages, and are more the result of culture than of wild, natural growth. These are almost exclusively the date palm, a very picturesque tree, which cannot be seen in the perfection of its beauty this side of Egypt. Up nearer to Cairo, I found the sycamore, the olive, the fig, the orange, the toot or mulberry, the lebekh and acacia, and the sant, another acacia which produces gum Arabic.

I did not see the *barrage*, that celebrated stone dam built across the Nile a few miles below Cairo, in order to assist in the overflow of the Delta. Railway travelling takes the visitor in another direction. But I found the railroad bridge across the Rosetta branch of the Nile just completed, and it is considered one of the greatest works of the kind in the world. It is very hard to realize that this is Egypt. Such structures for the useful seem out of place in that land of temples and of pyramids. The march of improvement and of progress has, however, reached the land of the Pharaohs, and its foot-marks are visible in many places. In our day we have no right to be astonished at anything.

J. B. SCULLER

QUIETNESS IN THE STORM.

"Be still, and know that I am God: I will be exalted among the heathen, I will be exalted among the nations of the earth." The forty-sixth Psalm is evidently from first to last a military or war song. It assumes tribulation, warfare in the midst of the world, and it points the Christian to his refuge, his safe and blessed retreat, amidst the war storms gathering from the distant horizon. God is not only our refuge, but he is also with us. "He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear asunder; he burneth the chariot in the fire." If God is thus the source of victory, if the battle is not to the strong nor the race to the swift, then "be still;" do not be alarmed, agitated and vexed; but be satisfied of this, that God will be exalted in the earth. Fear not for his kingdom, be not alarmed for his cause; not a hair of the head of his saints shall perish. Be still, and know that he is not man to repent, nor a creature to fail; but the mighty God, the same yesterday, to-day, and forever.

This prescription is suitable to the age in which we live, in scenes that are opening on a world that appears to be about to go through its last baptism. What are some of the grounds of disquiet in the minds of true Christians? Why is it that we need the prescription, "Be still?" We answer first, from the imperfection of our knowledge. We see but a fragment of God's procedure, we cannot see that out of evil he still brings good. When we behold overshadowing error, we think it will deepen and darken till the whole sky is overcast; whereas, by and by it is dissolved, and truth shines forth with all the splendor of the sun, and the momentary cloud seems to have only increased in the intensity of the glory that succeeds, and follows it. We hear of divisions and disputes among Christians; we think the Church is going to pieces; but that is because we see but a part, we do not see the whole. If we saw the whole, we should discover that the momentary discord is only preparatory to lasting harmony; that the dispute of a day precedes the peace that will prevail through ages to come. We see through a glass darkly; we do not always recollect this; and because we forget it, and fancy that we see and know more clearly than is the case, we are troubled and disquieted. Because we are blind, we think the world is going to pieces, and that God has left it to itself.—*Cumming.*

FAITH IN DIVINE PROVIDENCE.

Certain moral necessities are on the mind and heart of men; and the recognition of an over-ruling Providence is one of them. An all-seeing and an all-disposing power confronts us everywhere and in everything; and not to believe in a Providence of which this power is the visible expression would be to confound all the circumstances and necessities of human life, as well as to falsify the whole testimony of our moral nature. The admission of a creation draws after it as a necessity the acknowledgment of a Providence. To admit the one and deny the other is a palpable contradiction.

In the hour of darkness and distress—conditions to which human experience is ever incident—where could man appeal for light and comfort, but to the supernatural and divine? Vain, then, is the help of man. Here is a condition of dependence which no human power can relieve; this dependence therefore implies, unless man's whole nature is a lie and his destiny is entirely at the mercy of accidental circumstances, *something to depend upon*, which must, of necessity, be divine and without limitation. Man in the period of his calamity involuntarily looks to a super-human power for help. However bravely he may deny a divinity in health and prosperity, he needs an Almighty arm to relieve him in his extremity.—The champion of infidelity on a smooth sea could laugh at the prayers of his pious fellow passengers; but, when the angry surges of old ocean presaged a watery grave, he was first to bow the knee and beg for divine protection.

Methodist Protestant.

VINTAGE ON THE RHINE.

In most places, the vintage commences about the 12th of October, and in the districts where it ripens about the same time the day for commencing is designated by the government, so on that day the watch must cease. The announcement is made by the ringing of bells a week previous, accompanied by a formal notice from the police. The evening previous, the bells are again rung, and early in the morning they give out a merrier peal at the hour the vintagers are to commence, and soon they may be seen issuing forth, not in their best, yet in holiday costume, singing as they go, with baskets upon their heads and in their hands, till the streets are thronged, and the hill-sides and valleys covered with troops of happy people, whose hearts, one would not think had ever been hardened by care or sorrow. And this is a sight upon which eighteen centuries have looked, and the only one, perhaps which has not varied through all the changing dynasties from the bright autumn days when Cæsar sat in his palace at Spire, and contemplated it, through all the years of devastation by barbarian hordes—in the dark ages, when bishops, and monks, and priests exercised a stern rule, yet mild and better than that of those savage chiefs, inasmuch, as it substituted for brute force the curbing of the spirit; during the dawning of still brighter days, when Charlemagne brought order out of confusion, and created a still higher standard of law and honor; through the mysteries of the *Vehmgericht* or Secret Tribunal, which filled the land with horror, and made the dungeons of a hundred cities echo with the groans of innocent and guilty victims, until the Reformation stirred all the nations up to strife, and for a century deluged a whole continent with blood, and popes, and princes, and people, learning to respect the opinions of each other, a peace, for once, filled the earth, which did not every moment fear the fierce war whoop, and the tramp of armies.

Whether Roman, or Gallic legions reveled in yon castle halls—whether pope, or prince, or prelate, waved the sceptre from its proud turrets—whether imperial or republican armies marched through the land, the vineyards lay ever smiling and peaceful upon the hill-sides and the mountains echoed the laugh of happy vintagers, for the time indifferent alike to the fortunes of friend or foe.

Bread and wine were the food upon which all depended, and though palaces were demolished, and cities and villages destroyed, the harvest must remain untouched, for when it failed, famine and pestilence overtook the victor and vanquished, and made more fearful havoc than the sword. We are, therefore, looking upon a sight which has varied little through all these changing times, and the mode of gathering the purple clusters must be nearly the same as when the daughters of Judea were admitted among the grapes and pomegranates on Canaan's shore. Here, as there, a stone or tree alone marks the divisions between the possessions of different individuals, and each knows his own little field with an instinct like that of the shepherd, who can call his sheep by name.

From the summit of the highest peak, to the bottom of the lowest valley, they echo back their songs, and coming and going all the day are the files with their well-filled baskets, which are in some cases deposited in large vats in the fields, and in others, in these heavy tuns, carried to barns or granaries to undergo the process of pressing in mills like those in which apples are ground, and often the same are used for both purposes.

Life in Germany.

MANNER OF PREACHING.

The manner of the preacher must be the emanation of a pure heart, and a function of holy feeling and sympathy. A great heathen Roman once said, "The orator must needs be a good man." Essentially does the preacher need to be a man of excellence within, to develope those outward forms of life and qualities of manner that shall bring him to religious contact with men. Manner in the pulpit is not mere action, it is not personal address, it is not studied solemnity, nor affected sympathy. It is the appearance sustained by the servant of God in his convictions of the truth of God. It is the point at which his own heart is linked with the hearts of his hearers, and they, by a strange and secret influence, are drawn to Calvary. If it be important for the preacher to devote unwearied pains to furnish his intellect with the artillery of argument, marshaled orders of logic, and the dramatic shades of rhetoric, it is not less important that his armor be burnished, that his weapons be whetted to the smoothest sharpness, and that there be perfect harmony in the martial notes that are to inspire the sacramental hosts to victory. Men are attracted to the stage by the brilliant action of the personators of historic life, they gather at the concert room to hear the grand cadences of a single voice, in the dazzling flights of song; they crowded within the forum and the senate, to hear the burning eloquence of justice or of patriotism, but for all the gifted powers of the soul, the pulpit opens a grander, wider, and more exalted scope of activity. Look at the annals of pulpit celebrity, and find if you can the profound pauses of the multitudes of earth swaying under any other influence as under the mighty thunderings of the Great Lawgiver, and the flashings of his omnipotent grace, like the branches of the forests under the strong gales of heaven.

DEVELOPMENT OF THE ENGLISH LANGUAGE.

Edward III. was the first to encourage English composition. During his splendid reign there was a revival of the Anglo-Saxon genius, and the language began a vigorous growth. After having passed through these successive periods of amalgamation, it needed constructing anew. The English language has been highly favored with minds of rare eminence, who have brought the inherent power and vitality of their native tongue. In every period of its growth, authors of grand and varied styles have given it transparency and copiousness. They arrayed it in garments it had never worn as in their fertile brains ideas germinated which were not stirring the minds of the men—as in their souls spiritual cravings started up unfelt by others. Chaucer, the father of English poetry and a living worshipper of nature, left it wealthier in descriptions of natural objects. He was followed by a vast assembly of poets, who have consecrated it as a temple in which to pour forth great jubilees of song.

In the Elizabethan era of the sixteenth century, words by thousands were naturalized, and the language was endowed with powers of intellectual and spiritual expression; Spencer, with his exquisite fancy and creative genius, drew out its fine musical harmony and the unsuspected richness of its diction. By the minds of poets, this crude, imperfect and rough implement is polished and refined, till it mirrors in all their delicacy the emotions that fill and agitate the human heart. Shakespeare developed and improved the art of bodying forth visions of the imagination, and of revealing internal and immortal conceptions to a perfection before unknown. Milton gave an example of the glorious vigor with which it could be employed to vindicate the rights of freedom, and with what solemn awe it could be marshalled into verse, to unfold a drama which has [illegible] life for its first scene, immensity for its theatre, and eternity for its completion.

Bacon and Locke, earnest seekers after truth, in natural and mental science, enlarged the phraseology of our language to explain abstract reasonings, and the gathered facts of observing inquiring minds. Edwards, with an intellect of unbending purpose and of rigid logic, carved out its stern and massive features, and gave us a new model of the compact consistency of its logical system. Addison, Johnson, Goldsmith, and all the brilliant satirists and essayists, wits, historians and reformers of that age, contributed largely to exhibit its keen pointedness, its sharp antithesis, its fertile versatility, its pliant adaptedness, bold simplicity and strong dignity. Wordsworth showed how it could be used to hymn the divinest meanings, and transport us on its wings to realms of grandeur and loveliness, where thoughts grow flowers and life makes music. Coleridge taught how it could be made to weave the robes of dreamy mysteries, and to lay open the steps of profound investigations into the labyrinths of recondite problems; he popularized the language of metaphysics.

EARNESTNESS.

When men are very anxious to accomplish any particular end, they are earnest in working for its accomplishment. If the farmer is very anxious to succeed in his department of effort, he goes to work and labors earnestly for that end. He perseveres under every discouragement, in preparing his ground, sowing his seed, and gathering his harvest. If the mechanic has some favored piece of machinery he is very anxious to complete, he labors earnestly to do it. If an individual has in view the invention of some new machinery, which he expects to be of great profit to himself, and great advantage to his race, he labors earnestly for its completion. Day after day, and night after night are often spent, in adjusting wheel to wheel, and fitting spring to spring, that he may see how his plan will work. If the statesman is anxious to become distinguished in his department of life, he goes to work, and works earnestly in the matter. If our government is anxious to establish law, and put down rebellion, does it not go to work earnestly for it? If a commanding officer desires to defeat a certain movement of the enemy, does he not work earnestly for it? See how carefully he reconnoitres and examines the enemy's plans. See how he bends every energy to defeat those plans. If an individual is desirous to amass wealth, see how earnestly he labors for it. See how every avenue, which promises to lead to wealth, is sought. See how every means is employed, even often those which are dishonest and villainous, that he may gain his end.

Now, if it is true, in every department of life, that when men wish to accomplish any end, they go to work in earnest about it, should not Christians be in earnest in doing the work God has given them to do? If they desire their own growth in grace, as much as they desire success in worldly matters, should they not labor, at least as earnestly to secure the one end as the other? Should they not use those means which God has given for their growth in grace at least as earnestly as they use the means for increasing wealth, or gaining fame? But how is it with most Christians? See the coldness and indifference with which they read the word of God. See the sleepy indifference with which they hear the gospel preached. Mark the cold formality of their prayers. Is there much appearance of earnestness in the matter? Would you suppose from what you see and hear that they were in *earnest?*

If Christians desire the advancement of the cause of God, as they desire the success of some worldly interest, will they not go to work and labor for the accomplishment of the one, with the same earnestness as the other? But how is it? Do men work, in the cause of God, as if they were in earnest? See the stinted hand with which they deal out their cents, when the extension of God's cause is at stake, while they liberally bestow their dollars, and their hundreds of dollars, for the accomplishment of some worldly scheme which will be to their advantage.

If Christians desire the salvation of their fellow-sinners, as they desire the success of worldly interests, will they not labor for the accomplishment of the one with the same earnestness as the other? But how is it? An ungodly neighbor is met by the professed child of God, perhaps every day. He talks to that neighbor about his worldly interests, and enters with earnestness into his plans for success, but never speaks to him of Jesus and his own salvation. If that ungodly neighbor's house should be on fire, he would go to work in good earnest to help save his property. Especially if the neighbor's life were endangered, along with his property, would he work earnestly to save it. But how is it when the immortal soul is at stake? When the flames of God's wrath are kindled around him, ready to consume him in everlasting burnings, what earnestness is manifested here?

Now, why this great earnestness about temporal things and natural life, and so little earnestness about eternal interests? It must be because we do not feel so anxious about the latter as about the former. Is this right? Is this Christian? Is this Godlike? Christians, should we not think of these things?

FOREIGN ITEMS

THE POPE AND THE CONFESSOR.—The Pere Jacques, who attended Count CAVOUR in his last illness, was summoned to Rome to see the Pope. On his arrival, his Holiness demanded from him an account of the last moments of the illustrious minister, and of the confession which he made to him as his spiritual director. The friar resolutely declined to divulge what had taken place, on the plea that such secret communications are privileged and never divulged. Next day, the confessor was handed over to the holy office, to be dealt with for his obstinacy. He was for some time confined in the apartment of the Inquisition, but he has since been liberated, and has returned to Turin. He has, however, been deprived of his curé, for his disobedience in refusing to gratify the curiosity of his Holiness. This is a most instructive incident, and shows that whenever Rome has a purpose to secure, the sacredness and privacy of the confessional are thrown to the winds, and its secrets are divulged to the higher dignitaries of the church when they wish to hear them. We do not at all suppose that this is the first, or even the fiftieth, time that Pio Nono has required a priest to divulge what was communicated in confession. From the way he has acted in this case, it would seem that he has done the like before. But this is evidently the first time that he ever met with a priest who had the manliness and boldness to refuse to break the seal of the confessional at his bidding, to gratify his idle and impertinent curiosity. Well done, Father Jacques! We hope that, though you are now suffering for your holiness and independence, you will ere long be rewarded by your grateful and admiring countrymen, for your noble resistance to Pontifical tyranny!

HOW THE WEALTHY LAW CHURCH STARVES THE WORKING CLERGY.—A week or two ago, the fourth report of the "Poor Clergy Relief Society" was published. The Society held its annual meeting in June, and the report then presented is now published for the information of the subscribers and the public. On the outset we are told that "applications for relief, many of them of the most heart-rending description, come in almost daily." The Committee, therefore, meet twice a month to consider urgent cases and to apportion grants. The cases of clerical distress that have come before them during the past twelve months have, it appears, been more than usually painful. The sum of nine hundred and fifty-six pounds and six shillings (£956 6s.) has been distributed in grants to one hundred and fourteen clergymen and widows. We shall select a few of the instances detailed, so that our readers may see how the richest State Church in the world treats its working clergy.

An incumbent, with only twenty-five shillings per week—a wife and eight children—aged 59 years—in holy orders 34 years—grant £10. An invalid clergyman, recommended very strongly by the Lord Bishop of London—married—in addition to his own wife, has to provide for a brother's widow, with nine orphan children—income, £10—age, 41—in holy orders eleven years—Grant, fifteen pounds.

A clergyman, formerly chaplain to a Bishop now dead—income, twelve shillings per week, for tuition—wife and daughter both ill, the former from cancer—in holy orders twenty-five years—age 50—grant, £10.

In the first of these cases, the average income of each member of the family is exactly *two shillings and sixpence per week*—in the second, it is *one and fourpence per week*. The average weekly income of the members of the three families is not quite two shillings and elevenpence. One clergyman is an invalid, the wife and daughter of another "are both ill—the former from cancer," one has been in holy orders thirty-four years, another twenty-five, and the other eleven, years. To give up, would be instant, instead of gradual, starvation, or worse, to them—the poor-house. And so they go about, trying, we dare say, to preach a happy gospel ministry to the sick, cheering the sorrowful, strengthening the weak, encouraging the downcast, and returning home with their own hearts bleeding even almost to death. And what really does become of this class when illness or age incapacitates them for their ill-paid labors? When a Bishop becomes unfit for duty, he is pensioned by act of Parliament, although he may have some hundreds of thousands of pounds of accumulated wealth—but a poor curate has no such care taken of him. This report lets us see what his position really is. Among the cases related are several of this sort.

A clergyman, unemployed, intellect deranged, no income, entirely dependent on a grant of £10 from the Sons of the Clergy—grant £5.

A clergyman, partly insane, no duty, no income, dependent entirely on charity, age 40, in orders twelve years, recommended by Bishop of London, grant £10.

A clergyman, for twenty years a faithful and zealous curate, he is now paralyzed and entirely dependent on charities, in holy orders 20 years, grant £10.

Such is the way in which the working clergy are supported and cared for in the richest Established Church in Christendom—and yet, during the last year, while all this suffering and starvation was enduring by these and many other faithful curates, the funds of this same church were shamefully squandered, fifty thousand pounds were such as the working expenses of the Ecclesiastical Commission: one hundred and sixty thousand pounds were swallowed up by Deans and Canons, who have "no duties." But the poor working bees who do the work of the pluralists or indolent drones of the ecclesiastical hive, are left to labor on paltry pittances that can hardly keep soul and body together; and when sickness or age assails them they are turned adrift to starve and die, unless the cold hand of charity doles out to them the relief which mother Church withholds. One would think that for very shame the clergy would be most anxious to relieve such cases, and prevent them from getting before the public; but no, they appear to be cruelly callous on the subject. Out of the twenty-eight bishops, twenty-eight deans, one hundred and thirty-six canons, and seventy archdeacons, we find but ONE of the latter functionaries a contributor to its funds.

J. B.

THE "ROUND-HEAD" REGIMENT.

LETTER FROM THE CHAPLAIN.

"Kalorama Heights," Washington, D. C., }
September 26th, 1861. }

DEAR SIRS:—The readers of your Journal may be surprised to know that a camp correspondent can furnish no news. This fact, for fact it is, does not result from enforcement of army regulations, but from the necessity of the case. Here in camp we do not know the news till your readers, most of them, have had a chance to read it in the morning papers over their breakfast tables. We are parts of the great machinery of war, and cannot stand off and take a view of the whole as one at a distance. And our feelings can become conformed to our circumstances. At home we may have been impatient to read the daily news; here we easily learn not to care. We feel as cogs might feel in one wheel of many thousands of wheels revolving in some immense combination of machinery. What has a cog to do, but to be a cog, and fill the right place without being troubled about the guiding of the machinery? There is a superior intellect to oversee that. Gen McClellan, and the War Department know doubtless what to do. The balloon floats in view of our camp almost every day, (and a most beautiful object it is,) and the glasses that sweep from it the horizon, reveal the tale of the enemy's movements to our Major General. New regiments come pouring in to the capital, and camp on one of the hundreds of heights around it, and wait if necessary to be armed and equipped, and then stand ready to be ordered nearer to the probable scene of action. On Saturday evening last about 5 P. M., a regiment near us, (46th Pennsylvania,) struck tents and marched from their camping ground near ours. The rain commenced falling as they moved away; and as the probable order was to march all night and join Banks' column thirty miles distant, you may be sure that a thousand of men on their weary march was a theme to think upon, as the rain poured and the wind swept hour after hour till ten o'clock. So it may be our lot some time hereafter; and for this our soldiers' fare, and daily drill under arms, are well calculated to fit us.

Our regiment is popularly known here, and in the War Office, as the "Round-head regiment." It is composed of the Scotch-Irish element of western Pennsylvania, with a small intermixture of German and pure Milesian. There is a wonderful homogeneousness in the regiment in this respect. The companies were chiefly raised in Lawrence county, with the addition of companies and parts of companies from Mercer, Butler, Beaver, and Washington counties. There is a large preponderance of that class that compose our sturdy, virtuous, church-going, rural population in western Pennsylvania; and so thoroughly is the conviction entertained by intelligent men that this material is best for fighting, as for all other good purposes, that our regiment has excited good expectations among those who know us. Let us hope they will not be disappointed, and that our enemies will see our faces and not our backs.

I propose to write you some letters from the army, descriptive of camp life and scenes. Of course your readers will not expect news after my prefatory remarks. Yet there is so much that is interesting in what one sees and hears here, that if I shall succeed in reproducing it on paper, it will not be devoid of interest to many who peruse your columns.

Our camp is located on Kalorama Heights, and is the first after leaving the city, of many camps spread over the hills north of the capitol. The broad top of the height furnishes a fine site for camp and parade ground. From it we have a beautiful view of the city, the capitol, Washington monument, the Potomac, and the Virginia hills, among which we have glimpses of some of the Federal camps on that side of the river.

The sights and sounds with which we are most familiar here, are all of a military character. Encampments without number, crowd each other at near intervals for several miles north of us. The beat of the drum, the shrill music of the fife, the glorious and inspiring strains from the brass bands of many regiments, the bang of musketry, and the roar of artillery at target practice, the rumble of wagons, the clatter of cavalry, distant sounds of bells from the city, and the whistle of steamers on the Potomac; the movements of troops, on drill on their parade grounds, or on the march along the highway which passes our encampment, troops in squads, companies, or regiments, on foot or mounted, these sounds and sights are common from reveille till tattoo, and make up a combination of objects, to impress the senses in a wonderful manner. A most beautiful sight on Saturday last, was the arrival, from their distant State, of the Michigan First, which had been in the Bull Run battle. They have now returned full once more and enlisted for the war. We were just rising from dinner as they passed, and went out to the roadside, where we had a fine chance to view them as they ascended the hill. The band was in advance, and struck up a delightful air as they came near; next came their Colonel and staff, followed by the companies with the officers at their posts. They marched up with a fresh and steady tread. As their colors moved past us, three cheers of welcome rang along the line of our boys who were assembled to view them at the wayside. The regiment was uniformed in dark blue, and the men carried on their backs, their knapsacks and blankets. After the troops followed the colored servants and led horses; and after them came a long line of thirty or forty heavy Government wagons, hauled each by four horses, with a guard of three soldiers at the side of each wagon. The movement of a regiment thus on the march is an imposing sight. Later in the day, another regiment from their home in and about Juniata county, Pennsylvania, clothed in dark blue, and followed by their long line of wagons, also marched up the hill. Unlike the others they moved like men fatigued with a long march, and the band was mute, but the appearance they presented was fine.

I must draw this letter to a close; but must not do so, without telling you that our regiment of "Round-heads," have brought the sweet ordinances of their home religion with them, and enjoy them here on "Kalorama Heights." Every morning and evening, social worship is observed in many tents, and at company roll call; and the voice of praise rises during the evening hours over our encampment, the voice of many hundred men. These are our hours when we remember most tenderly the beloved ones at home. We have prayer meetings nearly every evening in the week. Gen. Casey, in whose brigade we expect to be, came up from the city to be present, and see our regiment at public worship on Sabbath, P. M. He was much pleased at our parade for worship, and the interest of the men in every part of it. He expects such men to fight, and says, "If they are called into battle, God pity the enemy." Our address for the present is Col. Leasure's Regt. Washington, D. C. Yours, &c.

ROBT AUDLEY BROWNE.

PURE ENGLISH.

By a too ready adoption of foreign words into the currency of the English language, we are in danger of losing much of its radical strength and historical significance. Marsh has compared the parable of the man who built his house upon the sand, as given by Matthew and Luke. Matthew uses plain Saxon English. The learned evangelist, Luke, employed a Latinized dictionary.—"Now" he says, "compare the two passages, and say which to every English ear is the most impressive:"

"And the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell, and great was the fall of it."—*Matthew.*

"Against which the stream did beat vehemently, and immediately it fell, and the ruin of that house was great."—*Luke.*

There can scarcely be a difference of opinion as to the relative force and beauty of the two versions: and, accordingly, we find that while that of Matthew has become proverbial, the narrative of Luke is seldom or never quoted.

AUTOBIOGRAPHY OF M. GUIZOT.

We take the following from the *Methodist*, which will be found very interesting, as being from the last volume of M. Guizot's autobiography, and as respecting characters so near us in time, and so worthily appreciated.

The third volume of this work was completed in 1858, carrying the story of his life up to the year 1832. The fourth continues it until 1840, when he was sent ambassador to England. The events of the period which he discusses, are:—The description of the party of Louis Philippe, the attempts on the King's life, the coalition of M. Guizot and Count Molé, and the diplomatic complications caused by the civil war in Spain and by the rebellious attitude of Mehemet Ali in Egypt.

Neither does he simply recount the events which transpired, but analyzes the principles of action. The reader is struck with the impartial and generous estimates of his contemporaries who from time to time divert his attention from the narrative. In referring to a speech which Lamartine made against the Soult Coalition, of which he himself was a supporter, he says of this poet-statesman:—

"I cannot encounter the name of M. de Lamartine in my reminiscences, or himself in our streets, without an expression of profound melancholy. No man ever received from God more valuable gifts—gifts of person and position, of intellectual power and social elevation. Neither have favorable circumstances been withheld from him. In addition to these original advantages; every chance, as well as every means of success, have attended his steps. He grappled these with ardor; for a moment he played a lofty part in a lofty drama; he reached the end of the highest ambition, and enjoyed its most consummate glories. Where is he now? I speak not of his private life. In our days who has not fallen? Who has not experienced the blows of fate, the anguish of the soul, the inflictions of fortune? Labor, disappointment, sacrifice, and suffering, have held to all times, and will continue to hold, their place and portion in the destiny of man—with the exalted more than with the humble. What surprises and saddens me is that M. de Lamartine should be so astonished or irritated at this. It is not alone the pain of his position, but the state of his feelings such as he has revealed them to us, which I cannot contemplate without melancholy. How can a spectator who looks on events from such a height, be so intensely moved by the accidents which affect himself? How can such a sagacious appreciator of other men be possessed of so little self knowledge? How does he abandon himself to so much bitterness after such extensive enjoyment of the favors of Heaven and of the world? In that richly endowed nature there must be great blanks and a want of controlling harmony, to cause his fall into such internal trouble and its manifestation with so much vehemence. I have seen too little of M. de Lamartine to know and understand him thoroughly, he seemed to me like a beautiful tree covered with flowers, without fruit that ripens, or roots that hold, a brilliant meteor without fixed place, and with no assigned course in the general system of the firmament: a great spirit incessantly passing and repassing from the regions of light to those of clouds, and catching at every step a glimpse of truth without being arrested by it; a noble heart, open to all generous sympathies, but still governed by personal prepossession."

Most interesting of all to us Americans are the terms in which M. Guizot sums up the character of Washington.—

"Besides the event itself, another fact in the foundation of the United States of America powerfully attracted and interested me—the individual who had directed the movement in war and in peace, Washington—a great man by compulsion, as we may say, and against his own choice, who found himself equal to all situations and tasks, without seeking or denying any; who felt no natural or ardent necessity to undertake the good he was capable of and has accomplished; and who might have lived on, a small proprietor, agriculturist, and unambitious hunter, had not necessity and duty transformed him into the general of an army and the founder of a nation. Two features predominate in the character of Washington; a profound attachment to the cause he had adopted, and a firm independence of judgment and conduct in the country. He was a genuine Anglo-American planter, strongly imbued with English traditions and American manners, sympathizing perfectly with the general sentiment and desire of his fellow-countrymen, but whose mind, imperturbably sound, rejected all public passions, prejudices, and caprices, judging them with equal freedom and calmness whenever they presented themselves before him, never quarrelling with them sharply, but ever resolved to resist when they compromised the policy which, in his strong conviction, the public interest called on him to maintain. While possessing the instinct and natural gift of authority, he was sincerely prudent and scrupulous in the exercise of government; full of respect for men in general, and for the common rights of all, but without any democratic bias, and dignified in manner, on all occasions, almost to severity. An admirable compound of lofty intelligence and tempered judgment, and of pride without ambition, which commanded, at the same time respect and confidence, and raised him to the undisputed leadership of a people who saw in him their most disinterested, safest, ablest, and worthiest servant."

A curious document is an estimate of the character of Washington by Louis Philippe. It was written by the King in a letter to M. Guizot, thanking him for a presentation copy of the study of Washington:—

"My dear late Minister,—If I have so long delayed my reply, it is because I wished to thank you myself for your work on Washington, and to tell you how much I should be gratified if I could command time to read and talk over it with you. You know too well how completely I am deprived of those tranquil relaxations. Nevertheless, I shall endeavor, at least, to read the Introduction, which I hear spoken of as a masterpiece. My three years' residence in America produced an important influence on my political opinions and judgment on the march of human events. The puritanic and democratic societies, vanquished in England, and driven for refuge to the little States of Massachusetts, Rhode Island, and Connecticut, overflowed and absorbed all the other elements of population in the vast continent on which the European tempest had impelled it. For, although the Dutch at New York, the English Catholics under Lord Baltimore at Baltimore, (1832,) and earlier than either, the French, (under Henry the Fourth,) had attempted this great colonization, all were extinguished under the puritanic democracy and the fragments of the *Long Parliament* and army. But Washington was neither Puritan nor aristocrat; still less was he a democrat. He was essentially a man of order and government, seeking ever to combine and use to the best advantage the often discordant and always weak elements with which he had to combat, and to rescue his country from anarchy. I feel convinced that you have drawn him thus, and my confidence on this point adds much to my regret at not having time to read your Washington, but it always gives me pleasure to repeat the assurance of my sentiments towards you."

We trust that M. Guizot may be spared to complete the history of his career.

The Christian Recorder.

Philadelphia, October 12, 1861.

RELIGIOUS NOTICES.

Quarterly Meeting of the A M E. Wesley Church, Hurst street, Philadelphia, Sunday, 13th instant.—Appointments—At 10½ o'clock A M., preaching at 3 o'clock, P. M., by Rev. Brother Orr, at 7½ o'clock, P. M., by Rev S. Holcomb. Love-feast, Monday evening, 14th instant; doors open at 7½ o'clock, close at half-past eight.

A. L. STANFORD, PASTOR.

QUARTERLY MEETING in the A. M. E. Church, on Centre street, on the nineteenth and twentieth of October, 1861.

HENRY DAVIS, MINISTER.

WHAT DOES THE EDITOR MEAN?

Dear Brethren:—I have no disposition to engage in a controversy. In all of my efforts, whether in the religious, moral, scientific, or literary field, it is my design to accomplish some good and do no harm. I rejoice that the article entitled "Loyalty and Disloyalty" has effected some good. It has brought to view one of our planets whose effulgent beams have long been hid from our senses in this department of the literary field. I hope,

"That never more will clouds arise,
To hide his glory from our eyes."

May other bright luminaries yet hid somewhere in the literary firmament follow his example and shine out. My learned and much esteemed friend of the Baltimore District, Rev. J. M. B., writes that in his opinion the editor fails to show, "1st. In what any one has been false to our Government."

"2d. In what any one has manifested treachery to the Government of the A M E Church." He then inquires, what does the editor mean? Sayeth he, "I can find the answer alone in the allusion made, 1st. To the letter of Rev. A. R. Green addressed to the Indiana Conference.

"2d. To the action which that Conference had upon the letter." He comments upon the action and arrives to the conclusion that it is just and right.

I wish to ask my friend, "Doth our law judge any man before it hear him, and know what he doeth?" You tell us, "A Methodist Bishop never reaches that point when his official conduct cannot be examined by the humblest member of his church, &c." Allow me here to ask another question. Has the humblest member, or even we, as ministers, the right to publicly censure the conduct of one of our chief officers, on the ground of probability? Should we not have indisputable proof before we censure the conduct of any one? What meaneth these rules given us to govern our conduct on our reception in the itinerant service? viz.: "Believe evil of no one without good evidence, &c." "Speak evil of no one, because your words eat as a canker. Keep your thoughts within your own breasts till you come to the person concerned."

You tell us that if our chief officer is misrepresented he should deny that misrepresentation and hold those who misrepresent him responsible. But I ask who is to redeem his reputation in each corner where the minutes of our sister conference may carry the censure?

SEVEN WISE MEN OF GREECE.

NO. 31.

BY REV. R. WEAVER.

Dear Readers of the Recorder:—In my last article upon the "Seven Wise Men of Greece" I promised to take them one by one. Therefore, you will remember that I left off at SOLON. The next in order comes CHILO. This person was a Spartan; he is represented as having lived at the same time with Solon. There is nothing of very great importance mentioned concerning him by historians; all that we can find recorded of him of any general interest to the reader are certain maxims. However, there are three things which we will note that he was accustomed to say were most difficult. First—to keep a secret. He maintained that there were few who could keep a secret. We think he was correct in this opinion; for, even in our day, we find that it is a pretty hard matter for the most of people to keep a secret. His second saying was—to employ one's time worthily. Chilo claimed that to employ one's time worthily was no small thing. It depends, we think, entirely upon the manner in which the mind has been trained; good habits, early inculcated, are not very easily shaken off. The third saying was—to bear injuries with patience. How truly suggestive and valuable is this saying of Chilo's, himself a Spartan, to bear injuries with patience—a trait which should characterize *every* man, but more especially every professedly good man. It is said that Chilo caused to be engraved in letters of gold, in the Temple of Apollo at Delphos, this aphorism, "Know Thyself." "Desire nothing too much" was in his mouth. It is said that he had a much beloved and accomplished son, and that the young man gained a victory at the Olympic games, and that it so overjoyed his father at the result, that he (Chilo) expired while embracing him.

The next we shall notice is BIAS. We have but little comment to make upon this individual. He is said to have been a native of a place in Asia Minor, called Priene, and was a contemporary of the wise men previously mentioned. Like them, he was a moral philosopher, though little more than his name now remains to posterity. However, it is recorded that he expired suddenly, while he was engaged in pleading the cause of a very intimate friend of his.

The next in rotation stands PITTACUS. He is represented as one of the "Wise Men of Greece." He was born in the city of Mytilene, an island of Lesbos. This island may be considered as one of the Ægean group, which sometimes enjoyed independence, and had law givers and defenders of their own. It will be remembered by historians that when Lesbos was assailed by the Athenians, Pittacus, like all true lovers of their country, having at heart their deepest interests, defended his countrymen, and finally defeated their invaders. This great achievement won for him the highest respect and homage from his grateful countrymen. Therefore, while fully appreciating his relative merits, they felt it incumbent upon themselves to promote him to a more worthy and becoming position. Hence, the people of Mytilene called a meeting together, and proclaimed him as their king, to rule and govern over them. He was remarkably diligent in handing down laws for their inspection and final decision as regarded their adoption. The people, it seems, most invariably decided upon whatever law he might choose to present. Men, very frequently, in this life, when endowed with power as rulers, strive to achieve some great act, so that they may receive the homage of men—and die while in their favor, and not in the favor of Almighty God! But when a ruler or king is honored, both by his God and man, he has nothing to fear, but can say, in the language of the Apostle, "I have always a conscience void of offence toward God and toward man."

Pittacus died while yet upon the throne, before the Christian Era, about the year 579. His countrymen mourn his loss—for he was a good king to them.

For the Christian Recorder.

CONSECRATION OF A NEW CHURCH

(From our correspondent of the Baltimore District.)

Narrative of a visit to Ellicott's Mills to attend the Consecration of a new Church on Sabbath last:—

We received an invitation, some time since, from Rev. Wm H Russell to attend the consecration of a new church at Mount Gilboah, near Ellicott's Mills, Md. Early, yesterday, the road leading from Baltimore to Ellicott's Mills was filled with carriages of various descriptions, hastening rapidly along. We were among the number. After a very pleasant ride of an hour and a half, we arrived at the church—and, to our surprise, we found a very large stone building erected, and finished in the inside in the most neat and modern style; indeed, it would be an ornament to any of our large cities.

At 11 o'clock we formed a ministerial line, and marched from the old church to the new one. At the door we met the Rev. Caleb Hall, President of the Board of Trustees, who presented the keys to the Pastor, assuring him that the door would never be closed against the ministers of the A. M E Church. The procession then marched up the aisles, reading the dedication services. The choir then chanted the 122d Psalm. Rev J M Brown read the prayer, and then pronounced the house given to the Lord, to be numbered among the sanctuaries on earth.

The hymn was then sung, commencing,

"Great is the Lord our God."

The speaker then announced his text:—Haggai, second chapter, and latter part of the ninth verse—"And in this place will I give peace, saith the Lord of Hosts." His theme was the place where the Lord of hosts hath promised to give peace, viz.: The Church; and the nature of the peace promise, also. At the close of the sermon, the speaker made an appeal to the congregation for aid to meet the expenses of the building. He proposed to divide the congregation into two parts, to call one Baltimore City Army, and the other the Country; and he accordingly appointed Mr. Henry Braddicks, one of the most distinguished and leading members of Bethel Church, in Baltimore, commander or collector of the Baltimore army, and, with great bravery he led on his army, calling upon all the Baltimoreans to come to his assistance. Having done all in his power, he sat down and awaited the result.

Then the country army came forward with their five-dollar contributions, and so on, until it soon became evident that Braddicks' battery was silenced. When they came to count the collections, Braddicks had twelve dollars, and Country had *eighty-eight* dollars—making in all one hundred dollars. Then the congregation was dismissed.

We should not neglect saying that the Trustees, to their credit be it known, had provided dinner, *free of charge,* for all the friends from Baltimore.

Afternoon services were conducted by our colleague, Rev. J. M Brown. The most singular feature of the occasion was that both speakers had selected the same text! They had to enter into a compromise to divide it. The first speaker took the last part of the verse, and the last speaker the first part.

During the afternoon services there was some little disturbance among some white men, who were probably discussing politics, but it soon subsided, and everything became quiet. The collection was again resumed, and amounted to thirty-five dollars. The whole amount collected during the day was one hundred and thirty-five dollars.

The pastor announced that two weeks from that day the dedication of another new church would take place some few miles distant from the one just completed.

The Ellicott's Mills circuit is one of the oldest in the Baltimore Conference, and, from present appearances, we are almost led to believe that Maryland will continue to be what she has always been—the garden spot of African Methodism.

A. W. W.

For the Christian Recorder.

BISHOPRIC OF THE UNITED STATES AND CANADA.

BROTHER EDITOR:—From reading your last number, I see that the Bishopric of the A. M E. Church and B. M. E. Church is still in controversy, and will be until the matter is finally set at rest; and as reference is there made to my article in the thirty-fourth number, I beg leave to speak once more, hoping I shall be able to silence every battery.

We shall take a more elaborate view of the whole subject than heretofore. At the General Conference of 1852, which sat in New York, the committee on Episcopacy recommended the election of two additional bishops to superintend the church in the United States and Canada. Accordingly two were elected.

Sometime between the General Conference of 1852 and 1856, the Annual Conference of Canada, presided over by Bishop Nazrey, passed a resolution requesting the ensuing General Conference of the A M E Church to grant them permission to withdraw, and form a church agreeable to the laws of her Britannic Majesty. Their request was presented to the General Conference by Rev. H J. Young, one of the members from the Canada Conference. It was read and referred to a special committee. When they met, Bishop Nazrey was requested to meet with them. Then and there certain interrogatories were put to him by several of the committee respecting himself and the church about to be set off in Canada.

He expressed a willingness that the committee should recommend in their report that he (Bishop Nazrey,) might become identified with the Canadian Church as their Bishop. The report was made up with that view, recommending the General Conference to let Bishop Nazrey go with that portion of the church in Canada, but when the report was presented to the committee for approval, a majority of the committee were opposed to that part, and hence the minority submitted. The view taken by the minority was, that inasmuch as Canada was a part and parcel of the A M E Church when Bishop Nazrey was ordained, and a peaceable separation was about to take place, that they (the Canadians,) were entitled to one of the Bishops; and as Bishop Nazrey had moved his residence there, it was but just and fair that the church on the other side of the lake should have him if they desired it.

When the A. M. E. Church, in 1844, agreed to separate, the South claimed all the Bishops south of a certain line, and their portion of the Book Concern, which they obtained at law. Bishop Nazrey expected that the committee on the Canadian separation would recommend something respecting himself, but they only recommended the separation on certain conditions. Their report was adopted.

The whole case rested for several days, when a member brought in a resolution requesting Bishop Nazrey to answer certain questions respecting his intention to remain in Canada. This resolution was amended by another, which pointed out the mode by which Canada might obtain Bishop Nazrey when they should desire it. The church in Canada complied with the mode laid down by the General Conference, and obtained Bishop Nazrey as legally as any minister ever was obtained from one church to another.

Every thing moved on quietly till the meeting of the General Conference in Pittsburgh, in May, 1860. Bishop Nazrey came there, as we are able to prove by both documentary and oral testimony, prepared to take leave of his brethren of the A. M. E Church in the United States as one of their Bishops, but an influence was brought to bear upon him by one that he felt to be under some obligation to, which changed his mind entirely.

The writer in your last number says: "A question arises, who is right, Presbyter or the Annual Conference?" and says he begs leave to decide in favor of the Annual Conference. He then says: "It is true that Bishop Nazrey went legally to the B. M E Church, and was elected by their General Conference." Then, if he was elected by their General Conference, and never resigned from there, he is their Bishop, and not ours.

The writer is in error when he says that Bishop Nazrey desired to return to the States; he never made known such a desire, but on the contrary, he said, in private conversation, he never would leave Canada. The General Conference did request him to resign from the B M E. Church, and as soon as the resolution passed, Rev. Charles H. Pearce, the delegate from Canada, rose and asked what right had the General Conference to ask their Bishop to resign, and entered his protest against the action, which will be found on the Minutes of the General Conference, p 15. The writer agrees with me, and says that he (Bishop Nazrey,) cannot become a Bishop of a church from whence he had gone by legal process, without a vote of the majority of the General Conference, which he (the writer,) supposes will be the case in 1864. If the theory of the writer is to be taken as a correct one, Bishop Nazrey cannot be a legitimate Bishop of the A. M. E. Church till 1864. The argument of the writer referred to proves my point conclusively.

When Bishop Nazrey presented his resignation to the General Conference of the B. M. E. Church, he knew that they were not bound to receive it. They regarded it as a great piece of injustice for the mother to take from a feeble daughter that which she had willingly given, by her own act, and then confirming that act by an overwhelming majority of the General Conference because they refused to receive it.

Bishop Nazrey is not to be blamed entirely, for he is too good a lawyer not to know when the highest court of one country decides that a man is a citizen of another, to that country he belongs and nowhere else. So when the General Conference of the A. M. E Church, the highest court known to our law, decided that he was the Bishop of Canada, to Canada he had to go; and when they refused to give him up it was all over, and he still is their Bishop. What did his promising to resign amount to, if they refused to receive it?

The question now is, who is to blame for the position in which Bishop Nazrey is placed? We answer the General Conference, for they placed him just where he is.

The writer says in the conclusion of his letter that "his work as a Bishop is in the States by virtue of a mutual agreement between the three Bishops." What does an agreement of the Bishops amount to, if that is contrary to the decrees of the General Conference? The agreement he speaks of, was entered into previous to the meeting of the General Conference of the B. M. E Church. Supposing when it met they would receive Bishop Nazrey's resignation, having failed to do it, down goes the agreement as far as Bishop Nazrey is concerned.

We say again, if Bishop Nazrey did declare, as we hear he did, that he is the Bishop of the B. M E Church, he had a right to do it.

I have in my possession a minute of the great convention held in Canada, where Bishop Quinn is reported to have said, "If the A. M. E. Church knew the double game played by Bishop Nazrey, he (Nazrey,) would not be Bishop of the A M. E. Church twenty-four hours." We know it now. let us see what will be done.

PRESBYTER.

Mount Pisgah, October 1st, 1861.

ACTION.

☞ We call attention to the resolutions of the ministers of the Preachers' Association of Baltimore City, and hope that ALL of our ministers, as well as the people, will read them, and *act* likewise. When we can find young men in the ministry like Rev H M TURNER, the author of the preamble and resolutions, and then such men as Revs. WATERS, BROWN, and WAYMAN, whose hearts are always ready to endorse a good thing like our Book Concern and paper, we will have but little trouble to move along.

W.

OUR WANTS.

We are still looking anxiously towards every quarter to see if the brethren will respond to our wants. We must have $300, by or before the 18th of November coming. I have faithfully, on my part, notified every brother in the columns of the *Recorder*. And if brethren will not do their duty, why then we shall have to do what we have said in former articles. There are some forty or fifty, if not more, of our ministers, who have been taking the *Recorder* nearly ten months, and have neither sent their own subscriptions, subscribers, nor anything else. Now let every brother in his circuit, or station immediately raise his collection of a free will offering.

DISTRICT OF COLUMBIA CORRESPONDENCE.

MR. EDITOR:—The week ending on the day of penning this short letter, certainly has not been eventful, at least in this region. There are continual rumors brought from the other side of the Potomac by "reliable persons," but so accustomed are we to false ones, that they are generally looked upon as the wolf story. The retirement of the rebels from Munson's Hill, where the secession flag for some time past has shook its slaveholding—slave-worshipping emblem in the face of the grand army of the Potomac, is only considered as an evidence of their eagerness for a battle, where they can avail themselves of physical advantages,—in fine, they want the choice of position.

To underrate the strength of an enemy, however agreeable, is far from being wise. Every day attests the importance of the employment of all the military force of the United States, however procured or constituted,—directed by that wisdom that rendered Washington immortal,—that courage and fidelity, and whole-souled patriotism that bore the starry standard in triumph over the fields of revolutionary battles, and on the northern frontier, and the plains of Mexico.

There appears to be a *zealous* and gratuitously patriotic effort on the part of the loyal press of the Border States to weaken confidence in General Fremont. The impartial lover of the country, the man free from bias wants no better recommendation of Major General Fremont, than the fact just stated.

Everything stands *statu quo* in our churches.

Protracted meetings are being held in Georgetown, with hopeful prospect. The school in this place is also very large; the assistant principal of this school is Miss E V Brown, a young lady of fine talent, whose *alma mater* is Oberlin College.

Northerners coming here are generally struck with the amount of mental power among the colored people; it is greatly evinced by the "contrabands" who manage, despite the rebel pickets, to get in the federal camps, and give valuable information. A great many who suppose colored persons are wholly incapable of anything but picking cotton, making the bow talk on the fiddle, barbering, waiting, dancing and drinking, are fast finding out, that even as

"Woods have their blossoms which we ne'er behold,
And the skies their worlds whose light is never known,
Ocean its treasures has of untold gold,
And earth her heroes that are all unknown,"

So the colored race have among them all the materials for unsurpassable greatness.

Rev C. Woodyard arrived here on the 2d inst., his many friends being happy to welcome him.

Rev. Thomas Mason, of the "Old Side" M E Church, (colored) has gone to that bourne from which no traveller returns. His remains are to be interred this afternoon. He was an old resident here, well known, of strong religious feeling and moral power, prompt in the discharge of his duties, faithful to his church, and like the Reverend and lamented father Nugent of Asbury Church, unalterably fixed in his devotion to a Church relationship with the M. E. Conference "Old Side," as well as uncompromisingly opposed to such organizations as Bethel connexion, which is guilty of the great sin of making her own laws, and having her own bishops, building her own churches, and sending colored preachers out. In him the community has lost an honourable member, the society to which he belongs, a pillar, and Christians generally an exemplar. Opinions, however detrimental to advancement and general good, may be wrongly, and at the same time innocently held; and doubtless this old servant of God is singing around his Father's throne, forgetting there ever was but one church, and that church is the Great Church of the Living God, built by the Holy Ghost, and the blood of Jesus.

I must close. Send me fifty copies of your next issue.

JAMES LYNCH.

Georgetown, D. C., October 3d, 1861.

For the Christian Recorder.

THE PRESIDENT AND THE COLORED PEOPLE.

On the 12th of August, 1861, the President of these United States issued a proclamation setting apart the last Thursday in September, as a day of humiliation, prayer and fasting for all the people of the nation, and he earnestly recommended to all the people, and especially to all ministers and teachers of religion of all denominations, and to all heads of families, to observe and keep that day according to their several creeds and modes of worship, in all humility, and with all religious solemnity, to the end that the united prayer of the nation may ascend to the throne of grace, and bring down plentiful blessings upon our country.

Now, the question arises, Did the President, in all of this proclamation, or in any part of it, mean and intend to include the colored people? Did he intend the terms, "all the people of the nation," "all the people—all ministers and teachers of religion, and heads of families,"—that the use of all these terms should, without distinction, embrace the two classes of white and black men? This is the great question upon which we are to give judgment. We repeat the question, Did the President of these United States, in using the above stated terms in his proclamation, for a day of humiliation, prayer, and fasting, mean, and intend to include, both the classes of white and black men? To this question we return this emphatic answer: No, never! He intended no such thing. The class of black men were never intended by the President's proclamation. But some men will say, Why do you say so? What is the reason you have to assign, for saying or presuming to say, that he did not intend to include the class of black men? To the question in this shape we answer there are many reasons to be assigned, but we shall name only a few out of the many.

1st. The President is not now, and never was, either an abolitionist, or an anti-slavery man.

2d. He has no quarrel whatever with the south, upon the slavery question.

3d He, his cabinet, and all of his official organs most steadily proclaim that this is not a war against slavery, but a war for the Union, to save slavery in the Union. The President intends that the Union shall be preserved as it was, when he came into power, the chief corner-stone of which was slavery.

4th. The President believes the Constitution of the United States to be a compromise, or an instrument of compromise between slavery and freedom.

5th. He holds the Dred Scott decision, which says that "Black men have no rights that white men are bound to respect," to be a part and parcel of the organic law of the land, which he is bound faithfully to execute. And for that very reason he would not treat slave property as suggested by General Butler, contraband in war, before the Special Congress took action upon the question. For that reason, after the Congress met and took action, and passed an act by which the slave property of rebels shall become confiscated to the United States, he interfered with the proclamation of General Fremont, when he attempted to carry into effect the intention of the act of Congress, upon the slave property of rebels.

6th. It is to be most clearly seen in the refusal of the government to receive black men to be soldiers in the army, and absolutely refusing to let them bear arms against the rebels under the government.

7th. It is to be just as clearly seen in the recent order from the War Department commanding that no black man shall be allowed to wear soldier clothes, and those servants who are found with any regiment or company, being black men and having soldier clothes upon their backs, shall forthwith take them off. By all these acts the President means to show to the nation, both Union men and rebels, that he does not recognise black men, neither expressly nor impliedly to be a part and parcel of this nation. But the proclamation for a day of humiliation, prayer, and fasting was addressed to all the people of this nation, especially ministers and teachers of religion, and heads of families, and to no other class of people or persons under the whole heaven. Foreign nations, aliens and negroes are not intended, and it would be doing violence to language, and offering an insult to common sense for an intelligent man to press the President's proclamation into any such service. To say that the President had an objection to black men's praying and fasting upon the same day that he called upon white men to do that thing, would be to say what we do not believe, that is, while no apparent harm comes of it. But their fasting and praying upon that day, and his calling upon them so to do are two very distinct things. He did not call upon them, neither did he intend to call upon them. But where are we now, with this view of the question? Could the fast be an acceptable one to the Lord, under existing circumstances, with the exclusion of black men? Will God own and bless this nation with the black people excepted? Do you believe it? What is it that will constitute a fast acceptable to God? Hear what he says upon that subject: "Is not this the fast that I have chosen, to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?" Isaiah lviii. 6

In conclusion, we ask, does any man believe, can any man believe that any other kind of fast than that named above by the Lord himself, will be acceptable to Him for this nation in its present circumstances? God forbid! If the President and his people would be heard and accepted, they must take their black brothers with them to the throne of grace.

J. P. C

Trenton, Oct. 1st, 1861

THE NATIONAL FAST AND THE NEGRO

The present rebellion has grown out of the desire of the rebels to perpetuate the institution of slavery in this country. When the government passed into the hands of the present administration, the rebels, fearing that this cherished desire of theirs would be either greatly endangered or blasted forever, have sought by rebellion to subvert the government and to so change it as to forever put to rest any apprehension for the safety and perpetuity of their choice institution. The Government, to conciliate this feeling of the rebels, and to assure them that they had no purpose against slavery, has been on its knees with uplifted and suppliant hands ever since its induction, and has averred over and over that it was not its intention to interfere with or the least impair slavery or slave property. To make this assurance doubly sure, the State Legislatures have gone about hunting up and wiping out every law or appearance of law from their statute books that seemed to favor an opinion of the kind. But still the supplication is unheeded, and the rebellion goes on. The rebels make use of slaves in every possible way against the Government, but for fear of giving offence, the Government will not accept the service of blacks in any way. Slaves are sent back to their masters in the rebellious States by the commanding officers of the Government. The Secretary of War orders the clothing of the few blacks that go to the seat of government with the soldiers to be changed, because it is like those in use of the Government. Now, as the rebels want to enslave the negro, and the National Government don't want to impair that idea, for which of them does he fast and pray?

A. F

RESOLUTIONS OF MINISTERS OF THE BALTIMORE DISTRICT.

At a meeting of the Baltimore pastors, which convenes every Monday at 12 o'clock, for mutual advice and assistance, Rev W. H Waters in the chair, H. M. Turner secretary,

The following preamble and resolutions were offered by Rev H. M. Turner, and unanimously adopted:

Whereas, the General Book Steward has notified the preachers and members of the A M E Church, of his embarrassed condition from pecuniary necessities,

And whereas, it would reflect greatly to the discredit of our connexion to have the *Christian Recorder* and Book Concern demolished, at a time when the spread of literature is so much needed among our people,

And whereas, we believe the General Book Steward has discharged his duties with that becoming ability, industry, and economy suited to his very responsible position,

And whereas, it is the duty of every minister of the A M E Church, at all times to lend his aid and influence to the support of the general Book Concern, its existence being the common interest of all, and more particularly to respond to its necessitous call, when it is threatened with destruction and demolition,

And whereas, judging from the aspect of the times, we may soon have extensive fields opened for our own care and guardianship, where all the literature we possess, and ministry we claim, may prove inadequate to their wants, and believing it our duty to be in all possible readiness for the hopeful emergency, therefore,

Resolved, That we, the ministers of Baltimore city, do lay before our several congregations, the call of the General Book Steward, and that we appoint and set apart a day to take up a public collection, for the purpose of assisting to meet the demands of our Book Concern.

Resolved, That we request the various ministers of the Baltimore Conference to lay the said call of the General Book Steward before the members of their several stations and circuits, and raise a collection for the above stated purpose.

Resolved, That we publish these resolutions in the columns of the *Recorder*, as a notification to the members of said conference; and that we hope no brethren actuated by literary motives or feeling any interest for the success and character of our connexion, will deny, refuse, or excuse himself from a compliance with this request.

All of which is respectfully submitted

W. H. WATERS, J. M. BROWN,
A. W. WAYMAN, H. M. TURNER

REVIVAL.

For the last two or three weeks, Rev. A. L. Stanford, pastor of Little *Wesley A. M. E. Church, Hurst st.*, has been enjoying an outpouring of the Spirit of Almighty God. Quite a number of conversions and accessions to the *Church*, and the altar crowded with seekers for everlasting life. May the work continue,—and continue,—until it shall have gone over our entire city.

☞ In another column of our paper will be found an advertisement signed J. M A. for a school. If there is an opening, the advertiser is ready at a moment's warning.

A MISSIONARY TRIP UP THE NILE.

The following extract, from a Trip up the Nile, made by Mr Lansing, a missionary of the U P Church, gives an interesting account of some of difficulties encountered, and of the manners and customs of the people of that country at the present time:

December 13th.—Heard that small-pox was raging in the town. Went up with priest Antonius to ascertain the fact. Seven children had died in the Bishop's family, (connexion,) and the one to whom I was now taken was the child of a slave connected with the family. It was a sad and most affecting sight. The passage-way into the house was close and confined, and reeking with unhealthy odors. Just at the door of the room into which I was led, several women and children were standing as if entirely unconscious of the deadly infection which surrounded them. The room, which was about six feet square, had no window, and the low door, opening upon a narrow passage-way, afforded but little ventilation; and there sat the poor black mother, with the moaning child upon her knees, in the worst stage of confluent small-pox. Myriads of flies were swarming around its little face, attracted by the filth and the loathsome disease. I could only prescribe cleanliness and pure fresh air, the latter being most studiously avoided by the natives in this disease. Being aware that the Government made it incumbent on the barbers of the town to vaccinate the children, making them an allowance of a piastre each, for all the children born, I immediately asked to be taken to this functionary that I might learn the reason of his failure to do his duty. I found him sitting in his shop, making out his report for the Government of the deaths which had lately taken place. I asked him why he did not attend to his duty and vaccinate the children. He said he did it whenever the parents would bring their children to him. I asked him to show me some specimens of his work, when he took me to a house and showed me a child in which the vaccine had evidently regularly taken effect. He told me that the people were very unwilling to have their children vaccinated, at which I could not be surprised when I recollected the cry which in enlightened England was raised against poor Jennings for attempting to evade the decree of Providence, and to bestialize his species by introducing into their systems diseased matter from the udder of cows. I was afterwards informed that the unwillingness of the people had a deeper foundation—that it resulted from the fear of the inoculation of the (so-called) Frank disease, which is fearfully prevalent—the result of the introduction of European civilization, or rather licentiousness, into the East, and at Esneh, some ten days previous, I had seen a child whose arm was in a dreadful state of putrefaction at the usual place of vaccination. (I doubt not from this cause, though at the time I made no inquiries into the matter, as I had no intimation of the prevalence of the disease in the country.) The people also seemed to want confidence in the protective power of vaccination, as they said that a number of children had died who had been vaccinated. I think, however, that in these cases the children may have taken the infection before they were vaccinated. I was told that many of the parents bribed the barber not to vaccinate the children—that he then sent in his reports to the Government, and received his piastre for each child, and that when they died of small pox, he reported them as having died of some other disease. He himself told me that many of the children who were dying daily were dying of scarlet fever, but I saw no case of this disease. To finish this subject, while upon it, I may say that I immediately sent to Cairo a statement of the case, to be laid before the sanitary department, and also a request for fresh vaccine matter, as they said they would allow me to vaccinate their children. The result of the former was the sending of most stringent orders, and the adoption of new measures to secure the desired end, by which the sheikhs of the towns were made responsible in the matter, under threat of very severe penalties. This caused no small stir among the latter, and I was then glad that in sending the complaint I had taken the precaution to request that my name should not appear in the matter as I would otherwise have brought upon myself their high displeasure. I was present, soon after, when the Nabjee, having come from Ghieneh, they came to him in a body, bitterly complaining of the new arrangement, but he summarily drove them from his presence. The whole would probably result in their paying him a heavy bribe to be released from the onerous new arrangements, and then matters would go on in the old way, so hard it is, even when the Government has good intentions, to have them carried out. During the whole of the three months of our stay, the disease prevailed. I cannot say how many children were carried off by it, but I think that from one hundred to one hundred and fifty is a low estimate. Funeral processions, with the blind sheikhs in front chanting the Mahommedan confession, and the mourning women with their piercing shrieks, in the rear, the little corpse wrapped in a clot and borne in an open bier, on the head of a man, passed our door with hasty steps nearly daily, and the doleful wail of the bereaved mothers could almost constantly be heard by day and by night. Mr. Ridgway, an English traveller, took the infection, as he thought, at Goornoo, on the opposite side of the river, where he came into contact with a case of it, and was long detained by it at Siout on his way down, when his wife took it from him, and died at Cairo. I was subsequently informed that the disease was also prevalent at Keneh, but my informants seemed afraid to give me the facts particularly. The prevalence of this loathsome disease added another element of doubt to the question which during this week was engaging our anxious thoughts, viz., whether we should return immediately to Cairo in the *Ibis* or remain at Luxor and send her back. Into the pros and cons of this question I need not now fully enter. Suffice it to say, in brief, that on the one hand the work seemed evidently to demand our remaining. It had thus far prospered beyond our most sanguine expectations. There was already a school of over forty children, and it in the church; and to have the permission of preaching in the same church every Sabbath with an audience of one hundred and fifty to two hundred souls, besides the opportunities which were daily offering of selling books, and conversation on religion with a people who seemed so ready to hear, were advantages for the pursuance of our work which could not be lightly foregone. At the same time, I saw that the bishop was a man who would need so much of politic management, that the future prosperity of the work depended so much on the continuance of his good will, at least until the truth should obtain a footing in the hearts of the people, and that Mousur, though he had done nobly, was quite unequal to cope with his craft, and, moreover, becoming disgusted with his duplicity, as well as repelled and discouraged by the apparently hopeless degradation of the people, a feeling which, however natural, would, I saw, if not checked, preclude his further usefulness, (for this people, like any other, in order to be raised from its abject state, must be heartily grasped in the arms, and not merely touched with the finger-ends,) so that I concluded should I go, it would be expedient to take him with me, which would look far too much like putting our hands to the plough and then looking back; then, too, the state of our health, which had been the first reason of our coming, demanded that we should remain. Mrs. L. was still weak, and the pain in my chest, with which I left Cairo, had increased instead of diminishing, with the cold winds which we had experienced most of the way up, and we felt that it would be imprudent to go back in mid-winter to the rains, and mud, and dampness of Alexandria. On the other hand, I was sure that poor Mr. Hogg and the work there, needed my presence and the help which I could render; and besides, it was not pleasant to think of going up to a native house and sending back our boat, without knowing when she might be able to return to us, and especially so from the prevalence of small-pox, and, in case of sickness, to be so far out of the reach of medical aid. These were the main reasons which weighed on either side. We weighed them, and endeavored to commit our way to Him who is the breaker up of their way before his people, and can deliver from the "noisome pestilence," and protect from the "destruction that wasteth at noon-day," and finally we concluded to remain.

December 14th.—The bishop sent for me on the matter of the new school-room. He wanted two things: First, a master-mason from Esneh to sketch a plan for him; and second, the money to commence with. As to the former, I gave him a plan which met with his approval, though in conversing with him on the subject, I found that he had his mind fully as much bent on securing a store-room for his crops, as a school-room for the children, (the former occupying for the present one of the three upper rooms,) and so I shaped my plans for the accomplishment of the double purpose, with which he was well contented. As for the money, I determined, as far as possible, to keep it in my own possession, and a matter of hope with him, depending for its gradual realization on the continuance of his favor, and, in fine, to trust him with no more than would be a fair rent for our present quarters, the church, and so I gave him a pound. He asked what a pound would do towards building a school, and I told him that it would at least begin the work, and that then we would see. I soon found that it would go a good way in his manner of working, which was to send his slave, Sarur, with his camel for the stones, his servant Bahhum cutting them, and the boys, of whom, as is the custom, the congregation always leaves at his disposal a few, (as Levites, "to do the service of the sanctuary,") carrying the bricks and materials, and clearing away the rubbish for the foundation. Only two or three men receiving wages were employed, and his reverence sat by most of the time, in his lounging dishabille and episcopal staff, overseeing the work. He was, after all, very well contented with what I gave him, and insisted on commencing the work on the morrow, (Saturday,) though I finally persuaded him to lay it over till Monday.

December 15th.—Spent in preparing for the services of the morrow, the "lesson" to be read being Luke i. 23–38.

December 16th.—The pain in my chest and side was so severe that I could scarcely draw on my boots, and drag myself up to the church. I feared much that I should not be able to preach, but commenced, and soon found that the excitement made me forget all my pains. The text gave me an opportunity of explaining our sentiments concerning the Virgin Mary. The Copts generally have two great charges against protestants, the origin of which I could never learn. The one, that we pray upon the house-tops, and the other that we say that the Virgin was a box, or casket containing a precious jewel—that the jewel was taken, and the casket left empty, and no better than any other; and that in general we speak against her. I told them that this was a slander, and false—that we never spake against her, but in her praise—that as she herself had prophesied that all generations should call her blessed, so we did—that we always said that she was the "Blessed among women," and the highly favored of the Lord,—that he was "with her," and distinguished her while on earth above all other women that had ever lived,—and that she was now with Him, happy and perfect, and glorified in heaven,—but that while saying all this *concerning* her, we said *nothing to* her,—that as she is in heaven, and we on earth, she could not hear us, nor should we address her,—and that as neither the angel Gabriel, nor Elisabeth, nor any one else, is represented in Scripture as speaking to her, except when present with her, so we could not speak to her until we should enter heaven to be with her,—that therefore, we never prayed to her nor sought her intercession, as we knew that the Son was the only intercessor and mediator between God and man,—and in short that we did not allow her nor any one else to usurp his office, nor depend on them to perform his work of saving us. This talk I noticed pleased the people, but made his reverence quite nervous, until seeing that he was on the point of stopping me, I went on to the second head of my discourse, viz.: The human and divine natures of the Son, which as I took pains not to use the phrase which are so obnoxious to their monophysite dogma—by "two natures in one person" pleased them much. I told them, which is the fact, that that whole controversy between them and the other sects is a mere verbal one, they using the word nature in the sense in which the others use person, and that we all agreed that our Saviour was perfect God and perfect man united in one, and that this alone was necessary, as neither the term, nature nor person was used in the Scriptures, and with this they seemed contented, and I closed with an application to the women, telling them that Mary was a poor humble fellaha, such as they were, and that they, too, should strive to please God, and that they, too, might be favored and distinguished by him to be mothers of sons who should prove blessings to the Church and to the world.

After sermon I strove to beg off from remaining to the mass, whispering to the Bishop that I was not well; but he insisted on my remaining, as he said it would be a great shame to leave before the Kuddas, and the people would think strange of it; and, moreover, that they would soon be through with it; and so I was forced again to sit by while they went through with the meaningless ceremony. It was gone through with in a hurry, which made it even a greater farce than usual. The Bishop charged the officiating priest before entering the "haykel" to make haste, and the latter threw about him his priestly robes and addressed himself to the task in hand with all his might, his tongue running at even a more fearful rate than usual; the Bishop meanwhile occasionally crying out from his seat outside, "Rowan, Rowan, quick, quick, skip that, skip that;" and this, with the poor Copts, is what has been substituted for the Lord's Supper! How different from that solemn edifying ordinance with us!

ADVICE TO CHILDREN.

"You were made to be kind," says Horace Mann, "generous and magnanimous. If there is a boy in the school who has a club-foot, don't let him know that you ever saw it. If there is a poor boy, with ragged clothes, don't talk about rags when he is in hearing. If there is a lame boy, assign him some part of the game which does not require running. If there is a hungry one, give him a part of your dinner. If there is a dull one, help him to get his lesson. If there is a bright one, be not envious of him; for if one boy is proud of his talents, and another is envious of them, there are two great wrongs, and no more talents than before. If a larger or stronger boy has injured you, and is sorry for it, forgive him, and request the teacher not to punish him. All the school will show by their countenances how much better it is than to have a great fist ,

NATIONALITY AND HUMANITY

True, Christian benevolence, many sides of which were reflected in the good Samaritan of our Lord's Parable, rises above all nationality, *on all questions which are pure questions of humanity.* The declaration of our Master in regard to his relation to his own race as a part of mankind, was:—"Other sheep I have which are not of this fold," and his commission was:—"Go into *all* nations." Nevertheless, between his own nation and other nations, our Lord, in his individual relations, drew a distinction. His personal ministry was limited to Judea, his personal affections directed to Jews, and his loyalty as a citizen was given to the government of his own land. He did not mean to ignore or weaken the idea of nationality in its true sphere, or to teach that men become less patriotic as they become more Christian. Here, as everywhere else, it was characteristic of our Lord to distinguish most exquisitely between the things that differ. One great lesson of the Parable of the good Samaritan is, that nationality is not to obtrude itself into the sphere of humanity. It is a necessary fact of God's providence that there should be Jews and Samaritans. National diversity is essential to the education and advance of the race. There must be the variety of membership in the one great body of mankind, as necessarily as in a human body. The eye cannot be the hand—but each is to be equally human. There must be a human eye, and a human hand. There cannot be a community of function, but there is a community of nature. So must there be a common humaneness in our race—the acknowledgment that there is something broader, purer, holier than nationality, a sphere in which it is forgotten that the Jew is a Jew, and in which he is recognized only as a man—a faint, perishing man. There is a sphere in which the Samaritan is absorbed in the higher character of a tender-hearted, beneficent, thoughtful man. There is a sphere in which two nationalities for the time have gone to the bottom like two millstones—and on the sea of life two brothers float together—the one with his weary head sustained on the shoulder of the other—the other with his left arm buoying up the unfortunate, and with his right arm striking for the shore—with the resolve kindling in his eye, and swelling in his brave bosom that together they shall reach that shore, or together sink in the waters.

THE LIVING TEMPLE

The great work of God in our world, is to build a temple for his Son. He does not indeed design to reconstruct that old home of shadows—the temple of Solomon; it is his purpose to rear a living temple of true worshippers. It is to be broad on its basis as all lands, to be sustained by the offerings of every human heart, and will prove enduring as time.

This temple He builds through human agencies. He makes men the ministrant, and, in some sense, the mediator, to men. As the Jew, in the round of his duties, anticipated Christ in what he was to be, the Christian reproduces Christ in what he was, and reflects him in what he is. It is not he that lives, but Christ liveth in him. As God mediates his work through Christ, Christ mediates his work through his Church—through his faithful ministers and faithful people. "As thou hast sent me into the world, even so have I also sent them into the world; and the glory which thou gavest me, I have given them."

The Church is Christ's body abiding on earth, through which he finishes his sufferings, "fills up that which is behind of his afflictions," continues to apply his sacrifice, and completes his work. The law under which our blessed Lord placed his own life, is the law of his Church's life. It is the blessed law which, in its own loving spontaneity, knows not that it is law; it is the law of free gifts, free toil, free sacrifice: "Being not without law to God, but under the law to Christ." It is ours to give heart, mind, and hand—to give our word, our property, our life, ourselves, to Christ. It is ours to bear just the part he assigns us in building his glorious temple, or in being ourselves builded into it.

The glory of this temple of God on earth is that Christ enters it and dwells in it. The temples reared by human thought, and which shine as the great institutions of State, of arts, of commerce, of arms, may transcend it in outward splendor; but it has a surpassing glory in that it is the personal abode of the incarnate King of kings. Its glory is not that it has the golden candlesticks, but that the Son of man is in the midst of them. His province is not one which is confined to some inner shrine, some Holy of holies. Christ dwells in each part as he dwells in the whole; abides in every believer the hope of glory, as the image of the sun is reflected in its unity on the whole face of ocean, and is repeated on every ripple that curls beneath the touch of the wind. The living temple of the new dispensation is all Shechinah. No temple is seen in its heaven, for the temple is not a separate thing, nor is it visible. The true Church is invisible; but the light of it is the Lord God and the Lamb. All the events of time tend to one end—the establishing of the temple; whatever is overthrown, is overthrown to make way for its builders; whatever rises, is designed to give vantage ground to them. Wherever the tree falls, it will in due time bear part in rearing the Lord's temple, and wherever the gold and silver are gathered, the Lord, to whom they belong, will use them in making the place of his feet glorious. "The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary;" "The silver is mine, and the gold is mine, saith the Lord of hosts. The glory of this latter house *shall* be greater than of the former, saith the Lord of hosts."

The Providence which works with innumerable secondary aims, has but one grand object. "For him and to him are all things." The orderings of God, in regard to each one of us, all have reference to our place, our value and our glory, in this temple. Whenever our hearts are shaken, whether with grief or joy, with hope or fear, with warning and with wakening, with the tenderness that entreats, or with the terror that chastens, God admonishes us that he is preparing the way for the coming of his Son to the temple. All things tend to its more perfect sanctification, to its more perfect preparation for the thorough possession and occupation of it by the Lord.

Be not dismayed at the agitating providences of our land, or of our homes. Whatever storms may beat upon our world, the temple of our God stands firm on its eternal foundations. No changes or calamities can prevent God from being glorified. Nothing can arrest our Saviour's triumphs. Nothing can separate his people from his love, or make vain their hope of salvation. Build, then, for thou shalt not build in vain. Build, though thy sphere be humble, and those around thee may despise the day of small things. Build, for the temple shall be finished—the head-stone thereof shall be brought forth with shoutings of Grace, grace unto it, and through eternity thou shalt be honored as a wise master-builder.

LITERARY ANNOUNCEMENT.

Now in press, to be issued speedily—POEMS, Didactic, Descriptive, Sentimental, and Lyric. Illustrated from original designs by Daley, Hoppin, and others; and accompanied by AUTOBIOGRAPHIC and other Notes. By T. H. STOCKTON, Chaplain to Congress. PRICE: cloth, $1,00; half morocco, $1,50. Not stereotyped, and only one thousand copies printed. Persons desiring it will please send for it at once. Orders received at MARTIEN'S, Chestnut St., above Sixth; ZIEBER'S, Third St., below Chestnut; SMITH AND ENGLISH'S, Sixth St., above Market; or through the City Post Office, addressed to Box 1717. Also, by the publisher of the "CHRISTIAN INSTRUCTOR."

The AMERICAN TRACT SOCIETY, 150 Nassau street, New York, have published 20,000 copies of the Soldier's Pocket-Bible, first issued for the English army in the time of OLIVER CROMWELL, A. D. 1643. Price in paper covers, 3 cents, single, $2 50 per hundred, $20 per thousand; in cloth, 5 cents single, $4 per hundred, $35 per thousand.

This is a compilation from the holy Scriptures especially adapted to soldiers. Why should not every soldier in the army of the United States have a copy? Will not those who love the Scriptures and the COUNTRY furnish the means?

Religious Intelligence.

Mr Charles A. Beck, having just been licensed in this city, (an Independent) has accepted of an appointment to the Chaplaincy of the 26th Regiment of Pennsylvania Volunteers.

Rev Thomas P. Hunt, well known for his labors as a Temperance Lecturer, has become Chaplain of the Seventh Pennsylvania Regiment.

A Life of Faith.—Nashotah Mission, in the P. E. Church, has forty-five young men preparing for the holy ministry. For all these, tuition, board, fuel, lights, everything but clothing, must be provided. For seventeen of them, clothing must also be procured. To do this, Nashotah has no other resources but the alms and offerings sent in the daily mail.

Universalist General Convention.—The Convention of Delegates from all the Universalist Societies in the Northern States assembled and organized in Dr Chapin's Church, New York city, Tuesday morning, September 17th, at 9 o'clock. The Rev. Mr. Camp, of Baltimore, was the only representative from a Slave State, and he was admitted to a seat as an honorary member, there being no State organization in Maryland.

Domestic News.

Indiana.—In the West, Indiana has furnished more troops than any other State. She has now forty full regiments in the field and ready for service, and one more nearly prepared to march.

Western Virginia.—A RECONNOISSANCE IN FORCE.—*Cheat Mountain, Va., Oct. 3d.*—This morning at 1 o'clock, a portion of Brigadier General Reynolds' brigade, numbering in all five thousand men, left that mountain to make a reconnoissance in force in front of the enemy's position on the Greenbrier river, twelve miles distant. The expedition arrived in front of the enemy's fortification at 8 o'clock, their pickets retreating after firing an ineffectual volley.

While observations were being made of the enemy's fortifications, occupying three more hours, an irregular artillery fire was kept up occupying the enemy's attention. We captured thirteen prisoners from the enemy and also a lot of cattle and horses. The reconnoissance proved highly successful, affording information relative to the enemy's strength which could not be obtained from scouts.

A Runaway.—During a heavy thunder-storm on the afternoon of the 7th of October, four horses attached to a wagon carrying military stores to the Chain Bridge, becoming frightened from the thunder, jumped into the Chesapeake and Ohio Canal—taking the wagon along with them. The horses escaped by swimming to the side, but the wagon still remains in the canal.

A New Department.—A new military department is to be established, to be composed of North and South Carolina, of which General Mansfield is to have command.

Supply of Forage.—The Government has already procured a large quantity of forage at about ten per centum less than is paid by the private individuals in Washington.

Novel Mode of Felling Trees.—A correspondent, writing from an encampment near Mount Vernon, says:

"I wish you could see these Maine boys cut trees. They have a method by which they can bring down two or three at a time. They will take a lot of trees standing in a line, and first cut the one in the rear, until it bends sufficient to rest upon the one immediately in front, and so on, until he will sometimes have half a dozen all ready to fall at once, just like the children make what they call a *shake* with bricks. With the aid of the pressure of one or two upon another, and a few blows more from his axe, down they all come, five or six in number, in about the same time it would take you or myself to get one to bend. What a great change it makes in the appearance of the country. Go out in the morning, and you may see a beautiful valley all covered with trees—come to the same locality again at evening, and you will be astonished to see what havoc the woodman's axe has made during the day."

Fortifications at Baltimore.—The fortification which is in the course of construction in the eastern suburbs of Baltimore, by the Seventh Maine Regiment, is rapidly progressing. Its armament is to consist of six large columbiads, and nineteen smaller guns. This fortification commands all approaches to the city from the eastern side, and also the Philadelphia and Baltimore Railroad, for a distance of more than two miles. It is to be a very strong fort, and will probably be completed in six weeks. Two of the columbiads will be mounted next week.

"Fort Erin."—The soldiers at Munson's Hill have given to the fortification on that eminence the name of "Fort Erin."

Annuity Confiscated.—Colonel McNeil, Assistant Provost Marshall at St. Louis, has notified the "St. Louis Building and Saving Association" that the sum of thirty-two or thirty-three thousand dollars, part of an annuity paid the Cherokee Nation by the Government of the United States, and deposited in the above named institution by the agents of said Nation, is forfeited to the United States and confiscated to their use and benefit, the Cherokees having joined the rebels.

Reported Slave Insurrection.—JEFFERSON CITY, October 7th.—Information has been received here that about three weeks ago a slave insurrection was attempted in Jasper county, that about thirty-five of the negroes were killed, and a number of others were to be hanged. The discovery of the plot proved that the insurrection was wide-spread, and that the slaves intended to murder their masters, and perpetrate a number of barbarities.

Confirmation of General McCulloch's Death.—ST. LOUIS, October 8th.—General FREMONT moved forward last night from Jefferson City. The army is in the highest state of enthusiasm, and in perfect condition. The Rebel PRICE is retreating southward as rapidly as possible. MCCULLOCH is dead, having been mortally wounded at Springfield. Everything in Missouri is being done with the greatest energy and activity on the part of the Unionists.

Generals Rosecrans and Fremont.—According to a telegram from General Rosecrans, he will be able fully to maintain himself against the combined forces of the rebel Generals—Lee and Floyd. Neither he nor General Fremont will have occasion to complain of an insufficient force, as the Administration is not unmindful of the importance of affording them all the support which their several positions require.

A Rebel Mail-Carrier.—A rebel mail-carrier was arrested to-day in one of the Potomac river counties of Maryland, and was to-night brought to this city. The boat in which he had frequently and clandestinely crossed over into Virginia was secured, in addition to a number of letters directed to parties in the letter State.

Released Surgeons from Richmond.—Surgeons Swalm, Houston, and Robinson, of the Fourteenth Brooklyn Regiment, arrived here to-day as released prisoners from Richmond.

The Grand Review.—Eighteen batteries and six thousand four hundred cavalry were reviewed to-day east of the Capitol. Captain Tidball's mounted artillery, organized since the battle of Manassas, were prominent on the right. There was a very large concourse of spectators, including prominent officers of the Government. It was a grand spectacle.

Explosion of an Ammunition Chest.—As the Campbell Artillery were passing near the President's house, this afternoon, on their way from the grand artillery and cavalry review, the ammunition box of one of the gun-carriages exploded, with a noise like the report of a cannon. The box contained shell and solid shot. The three artillerymen sitting on the lid of it were violently lifted several feet, and slightly scorched, and, falling into the street, were considerably bruised. They were at once removed in ambulances to the hospital. The explosive force was principally at the back of the ammunition box, that section being broken into charred fragments, while the lid on which the men were seated escaped fracture. It is doubtless owing to these facts that they were not more seriously injured, if not killed. The wheel horses were severely injured.

New Pennsylvania Regiments.—General J. G. Jones, of Pennsylvania, now here, has procured an order for the acceptance of three regiments from that State, composed of mountain men, who enter for the war.

Brigadier General Strong, of New York, will, it is said, immediately leave for Missouri for the performance of important duties connected with the Quartermaster's Department.

The Washington Railroad.—The Government—which has had the management of the Washington branch of the Baltimore and Ohio Railroad for several months past—restored it to the control of that company to-day.

The storm yesterday damaged a portion of the Loudon and Hampshire Railroad, thus preventing the passing of Government trains from Alexandria to Fall's Church. The necessary repairs were made to-day.

The Kansas and Nebraska Indians.—Mr Dole, the Commissioner of Indian Affairs, has returned from his official visit to the Indian tribes in Kansas and Nebraska. He was received by them with gladness. They sought every opportunity to express to him their friendliness to the United States. He conversed with returned Kansas officers, who took part in the battle of Springfield, and who informed him that no separately organized Indian forces were with the rebels on that occasion, but that a comparatively few of the "half breeds" only were in the ranks of the enemy. The efforts of the rebels to array the Indians against the United States, so far as the Commissioner could learn, were attended with only partial success. The Indians, as a class, are disposed to be friendly—but those who are in hostility have been coerced to this course by the rebels. No doubt is entertained that it would require no persuasion to raise a large Indian force in Kansas and Nebraska to operate against those who may be brought into the field by the rebels.

The King of Denmark vexed and irritated by Prussian rancor, has resolved to set aside the provisions of the treaty of London, and proposes to make the King of Sweden his heir, in lieu of the Prince of Glucksburg.

A Jews' Hotel has just been opened at Vienna, the first of the kind in the capital of Austria. All the persons employed in it belong to the Hebrew persuasion.

The University of Leipsic has published a decree formally erasing from its register the name of Oscar Becker, who attempted to assassinate the King of Prussia.

The Polynesian, a paper published in Honolulu, Sandwich Islands, prints an account of a tragedy that occurred in a court room in one of our South-Western States, and warns its readers against the danger of lapsing into similar barbarism. The seriousness with which it discusses the shocking state of society in the United States, and the self-complacency with which it compares the peaceful, harmless life of the Sandwich Islanders, are very edifying. "It is but a few years," says the *Springfield Republican*, "since we were giving money and prayers to convert these heathen, and already they begin to preach to us. Next they will be sending swarthy missionaries to convert us from our barbarism—and serve us right!"

Married.

On the 9th of October, by Rev. J. Woodlin, Mr JAMES VAINING, of Charleston, South Carolina, to Miss JENNETTA DOWNS, of Philadelphia.

Advertisements.

THE DUTTAN Brothers and Sisters of Rev. Willis Nazrey Society, are requested to attend their regular stated meeting, the 19th of this month, at 8 o'clock, P. M., on the corner of Quince and Locust Streets. Punctual attendance is strictly requested, by order of the President.

AARON BELL, *President.*

E. MALONEY, *Secretary.*

THE DAUGHTERS OF HOPE GRAND UNION Temperance Society met, it being the thirteenth convention, April 19th, 1861. Representatives from Lodges are as follows:—

From Garnet Union No 4, D. of T.; from Phoenix Union, No. 8, D. of T.; from Northern Union, No. 16, D. of T.; Webb's Union, of Chambersburgh, Pa.; from Dr. Stas' Union, of Carlisle, Pa.; from Mount Olive Union, No. 18, D. of T.; from Vanbrackle Union, No. 14, D. of T., of Norristown, Pa.

Officers installed in their several positions are as follows:—

Grand P., Sister Bennet; Grand Associate, Sister Derris. Grand Treasurer, Sister Lancett; Grand Conductress, C. Thompson, Grand Sentinel, A. E. Dukhart; Grand Chaplain, Sister Hall.

G P F,	Sister E. Rogers,	G P P	Sister Anderson,
"	" K. Bowen,	"	" J. F. Black,
"	" M. N. Hubby,	"	" E. A. Olmer,
"	" S. Newman,	"	" White,
"	" S. Davis,	"	" S. Hall.

THE DAUGHTERS OF CORNISH SOCIETY.

THE STATED QUARTERLY MEETINGS of the Society are held on the first Wednesdays of February, May, August, and November.

The meetings of the Board are held on the Wednesday previous to the regular stated meetings of the society.

Mrs. SARAH CORTER,
President.
Mr. L. R. SEYMOUR, Sec'y.

MRS. JOHNSON AND MRS. WARE

Beg leave to inform the Public in general that they continue

LAYING OUT AND SHROUDING THE DEAD.

REFERENCES.

Thomas Charnock, No. 427 South Sixth Street
James Le Count, No. 330 Rodman Street.
Thomas W. Allmond, No. 1081 Rodman Street.

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PINE TREE
TAR
CORDIAL

CONSUMPTION has destroyed more of the human family than any other disease, and the best physicians for many years have despaired of furnishing a cure, or remedy that would heal the lungs; yet for more than two hundred years the whole medical world has been convinced that there is a mysterious power and efficacy in the Pine Tree Tar to heal the Lungs; therefore they have recommended the use of tar water, which in many cases had a good effect, but how to combine its medical properties so as to heal the Lungs, has ever been a mystery, until it was discovered by L. Q. C. Wishart, the proprietor of Wishart's Pine Tree Tar Cordial, and the same put in [illegible] patented by the U. S. Government. We say to the sick it cleanses the blood of its gross impurities, touches every nerve, and restores the whole system to health and vigor. Many have been cured in a short time, that have lingered for years without relief, and could you but stand at the counter of the store, No. 10 North Second Street, for one week, and hear the afflicted tell of the wonders and healing power of the Pine Tree Tar Cordial, you would be satisfied that it does all that is claimed for it. This Cordial will cure Consumption, Inflammation of the Lungs, Coughs, Colds, Sore Throat and Breast, Bronchitis, Dyspepsia, Liver Complaint, Weak Stomach, Asthma, Gravel, Diseases of the Kidneys, Blind and Bleeding Piles, Nervous Debility, Dropsy, Palpitation of the Heart, &c.

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Downingtown, Chester County, Pa., April 8th, 1860.

Messrs. Baugh & Sons. Gentlemen,—I have been using your article of Super-Phosphate on wheat and corn for several seasons, and am well satisfied of its value as an active and "paying" fertilizer.

I have applied it on wheat at the rate of 200 pounds per acre, alongside of a heavy coat of barn-yard manure, kept dry and under cover, and the result was, that by harvest the wheat where the Phosphate was put, was much the better headed and heavier, while the grass was taken more strongly than on the other portion of the field. I have also used the Phosphate by the side of Peruvian Guano, with in the same quantity, and in regard to both grain and grass, the action of your preparation was much the more satisfactory. On corn, my experience in its use has been that it pays well for all money laid out.

Yours respectfully, ISAAC T. LEWIS

Cowtown Square, Delaware Co., Pa., July 23d, 1860.

Messrs. Baugh & Sons:—Being cautious last season of what some proposed manures offered for sale, I was induced by your agent to make a trial of three different kinds, which I did on wheat, side by side, in the same field. I purchased Peruvian Guano and Super-Phosphate of Lime (one of the most popular in my neighborhood) and *Raw Bone Super Phosphate*, and used them as above stated. During the growing, as well as the gathering of the crop, the last resulted most decidedly in favor of the latter.

But whether it is from the mode and care in preparing, or to the superior quality of the material used in your Raw Bone Super-Phosphate, I am unable to say; however, I cheerfully send you the result of my trials, thinking that others may be induced to make similar experiments, and in my opinion, greatly to the advantage of the whole country.

Yours, &c., JAMES DUSWOODY

Plymouth, Montgomery Co., Pa., August 10th, 1860.

Baugh & Sons: Gentlemen,—Having used your Super Phosphate, bought of John W. Christman, at the [illegible] Agricultural Store, on wheat and corn, I can with pleasure recommend it. The effect it produced was so manifest, that it greatly increased my confidence in the value of your Fertilizer. Where it was applied on the wheat, the soil was decidedly the poorest on the field, yet the yield was fully equal to the balance, which had a heavy coat of barn-yard manure. Where it was applied on the corn, I am satisfied the yield was fully double.

Very respectfully, DAVID MARPLE

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MISSES C. A. BURROWS & S. F. DALES,
AT S. W. COR TENTH AND RACE.
S. F. DALES. feb 15 1y

CONFECTIONERY AND FRUIT STORE
WILLIAM H. SHUGARD.
[illegible]
Wholesale Confectioner and Fruiterer,
No. 323 North Third Street, above Vine,
PHILADELPHIA.

Manufacturer of Confectionery, Jujube Paste, Gum Drops, Cordial Drops, [illegible], Lemon Sugar Drops, Liquid Rose Jelly Cakes, Cream Chocolate, French Toys, White Sugar Toys, &c., &c.

AND DEALER IN

Oranges, Lemons, Raisins, Currants, Citron, Figs, Dates, Prunes, Almonds, Walnuts, Filberts, Cream Nuts, Ground Nuts, Fire Crackers, Syrups, Tamarinds, Liquorice, Rock Candy, &c., &c.

The attention of Dealers is requested to an examination of my stock, which will be found equal to any in Philadelphia.

N. B. Orders by mail or otherwise, promptly attended to.

GAS FITTING AND PLUMBING!
W. M. OGELSBY,
No 28 SOUTH SEVENTH STREET,

Is still prepared to execute all orders for the introduction of gas and water-pipes into private dwellings, churches, halls, stores, warehouses, &c. Gas fixtures furnished on the most reasonable terms. Water closets, urinals, sinks, wash basins, bath tubs, wash-pans, hydrants, lile and iron pipe for drainage purposes, and everything connected with the business, furnished and put up at the shortest notice, and warranted to give satisfaction. Constantly on hand a large assortment of ladies' and gentlemen's Bath-tubs—plain and covered—from one to eighty pounds. Gas shades in a great variety. All jobbing orders neatly, promptly, and carefully executed.

☞ Country work promptly attended to.

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The subscriber has taken the store, No. 107 North Fifth Street—formerly occupied as the Anti-Slavery Office—where he will keep a general assortment of good Parlor, Cook, and Chamber Stoves, Ranges, and Furnaces, at the lowest cash prices. Likewise, repairing promptly attended to.

COAL.

Also, the best qualities of Lehigh and Schuylkill Coal by the ton at the lowest market prices. O M STILL, No. 107 North Fifth Street, Phila.

References.

Prof. C. D. Cleveland	Samuel Rhoads,
J. M. McKim,	James Mott,
Dr. Casper Wister,	Thomas Williamson,
Dillwyn Parrish,	Rev. W. H. Furness.

50,000 pairs Boots, Shoes, and Gaiters, cheaper than ever, at the New Boot and Shoe Store

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FASHIONABLE BOOT, SHOE, AND GAITER MAKER,
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☞ All kinds of repairing neatly done at the shortest notice. Orders thankfully received and promptly attended to. Sewed Calf Boots, $3 25; Double Sole and Upper $3 75; Kip Boots from $2 00 and upwards; Water Boots, Double Soles, from $3 50 and upwards; Russia Leather Boots, $3 75 a $4 00; Boys' Boots, Double Soles, $1 00 to $1.75; Youth's Boots, from 75 cents $1 25; Gum Boots, from $2.50 to $3.00

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CLARK'S $1. STORE
THE LARGEST IN THE WORLD!
Jewelry and Silver-Plated Ware
LARGEST AND BEST STOCK EVER EXHIBITED IN THIS CITY. CALL AND EXAMINE.

The following is a partial list of the Goods offered for ONE DOLLAR EACH—the same as are usually sold at from $2 to $15 each.

ONLY ONE DOLLAR EACH!
SILVER PLATED WARE.

Sets of six Forks, (plated on German Silver)
" Table Spoons, " " "
" Dessert Spoons, " " "
" Tea Spoons, " " "
Pairs of Butter Knives, " " "
" Salt Spoons, " " "
Salt Stands, (different styles)
Nut Crackers, " "
Drinking Cups, " "
Goblets, " "
Cream Cups, " "
Knife and Fork, " "
Pairs Napkin Rings, " "
Silver Pencils, (with Boston Bros' Gold Pen)

The above Goods are nearly all manufactured by me, and warranted to give satisfaction.

YOUR CHOICE FOR ONE DOLLAR!
JEWELRY AND FANCY GOODS.

Ladies' Cameo Sets
" Lava Sets
" Carbuncle Sets.
" Enameled and Coral Sets
" " Carbuncle Sets.
" " Ruby Sets
" Gold Cluster Grape Sets.
" " " Jet Sets
" " " Black Mosaic Sets
" " " Gold stone Mosaic Sets
" " " Fancy Stone Sets
" " Ribbon Twist Sets, with brilliants.
" " Bouquet Sets, new styles.
" " Cluster Sets, Enameled Styles
" Plain Gold, Florentine, and Onyx Sets
" Goldstone, and Coral Sets, different styles.
" Etruscan Lava, and Carbuncle Sets.
" Fine Coral Breast Pins
" Berlin Iron Port Monnaies
" Pearl and Morocco Port Monnaies
" Fine Gold Onyx, and Miniature Pins
" Bracelets, plain and engraved
" Coral, Bead, and Jet Bracelets
Misses' Bracelets, plain and engraved
" " fancy links.
" Neck Chains, fancy settings
" Armlets, fancy settings.
Ladies' Guard Chains
" Medallions, large size, for two likenesses
Gents' Fine Vest Chains, twenty different styles
" " Onyx Studs, and Sleeve Buttons to match
" " Enam'd, Florentine, Plain, and Cameo Studs
" " Carbuncle Studs, Stone set
" Gold Pens, Silver Extension Holders.
" " " Ebony Holders with cases
" Heavy Gold Pens, Propelling Holders
" Gold Propelling Pencils.
" " Finger Rings (different styles)
" Breast Pins
" Watch Keys
" Ribbon Slides
" Charms for Watch Chains
Fine Hair Brushes. Inlaid
" Cigar Cases.
Ladies' Reticules
" Cabas
" Enameled Crosses.
" Engraved "
Gents.' Chain Pins
" Pearl Handle Knives
" Propelling Tooth Picks.
Ladies' Revolving Pins.

N. B.—Country Merchants and others will consult their interests by examining my Goods and wholesale prices, before making their purchases.

☞ The above Goods are warranted to be of a good quality, all of which are all Gold or Plated, and will wear for years—in fact, they are the same Goods that are usually sold for solid Gold. Ladies and Gentlemen are respectfully invited to call and examine our Goods.

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We are closing out a large stock of Standard and Miscellaneous Books, at about one-half the regular prices.

D. W. CLARK'S
GREAT ONE DOLLAR STORE IS AT
No. 602 Chestnut Street, South Side
WATCHES AND JEWELRY repaired at short notice. Mar-g6mo

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DEAN & CO.,
No 335 CHESTNUT STREET,
Philadelphia,

Sell Silver Plated Castors, with bottles, for $1 00. Also Silver-Plated Waiters, Forks, Patent Tea Bells, Spoons, Salt Spoons, Cups, Engraved Mugs. Also all kinds of Solid Gold and Plated Jewelry—Vest, Guard, and Neck Chains, Medallions, Gold Pens, and Silver Holders, Counting House Pens, &c.

We sell every article in our store for $1 00. You can take your choice out of our immense stock for $1 00 each.

DEAN & CO.,
ORIGINAL ONE DOLLAR STORE,
No. 335 Chestnut Street. Mar 8-1y

MRS. H. S. DUTERTE,
General Undertaker and Furnisher,

Respectfully informs her friends and the public, that she still continues the Undertaking business at the old establishment, No. 634 Lombard St., and being thankful for past favors, hopes still to obtain a share of the patronage of the public.

Ready made Coffins always on hand. Also a handsome Hearse and Carriages, with careful drivers, to attend funerals on the most moderate terms.

A. BURRIS.
Teacher of Vocal Music.

Also, the first lessons given on the Melodeon and Piano.

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N. B.—Terms Moderate. [Feb. 23.—1y.

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MANUFACTURERS OF
SOAP AND CANDLES,
118 MARGARETTA STREET. Philadelphia.

OLIVE SOAP,	SPERM CANDLES,
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BROWN "	KINGSFORD'S STARCH,
WHITE "	BASSETT'S "
CASTILE "	WAX,
HONEY "	TALLOW,
PALM "	SAL SODA,
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March 1—1y

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CONFECTIONERY AND ICE CREAM SALOON,
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Ellis J. Poor would announce that he keeps constantly on hand a general assortment of all kinds of Cakes, Creams, Jellies, and Pastries.

Festivals, Balls, and Private Parties served upon the shortest notice, and warranted to give general satisfaction. jan 19—1m

REIMER'S PHOTOGRAPHIC GALLERY.
No. 615 & 617 N. Second st.,
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All kinds of Photographic Pictures and Ambrotypes at prices to suit everybody. No establishment excels ou [illegible] March [illegible]

OUR OWN BOOK-STORE.

Catalogue of Books for Sale at the Book Depository of the A. M. E. Church, located at No. 619 Pine St., Philadelphia, Pa.

	Retail prices
Pronouncing Bible,	$2 75
Watson's Biblical and Theological Dictionary,	2 75
Watson's Theological Institute, 2 vols.,	4 00
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Whedon's Commentary on Matthew and Mark,	1 00
Horne's Introduction to the Bible,	80
Positive Theology,	75
The Post Preacher,	60
Saints' Rest,	65
Pilgrim's Progress,	50
Defence of our Fathers. Bishop Emory,	50
Life of Wesley,	50
Covel's Dictionary of the Holy Bible, S. S.,	65
Cole's Concordance,	1 00
The Christian Maiden. Priestley,	75
Our Friends in Heaven,	60
The Sacred Hour. Rev. M. P. Gaddis,	75
Sketch Book. Rev. W. C. Smith,	75
Missionary among the Cannibals,	65
Path of Life. Rev. D. Wise,	60
The Missionary in Many Lands,	55
Rudiments of Public Speaking,	60
The Life of Faith Exemplified. Mrs. H. A. Rodgers,	50
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" " without Clasp,	90
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Clerk on the Promises,	30
Theological Compend,	25
Local Preachers' License, per dozen,	40
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Daisy Downs,	30
Girls at School,	30
What Norman Saw in the West,	30
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Little Tiger Lily,	30
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Hannah Lee,	30
Dairyman's Daughter,	30
Fletcher's Appeal of Common Sense,	30
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Bible Pictures for Children,	25
Margaret Maxham. A book for Young Ladies,	25
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Home Pictures,	20
Minnie Wingfield,	25
Young Gold Seeker,	30
Self willed Susie,	20
Life of Whitefield,	15
Fletcher's Perfection,	25
Christian's Pattern,	20
Little Amy's Falsehood and Four Little Words,	15
Gold Dollar,	15
Hatty,	15
Hard Text,	15
Jessie,	15
My Missionary Book,	15
Our Father in Heaven,	15
John Bliss,	15
Stories in Rhyme,	15
Also, a variety of smaller ones too tedious to mention.	
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Also, a variety of Sabbath School Almanacs, little Hymn Books, Missionary Tracts, etc.	

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Course of Composition and Rhetoric,	1 06
First Lessons in English Composition,	60
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Smith's Grammar,	25
Progressive and Etymological School Book,	25
Alsop's Algebra,	35
&c., &c., &c.	

Also, Stationery, such as Ink, Papers, Pens, Envelopes, Pencils, Slates, etc.

We hope, that brethren of our connexion and friends will send orders, accompanied with the cash, for such works as they themselves ought to study—also the Sabbath Schools—so that our Depository may have an upward, and not a downward tendency.

I remain, your humble and obedient servant,

ELISHA WEAVER,
General Book Steward.

F. CHAMPION'S
NEW AND SECOND HAND
CLOTHING STORE,
No. 42 Myrtle Avenue, Brooklyn,

CLOTHES MADE TO ORDER.

Also, Second-hand Garments Cleaned, Repaired or Dyed, at short notice.

SECOND-HAND CLOTHING CONSTANTLY ON HAND, FOR SALE
No. 5—1y.

P. F. GUSTINE'S
FURNITURE WAREHOUSE,
NO. 307 North Second Street,
Third door above Race, East Side, Philadelphia.

Manufacturer of Cane Seat, Windsor, Boston, Rocking and Nursery Chairs, &c., Clocks, Looking-Glasses, Bedsteads, Tables, Washstands, Bureaus, Sofas, and every variety of useful Furniture, all of which he will furnish at the LOWEST CASH PRICES, Wholesale and Retail.

CHAIRS RE-PAINTED, GILDED AND VARNISHED

COAL, STOVES, &c., &c.

The subscriber respectfully informs his friends and the public generally, that he has taken the store,

NO. 107 NORTH FIFTH STREET,

formerly occupied as the Anti-Slavery Office, (where he has been engaged for the last fourteen years,) to occupy it henceforth as a place of business for the sale of

COAL, STOVES, &C.

Having made arrangements with one of the first Coal Dealers in the city, to furnish the best qualities of Lehigh, Schuylkill, &c., at the lowest Cash prices, he hopes to give full satisfaction in this branch of his business.

He will also keep constantly on hand a general assortment of good NEW and SECOND-HAND STOVES, FURNACES, &c.

Persons wishing Stoves taken down, stored away, put up, or cleaned, can be promptly accommodated by applying as above.

He hopes by energy and strict attention to business to obtain a fair share of patronage.

WM STILL,
107 North Fifth Street, Philadelphia.

REFERENCES

J. M. M'Kim,	Dr. Casper Wistar,
Samuel Rhoads,	James Mott,
Dillwyn Parrish,	Thomas Williamson,
Prof. C. D. Cleveland	W. H. Furness.

MRS. E. A. PALMER

Having opened a New Store at No. 105 North Fifth St., where she intends to keep a General Variety of

TRIMMINGS, HOSIERY, &c.

N. B.—Dress, shirt making and plain sewing, would respectfully solicit the patronage of her friends and the public generally, as she will spare no pains to give entire satisfaction. 6m.

THOMAS W. ALLMOND,
FURNISHING UNDERTAKER,
No. 1087 RODMAN STREET,
10th and 11th Between South and Lombard Sts
Philadelphia.

MILITARY DESPOTISM

The *Montreal Witness*, a journal of high character and much influence in British America, has a clear apprehension of our position, and extends a cordial sympathy to us in our trials. To the sinister forebodings and predictions so freely uttered by the enemies of republicanism in regard to our of the possible issues of the present struggle, it replies with great force as follows:—

Several British papers express grave apprehensions that the American Republic is going to terminate, at no distant day, in a military despotism which they aver to be the natural sequence of Republics. These writers point to ancient Rome and modern France to justify their views, but they never allude to Switzerland, where several centuries have failed to develop a tendency in the prescribed direction. The papers in question usually belong to the high conservative order, who have all along consistently maintained the necessity of monarchical, aristocratic and ecclesiastical establishments to keep the human race in any kind of tolerable order and stability. They do not, however, allude to the multiplied instances in which this combination of conservative influences has failed to produce its desired effect.

The arbitrary arrests and suppression of newspapers now going on in the States, are pointed to as conclusive proofs that the predicted military despotism is at hand; and General McClellan is on all hands allowed to be the coming despot, if, indeed, he has not come already. This young General has only to proclaim himself Emperor, and all the soldiers, and a majority of the people, have only to shout "Long live Emperor McClellan!" and their predictions will be fulfilled.

How little do they who imagine such things know of the American people! If there is one thing they love, honor and confide in more than any other it is in their elective institutions—their universal suffrage—their ballot box. Were Gen. McClellan, or any other, to be so utterly infatuated as to make an attempt in the direction supposed, he would not find one man in a thousand, we might almost say a million, on his side. And the fact that the whole nation tolerates arbitrary arrests and suppressions of newspapers at this time, is only a proof that they are willing to make any temporary sacrifice, however great, in order permanently to maintain their cherished institutions. Even the Irish and Germans, who constitute so large a portion of the army which General McClellan commands, are so enthusiastic in their admiration of democratic institutions, that they have always sided with the democratic party, supposing it to be more favorable to universal suffrage in the largest sense of the term.

There is another reason,—if any other were needed,—why no American General would ever attempt to become a king. He would know that if his position were such as to make the attempt possible, his ambition would be far more gratified by imitating Washington than Cæsar or Bonaparte. What mere mortal has ever had such honors paid him as George Washington!—especially in the United States; and the largest ambition that any American could conceive of, would be, to stand on an equality with him as the second father of his country. Before such an honor as this, how wretchedly poor would appear to an American the fame of any usurper on record! The writers of the articles in question have just as much chance to become kings of Great Britain, as Gen McClellan or any other General has, to become king of the United States, or any part thereof.

Montreal Witness, Sept. 12.

THE CHRISTIAN OBSERVER.

The following letter from the pen of Rev. Samuel Sawyer, who may be described as "one who knows," is taken from the *Christian Herald*:

The Christian Observer has been published for a series of years in the city of Philadelphia. It claimed to be a new school Presbyterian paper. Its Editor, Rev. Dr. Converse, was born and reared in Vermont. One would suppose, coming from the Green Mountain State, that his columns would never be prostituted to any apologies for Slavery or Secession. The Grand Jury of Philadelphia have, however, presented the Christian Observer as a nuisance, and a recent telegram announces that the Post Master General has issued orders against its publication. We are not at all surprised at this result.

We have known Dr. Converse a number of years; and have been a careful reader of his paper since 1845; have held correspondence with him respecting its proslavery character; and in a Southern State, have watched its evil tendencies and blighting influence. When the American Presbyterian was issued, as one of the Editors of the Presbyterian Witness, we commended its circulation in the South. Dr. Ross wrote us that the South would "stand nothing but Dr Converse and the Christian Observer." Many and many a time did Dr. Converse "plan and propose" to merge the Knoxville Presbyterian Witness into the Christian Observer, but the Editors, and many of the patrons of the Witness objected, because his paper was too pro-slavery even for the South. Every week, nearly, some inflammatory appeal to sectional feeling was made in his journal, which had a most disastrous effect upon the churches. I doubt if Lexington Presbytery would have taken its ultra slavery ground, and I question even if Dr. Ross and a few others would have seceded from our branch of the church, had it not been for the constant goading of the Christian Observer. I was a member of the Murfreesboro, Convention, called by the Southern Church and advocated by Dr. Converse, and I was a delegate also to the "Ross Convention" at Richmond, four years ago, where I once more met Dr. Converse, anxious to be the special organ and mouth-piece of the South, and in both these bodies I had a full and fair opportunity of gauging the influence of the Christian Observer. I felt then that it was responsible for much of the intense sectional feeling of the South, and that it would succeed in effecting a division of the Church. Dr. Converse seemed delighted with the prospects of Secession, and he promised its leaders, in the presence of us all, in open Convention, much Northern sympathy. He went home to use his paper in the fulfilment of his promise. So ever zealous was he in his abuse of the North, and in his defence of the South, that, at length his long cherished plan succeeded. *Rev. Andrew Blackburn had died*, and the Christian Observer swallowed up the Presbyterian Witness. Since then the paper has developed more and more its true character, until no Christian patriot could read it without grief and sorrow, mingled with indignation.

DEFECTIVE PRAYERS.

I. Those which embody no desire. They are formal and lifeless. The soul will not be easily pacified when it has a great desire which cries out for something God alone can give.

II Such as are not earnest. Prayer is real work for life, while yet disclaiming all personal power to secure it or merit it.

III. Such as are without faith. There are three grounds for faith in approach to God. 1 His Covenant. 2. His Promises. 3 His Attributes. Surely upon one or the other the confidence of the petition may rest unshaken.

IV. Such as are made in wrath. The heart which secures favor from God must love manhood. It must put away all wrath and malice and evil speaking. It must forgive and bless as it would be forgiven and blessed.

V. Such as are connected with a disposition to live in sin. "If I regard iniquity in my heart the Lord will not hear me."

VI. An unwillingness to do the will of God. Many a man dares not ask for the coming in of the Holy Spirit, lest it reprove him for some long neglected duty. If we pray for light, we must accept its revelations; for strength, the duties it imposes.

VII. The lack of praise to God. Thanklessness shuts God out—is a non-conductor of mercy. We do not praise God half enough.

VIII. Praying to be seen and heard of men. Prayers for human ears have little audience in divine ones.

British Standard

Uphold the reputation of thy colleague, or any that are joined with thee in service as thou wouldst thine own.

NOTES OF TRAVEL

Having "taken the cars" to return to Southern Illinois, I soon found myself, for the first time in a railroad car, in rougher company than I had ever been in since the year 1815, when I sailed down the Hudson from Nyack to New York in an old government gunboat, which had become private property. At Quincy, I got on board the Sucker State for St Louis. There was a mixed company on board, including soldiers, and epaulette wearing young officers. I made the acquaintance of two Missourians about my own age, both men of rather more than ordinary intelligence. They called themselves "Douglas Democrats," but held that when Lincoln was constitutionally elected, it was the duty of all good citizens to acquiesce, and sustain him in his constitutional acts, and endeavor to *restrain* him, if he attempted to exercise any power with which the constitution had not clothed him. The rebellion they believed to be without any just cause. We got into a conversation on the "state of the country"—we three old men did; and soon had an attentive crowd of our juniors around us greedily drinking in the wisdom of age, though the young gentlemen would not have condescended to enter into conversation with any of us taken singly, being "old fogies." It perhaps helped us to command so much respect, that one of us was rather a large man of much physical and vocal power, and somewhat positive in his statements; qualities or qualifications which we have often had occasion to remark, add considerably to a man's "intellectual power" in the estimation of most people.

Having arrived at St Louis, I saw in the morning papers two notices which attracted my attention. 1. A duel which was appointed to take place that morning on "Bloody island" had been prevented by the military authorities. So much for martial law.

2. A young man who had taken offense at another young man at a dancing party, and about an hour afterwards had come up secretly behind him and given him a mortal stab, was convicted of manslaughter in the second degree, and sentenced to five years' imprisonment in the penitentiary, though those who heard the testimony could not but regard it as a cowardly, deliberate, and cruel murder. Such an administration of criminal law is but mockery.

Being informed that I could not leave the city without *a pass*, I repaired to the office of the provost marshal, though the heat was so oppressive that I did not call on any of my friends. His honor, or his clerk, gave me *a pass*, which, after a minute description of my person and age, goes on to state that it was granted to me, on my word of honor that I am, and will always be, loyal to the United States; and that, if ever found in arms against the Union, or in any way aiding her enemies, *the penalty will be death.* I am thus particular, for the benefit of any secessionist who may happen to see what I write, that they may take care not to visit St. Louis, unless they are willing to make their escape by telling a solemn lie.

Family Circle.

HOW TO SPEAK TO CHILDREN

It is usual to attempt the management of children either by corporal punishment, or by rewards addressed to the senses, and not by words alone. There is one other means of government, the power and importance of which is little regarded; I refer to the human voice—the soft, gentle, soothing modulations of the human voice, and this seems to me to be the more excellent way. A blow may be inflicted on a child, accompanied with words so uttered as to counteract entirely its effect; or the parent may use language in the correction of a child, not objectionable in itself, yet spoken in a tone which more than defeats its influence. Let any one endeavor to recall the image of a fond mother long since at rest in heaven. Her sweet smile and ever clear countenance are brought vividly to recollection; so, also, is her voice—the tones of her voice; and blessed is that parent who is endowed with a pleasing utterance. A sweet voice is a great moral power, if it be employed wisely. What is it which lulls the infant to repose? It is not an array of mere words. There is no charm to the untaught one in mere letters, syllables and words. It is the sound striking the little ear that soothes and composes it to sleep. A few notes, however unskillfully arranged, if uttered in a soft tone, are found to possess a magic influence to quiet and prepare for repose. Think we that this influence is confined to the cradle? No, it is diffused over every age, and ceases not while the child remains under the parental roof. Is the boy growing rude in manner and boisterous in speech? I know of no instrument so sure to control these tendencies, as the gentle tones of a mother's voice. She who speaks to her son harshly, does but give to his evil conduct the sanction of her own example. She pours oil on the already raging flame. In the pressure of duty we are liable to utter ourselves harshly to our children. Perhaps a threat is expressed in a loud and irritating tone; instead of allaying the passions of the child, it serves directly to increase them. Every fretful expression awakens in him the same spirit which produced it. So does a pleasant voice call up agreeable feelings. Whatever disposition, therefore, we would encourage in a child, the same we should manifest in the tone in which we address it. Anger, severity of reproof, harsh words, are of all things the worst. They excite evil passions, lead to resistance, and become the stimulants of disobedience and evil conduct. Speak gently to the child!

THE UNCOMPLAINING MOTHER.

A great many admirable actions are overlooked by us because they are so little and common.—Take, for instance, the mother who has had broken slumber, if any at all, with the nursing babe, whose wants must not be disregarded; she would fain sleep while when the breakfast hour comes, but patiently and uncomplainingly she takes her timely seat at the table. Though exhausted and weary she serves all with a refreshing cup of coffee or tea before she sips it herself, and often the cup is handed back to her to be refilled before she has had time to taste her own. Do you hear her complain—this weary mother—that her breakfast is cold before she has time to eat it? And thus is not for one, but for every morning throughout the year. Do you call this a small thing? Try it and see. Oh! how does woman shame us by her forbearance and fortitude in what are called small things! Ah, it is these little things which are the tests of character; it is by these "little" self-denials borne with such self forgotten gentleness, that the humblest home is made beautiful in the eyes of angels, though we had to find it, alas! until the chair is vacant, and the hands which kept in motion all this domestic machinery is powerless and cold!

THE INTENTION IS REWARDED.

"She hath done what she could." No higher praise could be bestowed upon a servant of Christ than this. All that our Saviour and Master does is not to exact of us this or that visible or positive result, and then for this, and this alone, reward us; he simply requires that in whatever position, and under whatever circumstances, we do what ever we can to advance his cause. He will not ask what has he done, but what he has desired to do, and tried his very best to do—not how many sheaves has he gathered, and does he bring from the great harvest field, but how many has he sought to bring. I bless God for this comforting thought. I see little that we have done to encourage us to continue to labor and toil, to preach and pray; little that is calculated to sweeten the retrospections of my dying pillow; but, blessed thought, Jesus will consider only what I have desired and sought to do.

Another Comet has been seen by the London astronomers. Its right ascension is 13 hours 46 minutes, and declination 47 degrees. It appears to be fast approaching the earth, and will shortly be perceptible to the naked eye.

A FAMILY PAPER

Many of our subscribers, heads of families with children, say their experience has been that a good family paper for children is equal to five months' schooling. If they are going to school and learning to read, they go over the lesson as a task, learning no facts from the book, and improving but little in reading; but as soon as it is announced that the paper has come from the office, there is a scuffle to see who shall read it first. In turn they all read it understandingly, and the information they gain is useful and practical—the events of the day—conditions and positions of living men, and the public history of the country. Every child should have placed in his hands some good family paper. There is no family investment that pays so well, that returns to the family so much good for the small outlay.

And necessity for a good family paper is not limited to children just learning to read. The boy that goes to college, the girl that goes to boarding school should each and every one be supplied with a good newspaper. Parents and teachers pay too little attention to this subject, it is of more importance than they are wont to think; to the mind that is kept posted in the current events of the day, religious and literary, there is a freshness, a clearness of perception, a strength to comprehend, not possessed by other minds.—This difference has often been noted by professors and teachers in our schools. An experienced teacher once said he could name in a few minutes every member of a class that had been in the habit of reading a newspaper from the quickness of apprehension, and the intelligence of their replies to questions.

ILL SPOKEN

Nothing is more trying to good men who are striving to do all the good in their power than to have their good ill spoken of by good men. Poor human nature is very evil, and such bad passions as envy and jealousy prevail, even when the victim, in whose breast they rage, is quite unconscious that he is infected. So it often happens that good men are left to say things of others that will not bear the scrutiny of the light of eternity. We may differ as to our mode of doing good, while our motives may be equally pure. Why then should we impeach others' motives? We may be equally anxious to serve God, why should we be charged with selfishness when laboring to save souls? We may all love our country alike, why should we be charged with sectionalism when we urge our views as to the best means of promoting our country's prosperity? It would be a blessed improvement in the press and in social life, if we could all learn to live and let live: to bear with each other's idiosyncrasies: give credit for meaning well, even when mistakes are made. In all things have charity: the chief of virtues, the sum of them all.

THE CAMEL AND THE MILLER.

Did you ever hear the fable of the camel and the miller?

One night a miller was waked up by his camel trying to get his nose into the tent. "It is very cold out here," said the camel. "I only want to put my nose in." The miller made no objections. After a while the camel asked leave to have his neck in, then his fore feet; and so, little by little, it crowded in its whole body. This, as you may well think, was very disagreeable to the miller, and he bitterly complained to the forth-putting beast. "If you don't like it, you may go," answered the camel. "As for me, I've got possession, and I shall stay. You can't get rid of me now."

Guard against the first approaches, the most plausible excuse, only the cose of sin. If you do not, you are in danger. It will surely edge itself slowly in, and you are overpowered before you know it. Be on your guard. Watch

LITTLE "PUSSIE"

BY MRS VIRGINIA QUARLES

Fair, high brow, and eyes of hazel,
Wee hands, seeking work for me—
Dainty little mouth of crimson,
Just as sweet as mouth can be!
Blithe voice, singing softly—calling,
Asking—O such fancy things!
Restless feet—could she move faster,
Had my little birdie wings?

Happy pussie—frolic-baby—
Sunbeam, glancing here and there;
God in mercy keep thee, darling,
Free from sin, and sin, and care.
O if those bright eyes should darken
With a weight of unshed tears,
And the lips forget, that ever
They had smiled in other years!

Kiss me, kiss me closer, daughter—
Drive such thoughts away from me,
Little lambs and birds are sheltered,
God is good—He cares for thee.
We all love thee—love thee dearly,
Little Pussie—precious pearl,
But "Our Father" loves thee better,
God will keep thee, baby girl!

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It forms a flat, even, and elastic seam, which is CLEANER and not to rip in wear, even if the seam is cut at frequent intervals, and also under all circumstances "[illegible]"

A Patented device of great utility to learners prevents the possibility of the machine being run in the wrong direction, as the balance-wheel wearing a lady's dress.

Another feature which deserves particular attention is the Wilcox Patent Hemmer [illegible]

Two thousand stitches or two yards of work, can be done in one minute without dropping a stitch.

These Machines in simple and accurate in their construction, [illegible] the use of the [illegible] and with one thread [illegible] all the practical results of the [illegible] machines; and [illegible] fell without basting, and hem the finest muslin without puckering.

Although at about half the price of the other first class machines they will accomplish double the sewing in a given time.

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"A mechanical wonder."—Scientific American.

"Among the best and most serviceable Sewing Machines. Light and elegantly finished, and so simple in its construction that it is almost impossible for it to get out of repair."—Pittsburg Chronicle.

"It combines with its own peculiar merits all the really valuable improvements of the higher priced machines."—Pennsylvanian.

"This machine, in the opinion of the committee, [illegible]"

"Taking into consideration simplicity, [illegible] durability and doing all with [illegible] the Willcox & Gibbs a single thread machine."—Pennsylvania State Agricultural Society's Report.

"We must, in justice, express our confidence in the merits of the Willcox & Gibbs Sewing Machine. We are satisfied that [illegible]"—Christian Advocate and Journal, June 21, 1860.

"We have one of these machines in use, and think more highly of it than any of the number we have tried."—Richmond Whig.

The undersigned, Missionary in Constantinople, has examined more than twenty different kinds of Sewing Machines, and after [illegible] experience with Willcox & Gibbs' Patent, he has purchased one of them as the best adapted to the wants of his family, and as the least liable to require repairs. CYRUS HAMLIN.

Boston, July 3, 1860.

The undersigned, during eighteen months, has had in almost constant use, in his family, a Willcox & Gibbs Sewing Machine, [illegible] and the machine now in use in his family has required no repairs, and is, in all respects, well appreciated. [illegible] JONAS CHICKERING, Boston.

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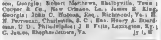

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Downingtown, Chester County, Pa., April 9th, 1860.

Messrs. Baugh & Sons, Gentlemen,—I have been using your article of Super-Phosphate on wheat and corn for several seasons, and am well satisfied of its value as an article and "paying" fertilizer. I have applied it on wheat at the rate of 300 pounds per acre, alongside of a heavy coat of barn-yard manure, kept dry and under cover, and the result was, that by harvest the wheat where the Phosphate was put, was the better headed and heavier, while the grass was taken more strongly than on the other portion of the field. I have also used the Phosphate by the side of Peruvian Guano, each in the same quantity, and in regard to both grain and grass, the action of your preparation was much the more satisfactory. On corn, my experience is the same has been the [illegible] pays well for the money laid out.

Yours respectfully, ISAAC T. LEWIS.

Newtown Square, Delaware Co., Pa., July 2nd, 1860.

Messrs. Baugh & Sons,—Being anxious last season to test some prepared manures offered for sale, I was induced by your agent to make a trial of three different kinds, which I did on wheat, side by side, in the same field. I purchased Peruvian Guano and Super-Phosphate of Lime (one of the [illegible] popular in use) together with your *Raw Bone Super Phosphate*, and used them as above stated. During the growing, as well as the gathering of the crop, the two resulted most decidedly in favor of the latter.

But whether it is from the mode and care in preparing, as to the superior quality of the material used in your Raw Bone Super-Phosphate, I am unable to say, however, I cheerfully send you the result of my trials, thinking that others may be induced to make similar experiments, and to my opinion, greatly to the agricultural interests of the whole country.

Yours, &c, JAMES DURWORTH

Plymouth, Montgomery Co., Pa., August 10th, 1860.

Baugh & Sons, Gentlemen,—Having used your Super Phosphate, bought of John W. Phillips, at the Montgomery Co. Agricultural Store, on wheat and corn, I can with pleasure recommend it. The effect it produced was so manifest that it greatly increased my confidence in the value of your Fertilizer. Where it was applied on the wheat the soil was decidedly the greener on the field, yet the yield was fully equal on the [illegible], which had a heavy coat of barn yard manure. Where it was applied on the corn, I am satisfied the yield was fully double.

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Pennsylvania, North Penna. Railroads, and County Six per cent bonds,	[illegible] 00
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Express and Fast Lines run through to Pittsburgh without change of cars or conductors. All Through Passenger Trains provided with Loughridge's Patent Brake—speed under perfect control of the Engineer, thus adding much to the safety of travellers.

Smoking Cars are attached to each train. Woodruff's Sleeping Cars to Express and Fast Trains. THE EXPRESS RUNS DAILY; Mail and Fast Lines, the Sabbath excepted.

Mail Train leaves Philadelphia at		7 30	A. M.
Fast Line	do	11 30	A. M.
Express Train leaves	do	10 10	P. M.

WAY TRAINS LEAVE AS FOLLOWS:

Harrisburgh Accommodation, via Columbia		2 30	P. M.
Columbia	do	4 30	P. M.
Parkesburg	do	5 40	P. M.

Westchester passengers will take the Mail, Parkesburg and Columbia Trains.

Passengers for Sunbury, Williamsport, Elmira, Buffalo, Niagara Falls and intermediate points, leaving Philadelphia at 7 30 A. M. and 4.30 P. M. go directly through.

Tickets may be obtained at the offices of the Company in Philadelphia, New York, Boston, or Baltimore; and at any of the important Railroad offices in the West; also on board any of the regular Line of Steamers on the Mississippi or Ohio rivers.

Fare always as low, and time as quick, as by any other route.

For further information apply at the Passenger Station, S. E. corner of Eleventh and Market streets.

The completion of the Western connections of the Pennsylvania Railroad, makes this the

DIRECT LINE BETWEEN THE EAST AND THE GREAT WEST.

The connecting of tracks by the Railroad Bridge at Pittsburgh, avoiding all drayage or ferriage of Freight, together with the saving of time, are advantages readily appreciated by Shippers of Freight, and the Travelling Public.

Merchants and Shippers, intrusting the transportation of their Freight to this Company, can rely with confidence on its speedy transit.

THE RATES OF FREIGHT to and from any point in the West, by the Pennsylvania Railroad are at all times as favorable as are charged by other Railroad Companies.

Be particular to mark packages "via Penn'a R. R."

For Freight Contracts or Shipping directions, apply to, or address either of the following Agents of the Company:

D. A. STEWART, Pittsburgh;

H. S. Pierce & Co., Zanesville, Ohio—J. J. Johnston, Ripley, Ohio—R. M'Neely, Maysville, Kentucky—Ormsby & Cropper, Portsmouth, Ohio—Paddock & Co., Jeffersonville, Indiana—H. W. Brown & Co., Cincinnati, Ohio—Athern & Hibbert, Cincinnati, Ohio—R. C. Meldrum, Madison, Indiana—Joseph E. Moore, Louisville, Kentucky—P. G. O'Riley & Co., Evansville, Indiana—N. W. Graham & Co., Cairo, Illinois—R. F. Sass, Shuler & Glass, St. Louis, Mo.—John H. Harris, Nashville, Tennessee—Harris & Hunt, Memphis, Tennessee—Clarke & Co., Chicago, Illinois—W. H. H. Koontz, Alton, Illinois—or to freight agents of railroads at different points in the West.

E. J. Sneeder, Philadelphia.

Magraw & Koons, 80 North street, Baltimore.

Leech & Co., No. 1 Astor House, or number 1 S William street, New York.

Leech & Co., number 77 State street, Boston

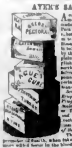
H. H. HOUSTON, General Freight Agent, Philadelphia.

L. L. HOUPT, General Ticket Agent, Philadelphia.

ENOCH LEWIS, General Superintendent, Altoona, Penna.

MEDICAL.

AYER'S SARSAPARILLA.



A compound remedy, designed to be the most effectual Alterative that can be made. It is a concentrated extract of Para Sarsaparilla, so combined with other substances of still greater alterative power as to afford an effective antidote for the diseases Sarsaparilla is reputed to cure. It is believed that such a remedy is wanted by those who suffer from Strumous complaints, and that one which will accomplish their cure must prove of immense service to this large class of our afflicted fellow-citizens. How completely this compound will do it has been proven by experiment on many of the worst cases to be found of the following complaints:—

Scrofula and Scrofulous Complaints, Eruptions and Eruptive Diseases, Ulcers, Pimples, Blotches, Tumors, Salt Rheum, Scald Head, Syphilis, Dropsy, Neuralgia or Tic Douloureux, Debility, Dyspepsia and Indigestion, Erysipelas, Rose or St. Anthony's Fire, and indeed the whole class of complaints arising from *Impurity of the Blood*.

This compound will be found a great promoter of health, when taken in the spring, to expel the foul humors which fester in the blood at that season of the year. By the timely expulsion of them many rankling disorders are nipped in the bud. Multitudes can, by the aid of this remedy, spare themselves from the endurance of foul eruptions and ulcerous sores, through which the system will strive to rid itself of corruptions, if not assisted to do this through the natural channels of the body by an alterative medicine. Cleanse out the vitiated blood whenever you find its impurities bursting through the skin in pimples, eruptions, or sores; cleanse it when you find it is obstructed and sluggish in the veins; cleanse it whenever it is foul, and your feelings will tell you when. Even where no particular disorder is felt, people enjoy better health, and live longer, for cleansing the blood. Keep the blood healthy and all is well; but with this pabulum of life disordered, there can be no lasting health. Sooner or later something must go wrong, and the great machinery of life is disordered or overthrown.

Sarsaparilla has, and deserves much, the reputation of accomplishing these ends. But the world has been egregiously deceived by preparations of it, partly because the drug alone has not all the virtue that is claimed for it, but more because many preparations, pretending to be concentrated extracts of it, contain but little of the virtue of Sarsaparilla, or any thing else.

During late years the public have been misled by large bottles, pretending to give a quart of Extract of Sarsaparilla for one dollar. Most of these have been frauds upon the sick, for they not only contain little, if any, Sarsaparilla, but often no curative properties whatever. Hence bitter and painful disappointment has followed the use of the various extracts of Sarsaparilla which flood the market, until the name itself is justly despised, and has become synonymous with imposition and cheat. Still we call this compound Sarsaparilla, and intend to supply such a remedy as shall rescue the name from the load of obloquy which rests upon it. And we think we have ground for believing it has virtues which are irresistible by the ordinary run of the diseases it is intended to cure. In order to secure their complete eradication from the system, the remedy should be judiciously taken according to directions on the bottle.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass

Price, $1.00 per Bottle: six Bottles for $5.00.

AYER'S CHERRY PECTORAL,

has won for itself such a renown for the cure of every variety of Throat and Lung Complaint, that it is entirely unnecessary for us to recount the evidence of its virtues, wherever it has been employed. As it has long been in constant use throughout this section, we need not do more than assure the people its quality is kept up to the best it ever has been, and that it may be relied on to do for their relief all it has ever been found to do.

AYER'S CATHARTIC PILLS, FOR THE CURE OF *Costiveness, Jaundice, Dyspepsia, Indigestion, Dysentery, Foul Stomach, Erysipelas, Headache, Piles, Rheumatism, Eruptions and Skin Diseases, Liver Complaint, Dropsy, Tetter, Tumors, and Salt Rheum, Worms, Gout, Neuralgia, as a Dinner Pill, and for Purifying the Blood.*

They are sugar-coated, so that the most sensitive can take them pleasantly and they are the best aperient in the world for all the purposes of a family physic.

Price, 25 cts. per Box: five Boxes for $1.00

Great numbers of Clergymen, Physicians, Statesmen, and eminent personages, have lent their names to certify the unparalleled usefulness of these remedies, but our space here will not permit the insertion of them. The Agents below named furnish gratis our AMERICAN ALMANAC, in which they are given; with also full descriptions of the above complaints, and the treatment that should be followed for their cure.

Do not be put off by unprincipled dealers with other preparations they make more profit on. Demand Ayer's, and take no others. The sick want the best aid there is for them, and they should have it. All our remedies are for sale by

Sold by all Druggists and Dealers everywhere

A CARD TO THE PUBLIC.

DR. KENNEDY the Chiropodical Surgeon, most respectfully informs the citizens of Philadelphia that he has REMOVED his office to S. W. corner of Ninth and Filbert Streets.

PERSONAL.

Additional conclusive evidence of Dr. KENNEDY'S INSTANTANEOUS and PAINLESS process of effectually removing the worst cases of CORNS and BUNIONS, and all diseases of the Feet, Hands and Nose.

(From Dr. O'Leary, M. D.)—"This is to certify that Dr. Kennedy has operated on my feet to my entire satisfaction." (From John W. Bone, Broker and Real Estate Agent Walnut Street.)—"Dr. Kennedy has operated on the feet of my wife and myself with success the skill." (From Isaac R. Matthews.)—"Dr. Kennedy has removed a bunion off of my right foot, that has been a great torture to me for sixteen years." (From Francis Tossey, Fishtown, [illegible])—"This is to certify that I called on Dr. Kennedy a few weeks ago, and he operated on my feet to my entire satisfaction." (From Thos. R. Shoemaker, Philadelphia.)—"I called on Dr. Kennedy to have, and he operated on my feet to my entire satisfaction." (From Francis H. Rice.)—"This is to certify that I called on Dr. Kennedy. He removed three corns and one bunion off my feet, without pain or bleeding, and I am satisfied that he has effectually cured me." (No. 718 Coldstream Street.)—"This is to certify that Dr. Kennedy has removed corns and bunions off my feet which have annoyed me for several years. He also removed a tumor from my middle finger which I had on one of for the period of six months. I cordially recommend him to the suffering humanity of Philadelphia as a skilful surgeon." Mrs J. W. HAMMOND.

REFERENCES.

John Curtis, M. D.—Captain [illegible]—William H. Mills, Jr.—Rev. Walter B. [illegible], LL. D.—[illegible] W. Howard, Attorney at Law—[illegible], Pharmacist—Mrs. Smith, [illegible]—Mrs. W. L. Howard—Walter C. Foster, [illegible]—H. Davis, Market Street above Fifth—Major [illegible]—Mrs. W. L. Patridge, Walnut Street.

OF THE MEDICAL FACULTY.—(From Dr. W. L. Stevens.)—"Dr. Kennedy has operated on my feet, and has effectually cured one of some torturing pests that I have been annoyed with for years." (From the Rev. [illegible] the [illegible].)—"This is to certify that whilst sojourning in Philadelphia, Dr. Kennedy has operated on three of my family to my entire satisfaction." (From the Hon. [illegible] a member of the Ohio Legislature.)—"This is to certify that I called on Dr. Kennedy to operate on my feet. He displayed great skill as a surgeon, and I am satisfied that he has effectually cured me of these torturing pests which have annoyed me for many years." (From George F. Emery, 420 Arch Street.)—"This is to certify that I called on Dr. Kennedy. He has operated on my feet to my entire satisfaction."

Dr. KENNEDY claims to be the only Chiropodical Surgeon in Philadelphia that ever received the unanimous recommendations of the Philadelphia press.

He can be consulted at his office daily—S. W. corner of Ninth and Filbert Streets.

MOFFAT'S

LIFE PILLS AND PHŒNIX BITTERS.

THESE MEDICINES have now been before the public for a period of THIRTY YEARS, and during that time have maintained a high character in almost every part of the Globe, for their extraordinary and immediate power of restoring perfect health to persons suffering under nearly every kind of disease to which the human frame is liable.

The following are among the distressing variety of human diseases in which the

VEGETABLE LIFE MEDICINES

Are well known to be infallible.

Dyspepsia, by thoroughly cleansing the first and second stomachs, and creating a flow of pure, healthy bile, instead of the stale and acrid kind; FLATULENCY, Loss of Appetite, Heart Burn, Headache, Restlessness, Ill Temper, Anxiety, Languor and Melancholy, which are the general symptoms of Dyspepsia, will vanish, as a natural consequence of its cure.

Costiveness, by cleansing the whole length of the intestines with a solvent process, and without violence; all violent purges leave the bowels costive within two days.

Fevers of all kinds, by restoring the blood to a regular circulation, through the process of respiration in such cases, and the thorough solution of all intestinal obstruction in others.

The Life Medicines have been known to cure RHEUMATISM permanently in three weeks, and GOUT in half that time, by removing local inflammation from the muscles and ligaments of the joints.

Dropsies of all kinds, by freeing and strengthening the kidneys and bladder; they operate most delightfully on these important organs, and hence have ever been found a certain remedy for the worst cases of GRAVEL.

Also WORMS, by dislodging from the turnings of the bowels the slimy matter to which these creatures adhere.

Scurvy, Ulcers, and Inveterate Sores, by the perfect purity which these LIFE MEDICINES give to the blood and all the humors.

Scorbutic Eruptions, and Bad Complexions, by their alterative effect upon the fluids that feed the skin, and the morbid state of which occasions all eruptive complaints, sallow, cloudy, and other disagreeable complexions.

The use of the Pills for a short time will effect an entire cure of SALT RHEUM, and a striking improvement in the clearness of the skin. COMMON COLDS and INFLUENZA will always be cured by one dose, or by two in the worst cases.

Piles.—The original proprietor of these Medicines was cured of Piles of thirty five years standing, by the use of the LIFE MEDICINES alone.

Fever and Ague.—For this scourge of the Western country, these Medicines will be found a safe, speedy, and certain remedy. Other medicines leave the system subject to a return of the disease—a cure by these Medicines is permanent—TRY THEM, BE SATISFIED, AND BE CURED.

Bilious Fevers and Liver Complaints.—General Debility, Loss of Appetite, and Diseases of Females—the Medicines have been used with the most beneficial results in cases of this description:—Kings Evil and Scrofula, in its worst forms, yields to the mild yet powerful action of these remarkable Medicines. Night Sweats, Nervous Debility, Nervous Complaints of all kinds, Palpitation of the Heart, Painters' Colic, are speedily cured.

Mercurial Diseases.—Persons whose constitutions have become impaired by the injudicious use of Mercury will find these Medicines a perfect cure, as they never fail to eradicate from the system all the effects of Mercury, infinitely sooner than the most powerful preparations of Sarsaparilla.

Prepared and sold by W. B. MOFFAT,
335 Broadway, New York.

FOR SALE BY ALL DRUGGISTS

ly—att

TARRANT'S EFFERVESCENT SELTZER APERIENT.

This valuable and popular medicine has universally received the most favorable recommendations of the Medical Profession and the Public as the most efficient and agreeable Saline Aperient. It may be used with the best effect in Bilious and Febrile diseases, Costiveness, Sick Headache, Nausea, Loss of Appetite, Indigestion, Acidity of the Stomach, Torpidity of the Liver, Gout, Rheumatic Affections, Gravel, Piles and all complaints where a gentle and cooling aperient or purgative is required.

It is particularly adapted to the wants of Travellers by Sea and Land, Residents in Hot Climates, Persons of Sedentary Habits, Invalids and Convalescents; Captains of Vessels and Planters, will find it a valuable addition to their medicine chests.

It is in the form of a powder, carefully put up in bottles, to keep in any climate and merely requires water poured upon it to produce a delightful effervescent beverage.

Numerous testimonials from professional and other gentlemen of the highest standing throughout the country, and its steadily increasing popularity for a series of years, strongly guaranty its efficacy and valuable character, and commend it to the favorable notice of an intelligent public.

TARRANT'S CORDIAL ELIXIR OF TURKEY RHUBARB.

This beautiful preparation from the true Turkey Rhubarb, has the approval and sanction of many of our best physicians as a valuable and favorite Family Medicine, and is preferable to any other form in which Rhubarb is administered, either for Adults or Children, it being so combined as to make it at once palatable to the taste and efficient in its operation.

TARRANT'S IMPROVED INDELIBLE INK,

For marking Linen, Muslin, Silk, etc., has been proved, by many years' experience, to be the best, most permanent and reliable preparation ever offered to the public.

The superiority of this article is acknowledged by all, and purchasers and dealers will find it to their interest to give it a preference over all similar preparations.

Manufactured only by

JOHN A. TARRANT & CO., Druggists

No. 278 Greenwich St., cor. Warren St., New York,

And for sale by all Druggists generally.

JOHN LYONS,
STOVE AND TIN WARE MANUFACTURER,
N E Corner Tenth and Ridge Avenue,
lyl tf PHILADELPHIA.

Cephalic Pills
CURE
Sick Headache
CURE
Nervous Headache
CURE
All kinds of
Headache.

By the use of these Pills the periodic attacks of *Nervous or Sick Headache* may be prevented; and if taken at the commencement of an attack immediate relief from pain and sickness will be obtained.

They seldom fail in removing the *Nausea* and *Headache* to which females are so subject.

They act gently upon the bowels—removing *Costiveness*. For *Literary Men, Students*, Delicate Females, and all persons of *sedentary habits*, they are valuable as a *Laxative*, improving the appetite, giving tone and vigor to the digestive organs, and restoring the natural elasticity and strength of the whole system.

The CEPHALIC PILLS are the result of long investigation and carefully conducted experiments, having been in use many years, during which time they have prevented and relieved a vast amount of suffering from Headache, whether originating in the nervous system or from a deranged state of the stomach.

They are entirely vegetable in their composition, and may be taken at all times with perfect safety without making any change of diet, and the absence of any disagreeable taste renders it easy to administer them to children.

BEWARE OF COUNTERFEITS.

The genuine have five signatures of Henry C. Spalding on each Box.

Sold by Druggists and all other Dealers in Medicines.

A Box will be sent by mail, prepaid, on receipt of the

PRICE, 25 CENTS.

All orders should be addressed to
HENRY C. SPALDING,
48 Cedar Street, New York.

THE FOLLOWING ENDORSEMENTS OF

SPALDING'S

CEPHALIC PILLS,

WILL CONVINCE ALL WHO SUFFER FROM

HEADACHE,

THAT A

SPEEDY AND SURE CURE IS

WITHIN THEIR REACH.

As these Testimonials were unsolicited by Mr. Spalding, they afford unquestionable proof of the efficacy of this truly scientific discovery.

MASONVILLE, CONN., Feb. 5, 1861.

MR. SPALDING.

SIR:

I have tried your Cephalic Pills, and *I like them so well* that I want you to send me two dollars' worth more.

Part of these are for the neighbors, to whom I gave a few out of the first box I got from you.

Send the Pills by mail, and oblige

Your ob't Servant,
JAMES KENNEDY.

HAVERFORD, PA., Feb. 6, 1861.

MR. SPALDING.

SIR:

I wish you to send me one more box of your Cephalic Pills, *I have received a great deal of benefit from them.*

Yours, respectfully,
MARY ANN STOKEHOUSE.

SPRUCE CREEK, HUNTINGDON CO., PA., January 18, 1861.

H. C. SPALDING.

SIR:

You will please send me two boxes of your Cephalic Pills. Send them immediately.

Respectfully yours,
JNO. B. SIMONS.

P. S. *I have used one box of your Pills, and find them excellent.*

BELLE VERNON, OHIO, Jan. 15, 1861.

HENRY C. SPALDING, Esq.

Please find enclosed twenty-five cents, for which send me another box of your Cephalic Pills. *They are truly the best Pills I have ever tried.*

Direct A. STOVER P. M.
Belle Vernon, Wyandot Co., O.

BEVERLY, MASS., Dec. 11, 1860.

H. C. SPALDING, Esq.

I wish for some circulars or large show bills, to bring your Cephalic Pills more particularly before my customers. If you have anything of the kind, please send to me.

One of my customers, who is subject to severe Sick Headache, (usually lasting two days,) *was cured of an attack in one hour by your Pills*, which I sent her.

Respectfully yours,
W. B. WILKES

REYNOLDSBURG, FRANKLIN CO., OHIO, January 9th, 1861.

HENRY C. SPALDING,
No. 48 Cedar st., N. Y.

Dear Sir:

Enclosed find twenty-five cents, (25,) for which send box of "Cephalic Pills." Send to address of Rev. Wm. C. Filler, Reynoldsburg, Franklin Co., Ohio.

Your Pills work like a charm—cure Headache almost instanter.

Truly yours,
WM. C. FILLER.

YPSILANTI, MICH., Jan. 14, 1861.

MR. SPALDING.

SIR:

Not long since I sent to you for a box of Cephalic Pills for the cure of the Nervous Headache and Costiveness, and received the same, and *they had so good an effect that I was induced to send for more.*

Please send by return mail. Direct to
A. R. WHEELER,
Ypsilanti, Mich.

From the Examiner, Norfolk, Va.

Cephalic Pills accomplish the object for which they were made, viz.: Cure of headache in all its forms.

From the Examiner, Norfolk, Va.

They have been tested in more than a thousand cases, with entire success.

From the Democrat, St. Cloud, Minn.

If you are, or have been troubled with the headache, send for a box, (Cephalic Pills,) so that you may have them in case of an attack.

A single bottle of SPALDING'S PREPARED GLUE will save ten times its cost annually.

SPALDING'S PREPARED GLUE!

SPALDING'S PREPARED GLUE!

SPALDING'S PREPARED GLUE!

SAVE THE PIECES!

ECONOMY! DISPATCH!

"A Stitch in Time Saves Nine."

As accidents will happen, even in well regulated families, it is very desirable to have some cheap and convenient way for repairing Furniture, Toys, Crockery, &c.

SPALDING'S PREPARED GLUE

meets all such emergencies, and no household can afford to be without it. It is always ready, and up to the sticking point.

"USEFUL IN EVERY HOUSE."

N. B.—A Brush accompanies each Bottle. Price, 25 cents. Address,

HENRY C. SPALDING,
No. 48 CEDAR Street, New York.

CAUTION

As certain unprincipled persons are attempting to palm off on the unsuspecting public, imitations of my PREPARED GLUE, I would caution all persons to examine before purchasing, and see that the full name,

SPALDING'S PREPARED GLUE

is on the outside wrapper; all others are swindling counterfeits.

THE CHRISTIAN RECORDER.

Published by the African Methodist Episcopal Church in the United States, for the Dissemination of Religion, Morality, Literature and Science.

Rev. Anthony L. Stanford, Editor. PHILADELPHIA, OCTOBER 19, 1861. Vol. I.—New Series.—No. 41.

THE CHRISTIAN RECORDER

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REV. ELISHA WEAVER,
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Two Dollars a year, payable in advance. Single copies, five cents.

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We solicit Advertisements of all descriptions suitable for a religious newspaper, which will be published as follows:

Cards or Advertisements, inserted for one year, provided they do not exceed eight lines: ten dollars, paper included; or, eight dollars without the paper,—six months, for six dollars, paper included,—three months, four dollars,—one month, $1.50, paper in each case included.

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Poetry.

THE GOLDEN YEAR.

BY ALFRED TENNYSON.

We sleep and wake and sleep, but all things move,
The sun flies forward to his brother sun,
The dark earth follows, wheeled in her eclipse;
And human things, returning on themselves,
Move onward, leading up the golden year.

Ah, though the times when some new thought can bud
Are but as poets' seasons when they flower,
Yet seas that daily gain upon the shore
Have ebb and flow conditioning their march,
And slow and sure comes up the golden year.

When wealth no more shall rest in mounded heaps,
But, smit with freer light, shall slowly melt
In many streams, to fatten lower lands,
And light shall spread, and man be liker man,
Through all the seasons of the golden year.

Shall eagles not be eagles? wrens be wrens?
If all the world were falcons, what of that?
The wonder of the eagle were the less,
But he not less the eagle. Happy days,
Roll onward leading up the golden year!

Fly, happy, happy sails, and bear the press,
Fly, happy with the mission of the Cross;
Knit land to land, and, blowing heavenward,
With silks, and fruits and spices clear of toll,
Enrich the markets of the golden year.

But we grow old. Ah! when shall all men's good
Be each man's rule, and universal peace
Lie like a shaft of light across the land,
And like a lane of beams athwart the sea,
Through all the circle of the golden year!

PREACHING.

The subject of preaching is worthy the serious attention of thinking men; for, while sermons are, as we have said, with many, the only vehicle through which they receive their religious instruction, the large majority of sermon hearers are bored rather than interested by the discourses which they hear. Many facts speak for the truth of this statement. Why is it, else, that so few men are to be seen in our churches in proportion to women, except on those occasions when custom or their own respectability require their attendance? Christian truth is, to say the least, not more antagonistic to the natural heart of a man than of a woman; we therefore suspect that the sermons themselves may partly account for this fact: there is something either in the matter or the method of them which fails to attract the attention of men. For this reason we do not consider the question how the present style of sermons may be improved an idle one; clergy and laity are alike interested in the question as to how far an acknowledged grievance may be remedied.

Two things a preacher has to consider in the preparation of sermons. What is the work they ought to do? What is the manner in which he ought to try and perform this work? The hints which have been already thrown out on this subject, relate, as we might have supposed, rather to the method than to the matter of sermons; whereas we conceive that it is a misconception of the true object of preaching that lies at the foundation of the present complaints against it.

Preaching may be naturally divided into two branches. Sermons should treat of either God's will and intentions towards us, such sermons being called exegetical, or expository; or of our duties towards God, which may be called practical or hortatory. But, whichever branch of this science the preacher may select as the subject of his discourse, he will fail in his work if he forgets that the province of a Christian preacher is to persuade as well as to convince. We must remember that preachers are different from the professors of any other science, in that their audience is a mixed one, composed, for the most part, of people prejudiced against the subject on which the preacher is about to instruct them. A preacher has to awaken interest before he can obtain a hearing; the man listening to a lecture on chemistry, or any natural science, is prepared to receive with eagerness whatever falls from the professor's lips; but the same man in church rather submits from habit to a sermon than listens to it with pleasure or interest. For this reason, therefore, the object of persuasion enters so largely into the art of preaching.

Concerning the two styles of sermons to which we have referred, the exegetical and hortatory, we are inclined to think that the former class is daily becoming the more useful and popular. People are more educated now than they ever were before, and are daily becoming more so; argument, therefore, carries more weight than ornament; people are more led by their reason than by their feelings. The Bible, against whose contents the speculations of infidels and rationalists are directed, should be the subject of the devout criticism of the Christian preacher; and his object should be, as far as possible, to unfold its meaning, and explain its difficulties. As the intellect of his hearers will work in one direction or other, his task should be to lead rather than to crush that intellect, when it is disposed to work upon the sublimest subject which can exercise the faculties of man.

In one word, then, simplicity is the subject, and, for the most part, simplicity of style will be found to be the great secret of success in preaching. Any one who takes the trouble to examine the apostolic sermons contained in the book of Acts, will be struck with the absence of anything like meretricious ornament in them. They are the simple relation of a fact, or the careful unfolding of a scripture truth; or they are the manly and affectionate appeal of one human soul to another. All sermons in holy scripture come, we believe, under one of these three heads. Conversions by the thousands followed such preaching; and like sermons would, no doubt, in our own day, produce like results. What we all want is reality. That which genius is to the man of science, reality is to the preacher. It partakes of the nature of inspiration; it must produce results; it is Divine in its origin, and therefore must be effectual in its work.

Lowina Record.

It is a mark of growth of grace when we grow in humble and mean thoughts of ourselves and of all our attainments.

When thou hast an opportunity of speaking a word for the good of another's soul, defer not the doing of it till another time.

ENCOURAGEMENT OF THE RELIGIOUS TEACHER.

Every instructor in the Sabbath school is a teacher of religion, and in this capacity has to meet with many opposing and discouraging circumstances. This is a world of mingled good and evil, and the forces of evil are continually active in attempts to dishearten and retard the individual who enlists in the cause of God. But as the Author of good is far greater than the author of evil, the person who espouses the cause of good has infinitely greater encouragement to diligence in the service of his Master than he could have in the opposite service. It is because we do not duly appreciate the nature and incentives to action of the service in which we are engaged that we, as teachers of the Sabbath school, are so apt to become discouraged.

The religious teacher in whatever sphere is enlisted in a noble work, and should feel the high and encouraging sentiment, which the consciousness of being engaged in a noble work is calculated to inspire. In the first place there is the injunction of the Divine Master, "Suffer little children to come unto me," and it is the happiness of the teacher who instructs from a good motive, to have the smile and approval of a loving Saviour in *suffering*, in *bringing* little ones to Him. The feeling that you are working in his service should cause you the highest joy, and be the highest encouragement you can ask. It should be enough to know that you have his approval, and that you are laboring in that bright array of Christian forces, now mustering for the redemption of the world. It should be enough to know that you are working in the highest mission that is appointed to man on earth, in the holy cause of a Saviour, who has loved you and given himself for you. Such a conviction should be enough to dispel the deepest gloom, and thrill with joy the heart of every teacher of the religion of Jesus, however discouraging may be the support received from a sinful world.

But even in this world, bad as it is, there are encouragements to the faithful teacher. In benefiting others, we benefit ourselves. We are employed in exercises calculated in the highest degree, to give us the most important knowledge man can acquire. There is, too, a pleasure in doing good, in mitigating the woes of our condition, and snatching souls from eternal death. "It is more blessed to give than to receive." And this is not more true in giving up national wealth, to feed the poor, than it is in bestowing the spiritual wealth the Christian receives from God. He finds it a great pleasure to be able to tell others what a Saviour he has found.

But the children whom you faithfully instruct some of them at least, will in future years rise up, to call you blessed. In some hearts the seeds you implant may take long to germinate, but they will in time spring and bear fruit. And in heaven the faithful teacher will be blessed. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever." U.

PRAYER.

Prayer, *as a doctrine* of the Christian religion, is "a thing of mystery." Involving what *to us* appears like a *change* in the mind of that Being "with whom is no variableness, neither shadow of turning," it must, perhaps, remain shrouded in impenetrable mist forever. But prayer *as a fact* of the Christian religion, though scarcely less wonderful, is not nearly as mysterious; for of it in this light, we have the highest evidence. What means the joy with which we so often leave our secret, social and public devotions, if it be not the evidence that our prayer has been effectual in bringing to our minds the light of the Divine countenance, which, like the light of the rising sun, dispelled the darkness which before had enwrapped and oppressed us? And of the effectiveness of the prayers of one for the good of another, we have the evidence of what is inferior only to our consciousness—our observation. Then we read the accounts which others have given of the numbers which have been brought to the Saviour through the instrumentality of their prayers; or when we look around us and see the numbers which, how fondly *do* we hope! and how fondly *may* and *should* we not hope, are being brought to the Saviour through the instrumentality of *our* prayers, we can only pronounce it the actual and reasonable confirmation of the saying of Scripture: "The effectual, fervent prayer of a righteous man availeth much."

Such, my fellow-teachers of the Sabbath-school, is the power with which—not indeed as *professors*, but *possessors*, of the Christian religion—we have been invested. And if our prayers are a thing of such power for our own good and the good of others in general, may we not hope that they are a thing of especial power for the good of those whose spiritual instruction a kind Providence has graciously committed to your care? Consider *the subjects of our prayers themselves.* They are the little children—the susceptible, yet unbefriended; the innocent, yet easily-ensnared children of the poor, the spiritually poor of our city. Should not this fact encourage us to pray? and should not this same fact encourage us to hope that that Being who not only reveals himself as the hearer of prayer, but who has solemnly declared that there shall no longer be any occasion to use this proverb in Israel: "The fathers have eaten sour grapes, and the children's teeth are set on edge," will speedily answer our prayers? Consider (2) *the attention the subjects receive from the worshipful Object of our prayers.* Has he not, preferring them before many others who were pressing themselves upon His regard, said: "Suffer little children, and forbid them not to come unto me?" Does He not even seek to increase our regard for them, and stimulate our attempts to bring them unto Him, saying, "For of such is the kingdom of heaven;" and "Except ye become as little children, ye shall not enter into the kingdom of heaven?" And has he promised, saying, "Train up a child in the way he should go, and when he is old he will not depart from it;" and shall he not, adding to the delight which he takes in answering the humble prayer of faith a righteous jealousy for His holy name, crown with success our efforts to bring those children "up in the nurture and admonition of the Lord?"

Are we, then, living in fervent and habitual prayer for the little children whom every Sabbath we meet and essay to instruct in the paths of peace and the ways of life? O how great is the shame that is accumulating for us, and how great the glory that is being lost to the Saviour, if we are not! "TEACHER."

ADVICE TO BOYS.

Be brisk, energetic and prompt. The world is full of boys, and men too, who drawl through life, and decide on nothing for themselves but just drag one leg after the other, and let things take their own way. Such people are the dull stuff of the earth. They hardly deserve as much credit as the wooden trees, for the trees do all they can, in merely growing, and bearing only leaves and seeds. But these poor, drawling, dragging boys do not turn their capacities to profit half as far as they might be turned; they are unprofitable.

Pray heartily for the success of those brethren who perform the same service you are engaged in. And rejoice in whatsoever good is done by them, as in what is done by thyself, and owe it before men.

See that others be sharers with thee in thy good things, and be not content to have them to thyself alone.

The more men injure thee, the more watchfully maintain thy love towards them.

PRINCIPLES OF THE AMERICAN TRACT SOCIETY (BOSTON).

EXTRACTS FROM THE ADDRESS OF REV. DR. TYNG, AT THE LATE ANNIVERSARY.

Two great principles distinguish this Society I should call them integrity and permanency in the defence and maintenance of the truth. We mean to hold the truth total and abiding. We shrink from no truth. We give up no truth. We fear no application of any truth. We mean to defend all truth. I should call them the two great principles of my fatherland. Men have said that the people of New England have illustrated the principles of getting all they can, and keeping all they get. In matters of religious truth, we mean here to carry out this principle. This Society stands before the world, a fair and honorable representation of the Pilgrim's fidelity to conscience and truth.

Our fathers advocated a *whole Bible*, and an *unchanged Bible*. And this is our ground. The Bible, thoroughly, divinely inspired, God-breathed in every word. In every part divine. Its great scheme, a scheme of grace, salvation to sinners, to the chief of sinners. A divine Father, loving, choosing, adopting, justifying, a divine Son, incarnate, atoning, redeeming, reigning, a divine Spirit, teaching, calling, converting, sanctifying. We can give up nothing of his truth, or of his inspiration of the sacred word. Perhaps Edwards' History of Redemption is a perfect illustration of the fulness with which we were taught to see what Bernard called, "Christus in omnibus," Christ in every thing. Jesus, the Saviour, everywhere. We adhere to this evangelical system. Wherever the Word shall lead, we go; whatever it shall teach, we proclaim; we give it, we believe it, we are not afraid of it, we do not mean to give it up.

Our fathers taught a *whole Church.* The idea of a church was dear to them. Indeed, was there ever a people who more truly believed in "one holy Catholic church?" The New England church was not a separation, an exclusion, but an aggregation. Where have the principles of religious freedom, religious right, religious acknowledgment, been so dear, or so permanent as here? My prayer-book says, this church is "the blessed company of all faithful people," "all who love and fear God." This was the generous teaching of our youth. With what freedom was that youth passed in this our free and peaceful church. It was the land of discussion, because it was the land of thought; of controversy, because it was the home of deep consideration and earnestness. But it was not the land of bitterness or religious hatred. Our churches dwelt side by side in harmony and happiness, "multæ terricolis linguæ cœlicolis una." This one church, and this oneness in the church, we here maintain. This whole church of God, the church of the redeemed, we have received, and believing it, we proclaim it in its integrity, and mean to transmit it in its permanency. This Society embodies this principle. I asked an infant school of children, what was the image of God in man? The final answer of the little ones was, "a holy, loving heart." This is our stand. We welcome to the fellowship of our work, and of our affection, all who have "a holy, loving heart." We are not afraid of our principle of communion. We do not mean to give it up, we shall not be willing to restrict it.

Our fathers contended for the *education* of a whole community, and a whole man. Every one had a right to this education; every one ought to be educated, completely educated, in the outward and the inward man. Universal education, and in the freest and the highest manner, is a principle of our fellowship. We are not afraid of giving the Bible to every body, or the highest advantages of education to all. I gratefully stand to-day, where this great privilege cannot be disputed. It is not our principle to educate the white, and despise or oppress the black. We do not allow ourselves to imagine a line which men call slavery, and fear or hesitate to carry our instruction over that charmed and poisoning boundary. The duties of the master and the servant we fear not to teach. The very institution of bondage, we have no fear to expound. Do men call it a divine institution? An advocate of slavery, not long since, in closing a discussion upon the subject, with a venerable friend of mine, said, "But you must acknowledge that slavery is a divine institution." "Yes, *just as hell is*," was the reply. It is the institution of a fearful judgment indeed, on the land which suffers it. A curse upon man's ungodliness. But are Christian men to advocate divine judgments, to delight in them, to desire to spread them? Shall they hesitate to pity, to relieve, or to rescue the subjects of divine judgments? We go on to teach every class, we insist that every class shall have the right to be taught. If divine teaching is to break up divine judgments, this is our mission. Not for us is it in this Society, to interfere with the arm of power, to right the wrongs of earth. But we send forth the torch-bearers of light, to give knowledge of salvation; to say to the guilty, here is pardon—and to the oppressed, there is liberty and peace.

Our fathers maintained a *whole country.* A union, a government, a nation never to be divided or broken. This was New England teaching. And this is ours. We do not mean to limit our labors to any section, or to be driven from any portion of our common land, but as the divine providence for the time forbids our advance. The restriction will be temporary. At any rate, we are witnesses for Union. The American Tract Society,—not the Boston Tract Society,—not the New England Tract Society,—not Northern, or Western, or Eastern. Our home field is the whole of this broad land, and we mean, as God shall prosper us to occupy it,—and to the head and heart of every man between Passamaquoddy Bay and the Pacific Ocean.

THE BIBLE AND SCIENCE.

Lieut. Maury at the laying of the corner stone of the University of the South, said:

I have been blamed by men of science, both in this country and in England, for quoting the Bible in confirmation of the doctrines of physical geography. The Bible, they say, was not written for scientific purposes, and is therefore of no authority. I beg pardon: the Bible is authority for everything it touches. What would you think of the historian who should refuse to consult the historical records of the Bible because the Bible was not written for the purpose of history? The Bible is true, and science is true, and when your men of science, with vain and lofty conceit, announce the disagreement between them, rely upon it, the fault is not with the Witness or his records, but with the "worm" who essays to interpret evidence which he does not understand.

When I, a pioneer in one department of this beautiful science, discover the truths of revelation and the truths of science, reflecting light upon the other, and each sustaining the other, how can I, as a truth-loving, knowledge-seeking man, fail to point out the beauty, and to rejoice in its discovery? And were I to suppress the emotion with which such discoveries ought to stir the soul, the waves of the sea would lift up their voice, and the very stones of the earth cry out against me.

As a student of physical geography, I regard the earth, sea, air, and water, as pieces of mechanism not made with hands, but to which, nevertheless, certain offices have been assigned in the terrestrial economy. It is good and profitable to seek to find out these offices, and point them to our fellows. And when, after patient research, I am led to the discovery of any one of them, I feel with the astronomer of old, as though I had "thought one of God's thoughts," and tremble.

Value time; redeem it, and so use it as becomes candidates for eternity.

POOR TINY.

From the Youth's [illegible].

[The following true story has been sent us by an old friend, who has been long engaged in the work of Sabbath-school teaching, that we may lay it before our young readers, that they may more highly value the comforts which God has bestowed upon them; and that they may be encouraged by it to seek that comfort which can only be obtained of God in our blessed Saviour.—Ed.]

CHAPTER I.

On a bitter cold evening in the winter of 1854, one of the inmates of the Maida Hill Refuge and Industrial School was sent on an errand by the Master. On his return he said, "If you please, sir, there is a poor boy outside that I have known for a long time; I should be so glad if you would take him into the Refuge; I met him in Lisson Grove. I told him where I was living, and how comfortable and happy we are here. He cried very much, and looked so miserable, that I thought if you were to see him, you would be sure to help him."

"Poor fellow!" said the Master; "tell him to come in, Jem, and I'll hear what he has to say."

Jem went out, and very soon returned with the object of his earnest solicitude.

The outward destitute condition of the poor boy was pitiable indeed, but the sad, care-worn expression of his face showed how much privation and early suffering he must have endured to present such a picture of pinching hunger and misery.

Listen to his history, my young friends whom God hath blessed with affectionate and loving parents, who daily provide you with the comforts of food, clothes, warmth and shelter; and never close your eyes again before thanking God for the blessings of his providence,—"For every good and perfect gift cometh down from the Father."

The tears were flowing fast down the sunken cheeks of the poor boy as he answered the following questions:

"What's your name, my lad?"

"They call me Tiny, sir."

"Where do you live?"

"I don't live anywhere, sir."

"How old are you?"

"About twelve, I think, sir."

"Have you a mother or father?"

"My father is dead, and my mother went away and left me, a long time ago, with an old woman who used to whack me for nothing at all; and she wouldn't give me any thing to eat, and so I didn't go to her any more."

"What did you do then for a living?"

"Why, I looked after a coal shed for a man, and he gave me some potatoes, and the blacksmith in the street let me roast them at his fire. One night when it was raining very hard, he let me sleep by the side of his forge, because I had nowhere to go. I slept there for some time, until at last he turned me out, and told me that he could not let me be there any longer. I slept out anywhere I could find a place for a good many nights, and then an errand boy told me I might sleep in the shutter-box after he had taken out the shutters. One day I found a dog, and he went about with me all day, and at night used to sleep with me and keep me warm. About twelve o'clock one night the policeman came by and heard some one in the shutter-box; he opened the door and dragged me out, and whacked and kicked me all down the street. My dog (Rough) served him out though, for he tore his coat all down the back. After that a woman let me sleep on her stairs."

"But where did you get your food?"

"Why, the women who lodged in the house gave me some for going after their beer and gin and fetching their errands for them; but one night Rough bit a man's leg as he was coming up, and he kicked me down stairs, and then Mrs. M.... would not let me sleep there any more."

The tears began to flow afresh as he came to this part of his story, and his sobs were so pitiful that the boys who had gathered around him, and especially Jem, began to mingle their tears with his, for they could each tell a tale of sorrow and suffering, and were thus able to sympathize with poor Tiny. One little fellow came up behind the Master and said, "Please, sir, let him have my supper to-night."

"Well, my poor boy, have you any thing else to tell me? How did you get on after you were turned out of that place?"

"Why, sir, the snow was coming down very hard, and I had nowhere to go to, nor any money to get a lodging; I laid down on a doorstep, and went to sleep; and I think if Rough had not kept on licking my hands and face, I should have died with the cold. At last a poor woman came by and woke me up, and asked me why I didn't go home. I told her I had no home to go to, or any thing to eat. She said, 'I have only got fourpence, but you shall have half of it, my poor child;' so she took me into a cookshop and bought me a penny fagot,* and some 'tatore; after that she took me to the workhouse; but they wouldn't take me in, because they said as how I was her child, and that she only wanted to get rid of me. She then took me home, and let me sleep in her cellar, among some shavings. Oh! it was such a fine doss,† but I couldn't sleep all night, because Rough was outside crying in the cold. I asked her the next night if I might sleep there again, and if Rough might come in with me; but she said she wouldn't let him in, and then I didn't go, for Rough stuck to me, and I wouldn't leave him out again in the cold all night. I went away and wandered about until I was so cold and hungry I did not know how to bear myself, for I had not eaten anything all day. I went and looked into a baker's shop in James-street, and wished I had some of the bread, and all at once Rough rushed in and caught up a loaf. The Bobby‡ who had his coat torn up by Rough on the night we were turned out of the shutter-box, was standing opposite the shop, and he ran after me all down Stafford-street, and there he caught me and took me to the station house. I was locked up all night, and the next morning they took me down to High-street. The Bobby told the Magistrate that I was a young thief who kept a great dog, which I sent into people's shops to steal."

"Well, what did they do to you, my boy?"

"Why, the Magistrate told me if I was ever brought there again I should be sent to prison, and when I came out in the passage, the policeman told me that I should never see my ugly dog any more. I think he killed him, or did something with him, for I have never seen him since, poor Rough!"

"What did you do after you left the police court?"

"I went about looking for my dog, but I could not hear anything of him, I'm afraid he's dead," and the poor little fellow sobbed as though his heart would break.

This burst of grief at the loss of his faithful dog, showed very plainly that poor Tiny, although he had been treated so harshly, was capable of valuing attachment and sympathy, which induced the Master to speak to him of that—

"Faithful unchangeable friend,
Whose love is as large as his power,
And neither knows measure nor end."

As a proof of God's love for poor wretched boys, He had put it into the hearts of some tender-hearted people to open this School and Refuge, where they may be fed, sheltered, and instructed in a manner to fit them to get an honest living on earth, as well as to prepare them for that solemn time when this life, with all its trials, shall pass away.

As poor Tiny concluded his sad story, several voices were raised on his behalf, "Oh, please, sir, take him into the Refuge."

"But we have not a vacant bed."

"I'll give him mine, and sleep on the floor, sir," said a little fellow who had for some time enjoyed the comforts of the Refuge.

"How long is it since you slept in a bed, Tiny?"

"About three months, sir."

"Then you would be very glad to sleep on the floor or table, if you had a nice warm rug to wrap round you."

"Oh yes, sir, very glad indeed."

This all ended by Tiny having a basin of good hot coffee and a large slice of bread set before him, which he ate with such a relish, that it did every one else good to see him enjoy it so much; after which (a warm bath having been prepared,) he attempted to take off his miserable rags, which caused him a good deal of pain, his poor body being nearly covered with wounds arising from dirt, and exposure to the bitter cold.

At the close of the evening all the boys assembled as usual to hear the word of God read, and unite in prayer to thank Him for all the mercies of the day and to seek his protection through the night.

CHAPTER II.

The week after Tiny's admission [illegible] [illegible] the boys was recommended to a situation, in which he earned sufficient to support himself and pay for his lodgings in the Dormitory attached to the Refuge. The vacant bed was given to poor Tiny. The dreadful privations and exposure to the severe cold which the poor little fellow had suffered, rendered it necessary that great care should be taken of him. It told fearfully both on mind and body. In his sleep he would shriek with affright at the vision of some horrid scene through which he had passed. On waking, he would murmur expressions of thankfulness at finding that he was in the comfortable Home of the poor Outcast, and under the protection of those who had been kind to him, and who, he was convinced, were his sincere friends. His feet were covered with chilblains, so that he could scarcely stand; while his body, from neglect and weakness, was piteous to look upon. His only sorrow appeared to be that he required so much attention, or, as he said, "gave so much trouble," and not being able to work, like the other inmates of the Refuge. The boys themselves seemed to vie with each other which should do the most to soothe his pain and encourage him when he was cast down;—they appeared to love him for his trouble's sake.

It was a long time before Tiny was able to take his place and engage in the industrial occupations of the Refuge boys. His very desire to do something to show how much he valued the kindness which he was receiving, kept him from acquiring that strength which would have enabled him to do so; but with the blessing of God, he gradually recovered his health, and no one ever commenced a course of industry with a purer motive or a firmer determination to earn an honest name and livelihood. The improvement which marked his progress in every particular was very encouraging. He always was the first to step forward if there was anything to be done, and he was capable of doing it. He frequently set an example of good behavior by the ready and respectful manner in which he received an order or answered a question.

None more diligent than he at his books or slate, and never was there a murmur at any difficult task, but always the cheerful answer, "I'll try, sir."

It had been noticed by many, that poor Tiny possessed a head which, from neglect and ill-treatment, was of a most strange looking shape. One said it was swollen by the cold; another said it was ugly enough to give him three months imprisonment. After a while those who had made these remarks, and others who had noticed him, began to make observations on the wonderful alteration which was taking place. Instead of the low, suspicious, brutal looking face and head which he had exhibited on our first acquaintance, there appeared an open, straightforward, intelligent expression of countenance, so that it was a frequent remark made by visitors and others, "What a very pleasing and attractive boy." He was indeed a pleasing and attractive boy. He was a living, speaking witness and testimony to the Power of Kindness, when exercised upon a being capable of feeling its force and benefit. It spoke in his bright flashing eye, in his sunny and loving smile, in the readiness and diligence with which he applied himself to his duties; but more than this was the evident pleasure which he took in hearing and reading the message of God's love and kindness to poor wretched sinners. Over and over again he would read the history of our Saviour's sufferings; and his earnest and intelligent questions showed that the precious seed had taken root in his heart. There was a greater and more powerful influence than mere human sympathy and kindness at work in the heart of this once miserable outcast, revealing the love and goodness of God, which leadeth to repentance. It was the becoming acquainted with the tender love and sympathy of the heart of Christ that begat the love which began to develop itself in the life and conversation of poor Tiny. He was casting off the filthy rags of sin and putting on by faith the spotless robe of Christ's righteousness. Often, when all were in bed, would he creep out and kneel down, that he might pour out his soul in prayer to God, for grace to enable him to overcome his evil nature, and for blessings on those who were slumbering around him. It was indeed a beautiful sight to witness this poor lad praying to his Father for blessings to come down upon his companions and those who had tried to benefit him.

About this time an opportunity occurred of placing him in a situation. He was sent after it and approved of, but before entering upon his duties, he requested Mr. A.... to kneel down and pray with him, that he might be successful in it, and also preserved through the temptations which he knew he should encounter when away from the friends who had encouraged and protected him. He now became a lodger in the Dormitory, and being still under the same roof, he had the benefit of his friend's advice, and that encouragement which he needed more than ever, as his principles were being put to the practical test, for lack of which encouragement so many young people are lost.

We may here mention a circumstance to show the influence which Tiny continued to exert, when in a more exalted position in the Institution. There was a youth named Henry J...., in the Dormitory, who had been in a very good situation; but, unfortunately for him, his master did not require him any longer, and he was discharged. He was very much cast down, as his prospects had been very bright and promising; but now the little money he had saved had been expended, and he had little prospect of employment.

One day a gentleman called and asked Mr. A. if he had a strong, trustworthy boy he could recommend to him.

"I think I have just the boy to suit you," said Mr. A., and he called Henry J., (who was in the Dormitory at the time) to come down.

The gentleman was pleased with his appearance, and took him into his service directly. In the evening, when Tiny came from work, he contrived as usual to get a little private conversation with Mr. A. He began by saying, "How kind God is to answer a poor fellow's prayers."

"Has he answered your prayers, Tiny?"

"Why, to-day, sir, when I came home to dinner, I found poor Henry J. up-stairs very miserable because he had no work. I told him he should ask for it. He said he had been about looking and asking for work until he was tired of it. I said, 'You have not asked the right one to get it, Harry,' I reminded him of that text, 'Ask, and ye shall receive,' and I then proposed that we should kneel down and ask God to provide some work for him. I was a little ashamed to pray before such a big fellow, but I am sure God answered our prayer, for just as we got off our knees, you called out for him to come down and see the gentleman that has taken him on to work. Oh, I am so happy," said he, as he concluded this most affecting account of the way in which God had answered the disinterested prayer of this dear, tender hearted boy.

There was no question about his happiness; he enjoyed it in the consciousness of having been the means of bringing down a blessing upon a fellow-creature, and that his Father was indeed a prayer-hearing and prayer-answering God.

There may be some who are disposed to say that this was only a happy coincidence, and that it would have happened even if they had not asked God to grant it; but all God's people will acknowledge that it is the way in which He fulfils his rich and precious promise, and "worketh all things together for good to them that love Him."

Tiny continued to give satisfaction to his employer, and devoted all the leisure time he could spare to the treasuring up in his mind of useful and scriptural knowledge. No one would have recognized in the now respectable errand-boy the once destitute and unhappy wanderer in the streets of London. He had now respectable clothes on his back, instead of filthy rags, and money in the Refuge Savings Bank, which he had saved from his earnings after providing food and other necessaries to supply his daily wants; and frequently, as he came out of Christ Chapel, when there was a collection, would he keep behind the other boys, that he might be able to drop a penny into the box unobserved, for the benefit of the poor orphans, or any other charity for which assistance had been solicited.

Mr. A—— had a plan by which, on Sabbath afternoons, any boy who wished to have a little private conversation with him should have the opportunity. Tiny very frequently availed himself of this, and many were the profitable hours which they passed thus together on those hallowed days; they generally read a portion of God's Word and prayed for his heavenly grace to sustain them each in their temptations and trials, and also for the boys of the Refuge and neighborhood, especially that they might be brought to love the Lord Jesus Christ.

One Sabbath, during their conversation, Tiny said, "It seems very hard to me, sir, that my mother should be so unconcerned about me. If I had not been admitted here what would have become of me? I fear I should soon have been before the magistrate again! It makes me shudder to think of the danger I was in at that time. Thank God, I am what I am! Do you think God would hear our prayers, sir, if we were to pray that I might hear something of my mother, and that she might care for me, and love me as she ought to do?"

"I have no doubt, my son, if God sees that it will be good for you, He will grant your request. It is very natural and proper for you to desire it, Tiny; and I am quite sure that God will be pleased with your desire, especially if you love Him above all things."

"Then would you pray with me, sir, please?"

They knelt down before the throne of grace, to which every poor, burdened, needy soul is invited to come, and prayed that if God saw fit, this poor boy, who was yearning for his mother's love and for the salvation of her immortal soul, might enjoy the gratification of having his desire fulfilled.

CHAPTER III.

A few weeks after the conversation detailed in the last chapter, a girl rang the bell at the Refuge door, and inquired if a boy they called Tiny lived there.

"Why do you wish to know?"

"Because Mrs. M——, that lives in S—Street, has received a parcel from the country for him, and he can have it if he comes after it."

Tiny was at work at the time, but when he came home he was told of the message which the girl had left for him. Away he started, little thinking it was an answer to his prayer, but expecting that it was from a brother who had gone to sea many years before, but of whom he had not heard anything for a long time.

After a while he returned, laden with a large parcel, which he carried on his head. The moment he had set it down and recovered his breath, he shouted out with joy to Mr. A——, "I've got an answer sir; I've got an answer!"

On opening the parcel, the first thing which presented itself was a large plum-pudding, and then a bag containing 50 walnuts and 6 large apples; next there were two new shirts, wrapped inside of which there was a letter from his mother with a half-sovereign enclosed. The letter ran as follows:—

"MY DEAR CHILD,—

"I have been very unhappy in hearing of the misery which you have suffered. I would not have left if I had not thought you would have been taken care of by Mrs. ——. She told me in a letter that you had left her, and only lately I found out where you were. Thank God, you have fallen into good hands. May God bless them for their kindness to you. I have sent the enclosed for you, and hope you will enjoy it. I am anxious to hear from you. Write as soon as possible, and I will try to have you here to see me very soon. I am in a situation as cook.

"May God bless you my dear child.

"Believe me, your affectionate mother,
"K. R."

It is not necessary to make any remark on this striking instance of God hearing and answering prayer, but it may be an inducement to all who read this truthful tale, to be frequent at the throne of the heavenly grace.

There remains little more to be added. Sufficient for our purpose, to state that soon after this, Tiny procured a more profitable situation, and left the Dormitory. He continued to come very often to the Refuge, and by his modest yet bold avowal of his continued attachment to his Saviour, encouraged many others to think seriously about their souls' salvation.

A few months since he came and told his friend Mr. A— that his master, at his request, had recommended him to the Royal Navy. It should be mentioned that he had many times expressed a wish to go to sea. He started for Portsmouth, and the following is the copy of a letter which he sent to the Refuge:—

"*H. M. S. Victory,* PORTSMOUTH,
"June 10, 1859.

"MY DEAR MR. AMOS,—

"I now write these few lines to you, hoping you will forgive me for not writing before. I hope it will find you and all the boys in good health, as it leaves me at present, thank God for it. Dear sir, I have joined this ship only a little time and God has blessed me here, and always will while I pray in earnest to him. Dear sir, I am very happy here, but there are very few that I know. I often think of the many lessons you have given me, and how many times we have knelt down together, and I hope we shall do so again. Please to remember me to the boys of the Refuge. It will not be long before I shall be put in another ship. I should be very glad to hear from you. I have no more to say at present.

"With my respects to you and Mr. Bromley,
Believe me, your true servant,
"W. R., Tiny."

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* A kind of mince meat. † Bed. ‡ Policeman.

HOW A PUBLISHER WAS NOT TAKEN IN.

Mr. Fields, the Boston publisher, has a wonderful memory; and his knowledge of English literature is so valuable that, when a friend wishes to know where a particular passage may be found, he steers at once for the corner, and consults the man who is likely to give the desired information. A pompous would-be wit, not long ago, thinking to puzzle him, and make sport for a company at dinner, informed them, prior to Mr. F.'s arrival, that he had himself that morning written some poetry, and he intended to submit it to Mr. F. as Southey's, and inquire in which of his poems the lines occurred. At the proper moment, therefore, after the guests were seated, he began:

"Friend Field, I have been much exercised of late, trying to find in Southey's poems, his well known lines running thus," (repeating the lines he had composed,) "can you tell me about what time he wrote them?"

"I do not remember to have met with them before," replied Mr. F., "and there were only two periods in Southey's life when such lines could possibly have been written by him."

"When were those?" gleefully asked the witty questioner.

"Somewhere," said Mr. Field, "about that early period of his existence when he was having the measles and cutting his first teeth; or near the close of his life, when his brain had softened, and he had fallen into idiocy. The versification belongs to the measles period, but the expression clearly betrays the idiotic one."

The funny questioner smiled faintly, but the company roared.

HISTORY OF JOSEPH.

NO. I.

JOSEPH was the son of Jacob and Rachel. He was born in the Year of the World 2259, or 2260; about three thousand six hundred and five years ago. His native place was Mesopotamia, a country, as the name signifies, situated between *two rivers*, the Tigris and Euphrates. This country was sometimes called Aram-na-haraim; and sometimes Padan-aram, *the field of Aram.* It is said that it was the first residence of man. Of this there cannot be much doubt, as the garden of Eden was situated on the river Euphrates, and probably embraced the whole of Mesopotamia. It is also known as the first place of human habitation after the flood. Upon this plain stood Shinar and Babylon. In addition to that of Joseph, it is distinguished as having given birth to Heber, Terah, Abraham, Nahor, Sarah, Rebekah, Leah, Rachel, and all Jacob's children, except Benjamin.

The young reader may desire to know how Jacob, Joseph's father, came to take up his residence in Mesopotamia. After Isaac pronounced the blessing upon Jacob, Esau was filled with hate towards his brother. Isaac saw it was necessary that Jacob should take his departure from Canaan, for two reasons: first, that he might escape the rage of his wicked brother Esau; and, second, that he might be prevented from marrying any of the daughters of Canaan, as it was not fit that the seed of Abraham should be mingled with the seed of the Canaanites, because the latter were to be driven out of the land, and the former to be put in possession of it. Jacob, like a good and obedient son, obeyed the command of his father, and went away to the house of his grandfather, Bethuel, who was by this time, in all probability, dead. But he entered into the house of his Uncle Laban, his mother's brother, and married his two daughters, Leah and Rachel, for whom he served fourteen years. In addition to these, he had two other wives, Bilhah and Zilpah. It is supposed by some that God allowed men in early times to have more than one wife. But this is very doubtful. The fact that Jewish patriarchs had more than one wife does not prove that it received God's approbation. It is contrary to the original institution of marriage. Gen. xxvi. 24. "Therefore shall a man leave his father and his mother, and shall cleave unto his *wife*: and they shall be one flesh." If it had been the will of God, that a man should have more wives than one, he would certainly have given *two* to Adam.

Jacob had the following children by these wives:—by Leah, Reuben, Simeon, Levi, Judah, Issachar, Zebulun, and Dinah, (a daughter;) by Bilhah, Rachel's handmaid, Dan and Naphtali; by Zilpah, Leah's handmaid, Gad and Asher; by Rachel, Joseph and Benjamin.

Shortly after the birth of Joseph, his father proposed to return to Canaan, where the venerable Isaac was still living. After receiving much unkind treatment from Laban, Jacob secretly departed from Padan-aram. Joseph was, at this time, about six years of age. After journeying about five years the beloved Rachel died, between Bethel and Ephrath, having given birth to Benjamin.

Thus Joseph was deprived of a *mother's* kindness and affection, when he was at the tender age of twelve years. He was not too young to be insensible of the loss sustained. Does not the condition of this delicate youth awaken your tenderest sympathies and move you to tears? Youthful reader! have you a mother? Love her with all the ardor of youthful affection. Have you lost a kind and loving mother? Cherish her memory in your very soul. But do not despair: the same Providence, which protected, guided, and honored Joseph, can protect, guide, and honor you. Put your trust in Joseph's God. If you do, "though father and mother should both forsake you, the Lord will take you up."

NO. II.

In the last No. we left Joseph between Bethel and Ephratah, bewailing the death of his beloved mother. Rachel was decently buried in Bethlehem-Ephratah by Jacob, and over her grave he raised a monument to perpetuate her name. It was not long after this until Jacob paid a visit to his father, Isaac, who, as we have already said, was still living in Mamre. If his mother Rebekah had been alive at this time, her name would, no doubt, have been mentioned by the sacred historian. It was now ten years since Jacob had returned to the land of Canaan, and there is no mention made of his having visited his father previously. It is probable that he may have visited Hebron before, but this is the first time that his family accompanied him, and he arrived in time for his children to receive the dying benediction of their grandfather, and to attend, in concert with Esau, they having been reconciled, to the burial of Isaac, who died at the good old age of one hundred and eighty years. Joseph's heart was filled with delight when he saw his aged grandfather, and surveyed the pleasant vale of Mamre, where was the cave of Machpelah in which his great grandfather and grandmother, Abraham and Sarah, were buried. How pleasant and yet how sad his thoughts and recollections! There were his mother's relatives, but alas! his mother is no more.

Joseph was not raised in idleness as too many youth are in the present day. The wealth of the patriarchs did not consist in gold and silver, but in herds, and flock, and cattle. And we find it mentioned that Joseph, at the age of seventeen years, was associated with his half-brothers, the sons of Bilhah and Zilpah, in the feeding of flocks. These brethren were wicked and ungodly boys. They had not the fear of God before their eyes. They were guilty of saying improper words, or doing improper things, or both. We have not the particulars given in the Bible of their bad conduct, but it was such as Joseph deemed wise to report to his father. Here is an example worthy of being imitated by every youth. We do not blame Jacob for allowing Joseph to associate with his own brothers. It would have been very difficult to have kept them entirely apart. Their united services were necessary to the management of Jacob's numerous flocks. But we must commend young Joseph for his virtuous qualities, and the resistance that he gave to the temptations with which his brethren beset him. He did not join with them in their evil deeds, but rather reproved them. Let the reader imitate Joseph's example. Report the evil conduct of your brethren and your school-fellows to your parents and your teachers, so that the proper restraint may be exercised. My dear readers, join not in the light, trifling and profane conversation of those truant boys that are spending their time in idleness, and going headlong to eternal ruin. Flee youthful lusts, avoid youthful errors. Imitate Joseph, and you shall have Joseph's reward and Joseph's renown.

Can you not get a few subscribers for the *Recorder?*

The Christian Recorder.

Philadelphia, October 19, 1861.

RELIGIOUS NOTICE.

A sermon will be delivered in the A. M. E. Wesley church, Hurst St., on Sabbath evening, 20th inst. 7½ o'clock. Subject:—The Christian warfare. Jeremiah xlvi. 3d and 4th verses.

ACKNOWLEDGMENTS.

From Rev. Wm. Demund, of Newport, for papers, in stamps, ...	75
From Miss Mary A. Butler, of Westchester, for Recorder, . .	1 00
From Joseph Green, of Bordentown, .	1 00
From J. Young, of West Philada.,	50
From Rev. J. M. Brown, of Baltimore, for Sab. School books, .	5 00
From Evesham Sabbath School, Rev. J. Smith, per Rev. Eddy,	11 00

UP AND ABOUT THE WORK.

Our very worthy, energetic, and whole-souled brother, Rev. H. M. Turner, of Baltimore, and who was, by the way, the author of those most excellent resolutions which were endorsed at the Preachers' Meeting in the city of Baltimore, in order to make manifest his earnest desire for the welfare of our Book Concern and paper, paid a visit to Port Deposit, Md., and while there he laid the claims of the *Recorder* before them—and the following five persons responded to the call, viz.:

John W. Martin, (paid,)	50 cts.
Jeremiah Hill, "	50
Richard Govans, " .	50
Ephraim Cornish, " .	50
Edward Driser, " .	50

All of the above names are to the first of January, 1862.

From Rev. J. J. Herbert, per Rev. J. M. Brown, " . .	1 00
From Broth Turner, for papers,	1 50

We hope, brethren, that others, who have not as yet done anything for our cause, will take similar steps. E. W.

ANOTHER GIANT SET ABOUT THE WORK.

We call the special attention of the Philadelphia Conference members, and all others who have not responded to our call, to the letter of Rev. J. P. Campbell in our RECORDER this week. Our good brother Campbell has shown clearly, in his call to the members of his charge, that he, as one of the stars of the A. M. E. Church, respects the claims of the Book Concern and its officers, when the demand is made known. Will others look to the East, and follow the signs? E. W.

"SEARCH THE SCRIPTURES."

In the great plan of salvation, God has delivered his people from the necessity of dependence upon the uncertainties of human tradition. He has furnished his church with a written constitution, contained in the holy Scriptures, given by divine inspiration. This constitution remains unchanged from age to age, as an infallible rule of all that his followers are required to believe as their religious faith, and all that they are required to do as their religious duty. Hence, the Saviour commanded the Jews to "Search the Scriptures." This command, however, is not confined to them. It is an unrestricted command, obligatory upon all who are favored with the truths contained in the Bible. Reader, the command is binding upon you and me, for two reasons. First, because eternal life is offered to us in the scriptures as well as to the Jews; Secondly, because the scriptures testify to us of Christ, who is the author of eternal life.

This constitution, the Bible, "is profitable for doctrine, for reproof, for correction, for instruction;" and is sufficient to make the man of God perfect, thoroughly furnished unto all good works. Keeping in view these important truths, it seems almost impossible that the followers of Christ should ever differ among themselves concerning the doctrines relative to their salvation; yet we find it a matter of fact that in a few years after the ascension of the Saviour, as soon as his disciples became a numerous community they began to differ both in faith and practice. And in the present age many of the professed followers of Jesus have but a little more than the name of Christians, while the true practice of Christianity is far from them. We need not shed our tears over heathen lands only, when the great mass of professors under the light and blaze of the gospel are so stupid in regard to practical religion. The form of godliness without the power seems to be the state of a vast majority in this age of Christendom; iniquity aboundeth, and the love of many waxeth cold. I remark, because I believe it a truth which cannot be successfully contradicted, that the present condition of the church has proceeded from the sinful neglect on the part of professing Christians, to search the unchangeable rule of faith and practice, which our Divine Master has mercifully given us.

The general character of professing Christians in our Protestant communities, in regard to the relation which their practical religion bears to the Bible, may be divided into three classes.

The first class may include those whose religion though often sincere, may be denominated social religion. They were probably converted at some lively society meeting, and all or most of their religious feelings flow to and from social channels. The excitement of their Christian feelings appears to have its rise in Christian society. When revival meetings abound, such persons are in their element, and their graces seem to flourish; when those meetings cease, their graces appear to sleep, as some plants do in winter, till some social religious excitement calls them into activity. Those persons find some use for their Bible, but it is only occasionally: they do not take it as their rule of life; but the prayer meeting, class meeting, or Christian social influence, in some form or other, is the only practical living religion of such professed Christians. To this class the command is binding, "Search the Scriptures," take the Bible as the rule of your faith and practice, not the prayer meeting, nor class meeting, nor religious excitement. We should not wait for a religious excitement to call our graces into activity, but the Bible should be our rule of life, which demands of us constant action.

The second class to which I allude, is composed of persons more studious and reflective than the first class, who are not so much the mere subjects of social influence or religious excitement. These gather their religious impressions and principles from various religious books, instead of depending entirely upon the impulses received from Christian association. The great fault in this class is that they derive their religious principles from the Bible, second-hand. Their faith is mostly derived from human creeds, confessions and uninspired works on practical religion. Now while these are good when properly used, yet they should not be put in the place which can only be rightly occupied by the true and plain word of God, contained in the Bible. No other book can be properly substituted in the place of this. Hence the Saviour commands us, to "Search the Scriptures." The scriptures may be profitably searched, while other books are unread; but the scriptures cannot be laid aside or unread, without incurring the penalty of God's displeasure. It is for this purpose that the Bible is placed in our hands that we ourselves may learn from it what we are to believe and practise, that we may not receive it second-hand only.

The third and best class of Christians are those who derive their principles of religion fresh from the fountain of the inspired word. These truly love the Bible, and practically make it the man of their counsel. They fully obey this mandate, "Search the Scriptures." In the Bible they seek the articles of their faith, and regulate their lives by the precepts therein taught. This class of Christians esteem the Bible as the best book of laws to show the right and wrong; the best book of truth to detect all human errors; the best book of life which shows how to avoid eternal death. They regard the Bible as the best book of travels to show the ways of pleasantness, and point out the paths of peace. They read it as the best book of voyages which directs the way amid the quicksands of time, to the port of the heavenly Canaan. Says the Christian sailor, in poetic language,—

> "The Bible is my chart and compass too,
> Whose needle points are ever true."

The Bible is the best covenant ever made; the best deed ever written; the best will ever executed; the best testament ever signed.

Let us therefore "Search the Scriptures."

SEVEN WISE MEN OF GREECE.

NO. III.

BY REV. E. WEAVER.

(CONCLUDED.)

Dear Readers of the Recorder:—You are aware of the fact that our last article upon the history of the "Seven Wise Men of Greece" ended in short upon the life and history of Pittacus, being the fifth one in the order of the kings. We shall, in this article, present to your notice CLEOBULUS and PERIANDER, in their respective order. We hasten to do so in view of the fact that the majority of our readers are no doubt anxiously awaiting the conclusion of this brief review.

The next after the order of those ancient kings whose history we have so far endeavored faithfully to present to our readers, condensed as it is in form, is Cleobulus. This person was of the town of Lindos, a place in the island of Rhodes. He was a man, according to the accounts we find in history concerning him, of eminently good sense. This is more than can be said of every ruler. He loved and highly appreciated the sciences, and particularly, it is said, recommended the virtues of sincerity and gratitude. There was one very peculiar trait or characteristic in his life as a king, which differs much from the most of our kings or rulers, which was, "he advised them to do good to their friends, that they might preserve their friendship; and to be kind to their enemies, that they might make friends of them." We say again that there are few rulers in this more enlightened age who would recommend to their subjects the necessity and value of securing the friendship of all, and, more especially, in showing kindness to their enemies, that they might thereby regain their friendship. The king, while sitting complacently upon his throne, should at the same time strive to promote the welfare of his subjects—and also see that the laws be carried properly into effect.

This seems to have been Cleobulus' character. He was possessed of an amiable daughter, who was celebrated for her wit and genius. Her name was Cleobulina. She also was celebrated for the sweetness of her temper. She was mild and pleasant in disposition—a fit example for every female to copy. It would also be both advisable and profitable for every one of her sex to search out and peruse the facts that are recorded in history of this most interesting young lady.

Cleobulus, being only mortal, the time of his probation gradually came to hand, and he, too, must go to meet the KING of kings, there to render a final account of the behaviour and deeds done upon earth during life's brief campaign. He died at the advanced age of 70, about the year 560, B. C.

The last of the "Seven Wise Men of Greece" is, namely, PERIANDER, who shall now close our article. This individual was of the city of Corinth. It is said of him that he was an able exponent of his professed doctrine. But he was by no means what might be called a wise man, notwithstanding that the title of our article would seem to imply it. It is evident that goodness and benevolence form very essential characteristics of a truly wise man. This is a fact universally conceded. Periander was almost, if not wholly, destitute, of these graces. He was also a tyrant over the people of the city of Corinth. He knew how to wield the sceptre of government so as to keep his subjects in order—thus enforcing obedience in his enemies, not through any love they bore him, but from the fact that his manner overawed them and kept them in constant fear of him. It is said that he caused to be built and equipped a great number of ships, and carried on a large business, and defended the maritime interest of the town of Corinth.

My readers, if you have never read the life and history of Periander, permit me to inform you that he was a bad man, yet a very able and skilful politician, and took every advantage over his fellows that he possibly could; hence he cannot be considered as a father to his country—but, in every sense of the word, detrimental to its best interests. He was not a virtuous man being therefore totally unfit to rule as a king over any country. We should be inclined to think that his subjects were glad when they became aware that he was about to enter into a strict account with God for his conduct towards his fellow men. Periander died about the year 585 B. C.

And now, readers of the *Recorder*, we have endeavored, to the best of our ability, to lay before you a short and condensed treatise upon the lives and history of the "Seven Wise Men of Greece," having in view as our only aim and motive your interest and instruction. How far we have succeeded in faithfully discharging this duty, you yourselves must judge.

[THE END.]

TO OUR CITY SUBSCRIBERS.

We would just take the opportunity to say that Mr. Field, who is an old citizen, and well known in the community, is the present carrier of the *Recorder*, and will take pleasure in delivering the paper to all who are within a reasonable distance. Any subscriber not receiving his paper regularly will please notify us of the neglect without delay, and we will see that his case be promptly attended to. Also, persons changing their residence, (or new subscribers mailing their address,) will please be particular in stating the number of the house and the street wherein it is situated.

☞ Any one sending us Fifty Cents (50 cts.) shall have the Recorder regularly supplied to them until the first of January, 1862. Who will accept the offer? We shall see. E. W.

"LOYALTY AND DISLOYALTY."

NO. II.

MR. EDITOR:—By your issue of the 12th of October, you still persist in your idea that those who differ from you are "Disloyal," or, as you have rendered it in this number of the *Recorder*, to the simple statement—all who are not of you[illegible]f thinking—i. e. all who are unwil[illegible]admit that an African Methodist Ep[illegible]ishop can, at the same time he is Bishop of the A. M. E. Church, be a Bishop of the B. M. E. Church. A church entirely separate and apart from the A. M. E. Church is disloyal.

Mr. Editor, you are too well acquainted with ecclesiastical jurisprudence to admit of such an ecclesiastical blunder. You will not intimidate your antagonists by bringing to our view a passage of our Discipline which, it seems to me, is pressed into service, viz.: "Believe evil of no one without good evidence." Is it an evil for a bishop to exercise double ecclesiastical functions? What kind of evidence do you want in order that we may believe the report that Bishop Nazrey is the Bishop of Canada? For that, and that alone, is the evil to which you allude. Does the statement of Rev. H. J. Young prove anything? I am aware that the Bishop has attempted to impeach that witness and throw his testimony out of court, on the ground of insubordination; but, does the Bishop impeach the facts stated by the Rev. H. J. Young, viz.: that "*He declared that he was the Bishop of the B. M. E. Church in Canada?*" This was, Mr. Editor, done in the presence of a large congregation, "among whom was Right Rev. William Paul Quinn." Bishop Quinn used to be a tolerably good exponent of our status, and by me and others, taken to be as honorable and upright as any of our Bishops. He is said by brother Young to have reproved the Bishop. Then, besides what brother Young had said, I have in my possession much documentary evidence confirmatory of the fact that Bishop Nazrey did declare himself the Bishop of the B. M. E. Church in Canada. Such as would to me, and any other man who is not unwilling to know the truth, appear to be good evidence. Mark our Discipline, don't ask better, or the best evidence, but good or probable evidence. Then you remind me that among the earliest lessons taught me and other itinerants, that we should "speak evil of none, because your (my) words eat as a canker. Keep your (my) thoughts within your (my) breast, till you (I) come to the persons concerned."

Most distinctly do I remember those words, and how they impressed me when our venerable Bishop Quinn read them to me more than 15 years ago, and I hope never to forget them. I hope if I have "spoken evil" of Bishop Nazrey, that he and his advocate will forgive me—but what is evil of any kind? A good old friend, who wrote a dictionary many years ago, by the name of John Walker (I have not at hand Webster's or Worcester's) tells me that evil is wickedness, a crime, injury, mischief, malignity, corruption, misfortune, calamity, malady and disease; and, in my judgment, but two of these definitions are applicable to the case in hand, viz.: misfortune and injury.

1st. It is a misfortune, because it will injure Bishop Nazrey, and because it will ultimately injure our Church, as it has already injured the B. M. E. Church.

2d. It is an injury, because no one can tell where it will end: it will end in evil, unless those who have authority bring this unhappy state of things to a close.

Then, Mr. Editor, if I have spoken evil of the Bishop, by giving my opinion of the matter in question, then let evil be upon my head; but I know those of us who agree will prove ourselves right in the long run.

One more question. Did not the Editor of the *Recorder* first speak of the Bishop by publishing in the 32nd number of the *Recorder*, dated August 17th, 1861, and the 5th column, half way from the top, second page, a letter signed H. J. Young, dated Chatham, C. W., July 29th, 1861, in which is found the statement that Bishop Nazrey had declared himself "the Bishop of the B. M. E. Church?" Who is the first guilty party, the Editor, the Indiana Conference, or your Correspondent? The Editor asks several questions. Query 1st is, "Doth our law judge any man before it hear him and know what he doeth?" Answer. No. We think we have both heard him and know what he doeth. See our General Conference Minutes, page 24, near the bottom. See the General Conference Minutes of the B. M. E. Church—also the Minutes of the Convention for the reorganization of the B. M. E. Church, under the Episcopal form, held at Windsor, C. W., July 18—22, to be had of A. R. Green, Windsor, C. W.

Question 2d. "Has the humblest member, or even we, as ministers, the right to publicly censure the conduct of one of our chief officers on the ground of probability?" This question has been anticipated, and, therefore, answered.

Question 3d. "Should we not have indisputable proof before we censure any one?" Answer. Yes. No one has censured the Bishop unless the examination of his ecclesiastical status be a censure. This is all the Indiana Conference or ourselves have done. Besides this is an open question, and the Editor of the *Recorder* has given it to us to examine.

Will the Editor have the kindness to answer also a few questions?

Suppose, as you seem to admit in your reply to Presbyter, that Bishop Nazrey is both Bishop in Canada and the United States, both the laws of the country and Church are different, can the Bishop exercise his functions legally in both Churches at the same time?

Again, Suppose a Church difficulty, such as we had in 1848, both in Philadelphia and Baltimore, and more recently in Brooklyn, New York, and the Bishop should preside at any of the Church meetings or Conferences, and make his appointments, as is annually the custom and the people disregard his authority and the appointment as is the case named, do you suppose the Courts would sustain his authority as they did Bishop Quinn's?

Can he legally exclude a member from the A. M. E. Church, either layman or minister, while Bishop of the B. M. E. Church? Could not any trial held by him be overthrown by any court in the United States, provided recourse is had to the civil authority, on the ground

1st. That he is not a member of the A. M. E. Church, since no man can have a Diocesan in two different denominations at the same time?

2d. That he is a resident and citizen of a foreign government?

But suppose such difficulties should occur in the B. M. E. Church, could they not put in the same pleading, and thus cripple his ecclesiastical functions? I think Bishop Nazrey has learned, since May, 1860, something of the fidelity of men, and may, appreciate my questions.

Very truly yours,
JOHN M. BROWN.

No. 54 Henrietta St., Baltimore, Oct. 12th, 1861.

A SERMON

DELIVERED IN SAINT THOMAS' CHURCH, FIFTH STREET, PHILADELPHIA, JULY 17TH, 1794.

As I passed by, soon after the walls of this building were carried up, and beheld the marble on the eastern front, inscribed with these words, my attention was exceedingly attracted by them, for I was struck with the propriety of such a choice; and I know of none more suitable to direct our thoughts on the present interesting occasion. They relate to the Gentiles, and this day they have their accomplishment here.

"Blessed God, who are these that gather themselves together? They come to thee! They come to thy light, and to the brightness of its rising. The sons of strangers do build up thy walls.—Their children's children shall minister unto thee.—In thy wrath didst thou smite them, but in thy favor, hast thou had mercy on them."

The style of Holy Scripture is often figurative, and notices are taken from familiar objects generally known in common life, in order to convey spiritual conceptions with the greatest clearness, and to render their impression the stronger and more abiding.

This is remarkably seen in the writings of the sublime Isaiah. We have an instance of it before us, in the text, where the words darkness, and light, which literally denote qualities universally understood, as they respect worldly things, are applied to certain qualities and conditions relating to spiritual things. "The people that walked in darkness," is the prophet's expression. The "people" who lived in blindness and error, have seen a great light, the light of the glorious gospel of Jesus Christ. With some variation, how strongly is the same thought represented in the close of the verse, "They that dwell in the land of the shadow of death, upon them hath the light shined." Yes, and of all darkness, that of the soul is most dark; and of all who wander—the wanderers from the path of life, are most forlorn, and to be pitied. Of course, Divine illumination, the light from God, is, of all things, the most precious. You are a people who have "walked in darkness." You who walked in darkness, have been favored with a change of that condition; you have been brought to see light; and that light is a glorious one—a great light. From these considerations do clearly flow certain duties, which eminently claim your observance:

1st. You are a people who "have walked in darkness," in being brought up as Pagans, or Heathens, unacquainted with divine revelation, and the covenant of grace, in your own country. Your fathers, and some perhaps of you now present, did, near the shores of Senegal and Gambia, on this, or the other ill-fated range, or coast of Africa,—may be in Benin, Congo, or Angola, ignorant of "God that made the world, and all things therein," bow down in adoration before stocks, stones, beasts, and the vilest creeping things,—pray to the hollow winds, or dance to wild circles, and mutter to devils,—or, in affrighted gaze, yell to the pale moon, to save you. And it is known, that proportioned to the degrees of darkness is the aforementioned respects, must, of course, be the corrupt state of their manners.

2d. You have "walked in darkness" as being slaves in this country, for slavery and darkness, or ignorance, go hand in hand. Can a poor African, dragged in fetters from his native land, and here, driven and tormented under the lashes of cruelty, be anything else than dark? Can a people kept back from knowledge, expressly for this reason, lest it should unfit them for being beasts of burden, can they be any other than dark? To the credit of humanity, in this part of America, and several other parts, such treatment has been held in abhorrence. It is unknown, except in narratives from abroad.

Still, at the very best, slavery is a hard allotment. It sinks the mind no less than the body; it weakens its capacity, destroys all principle, corrupts its feelings, prevents it from either discerning or choosing aught in anything. Yes, and in the proportion that it exists anywhere, it has its effect, vitiating the general manners. Pennsylvania! thou hast considered this; thou hast mitigated its ills in the first instance, and in the most proper manner which the evil would admit of art pursuing the plans for its entire abolition.

3d. You "have walked in darkness" as sinners. In this respect, all mankind are upon a footing, they all walk in darkness. The term is fitly chosen, indeed, to express the state of man. He has lost sight of his chief end, and of the means to attain it. He mistakes his supreme good. He wanders in crooked paths. He exposes himself continually to dangers. He falls into innumerable snares and corruptions, and no wonder—for he walketh in darkness.

This darkness may be considered in a two-fold view, as external and internal. The external darkness includes that state of things in the world, which is opposed to the knowledge of God, and true religion; those circumstances severally, or taken together, which the evil one makes use of as a medium, through which to carry on his own foul business. It comprehends all those erroneous systems of religion which prevailed among the different nations, before the appearing of the Messiah, Jesus Christ; and all the schemes or systems, whatever may be their names, that have been substituted for his religion since. The internal darkness is seated in the man's mind. It is an immoral disposition of the heart, a corrupt state of the affections. It is THE ENMITY AGAINST GOD, spoken of by St. Paul. It is that aching, wrathful abyss, (if I may so express it) void and without form, till the Spirit of God "moveth upon the face of it," and saith, "Let there be light."

(To be continued.)

Can you not get a few subscribers for the Recorder?

MINISTERIAL QUALIFICATION

NO. III.

What I have said in the two preceding chapters in relation to ministerial qualification is not all, by any means, that can be or should be said on that subject. It is one which is of so much importance, that I think it may be of some benefit to those, at least, whose business it is to preach the gospel.

Then, in order to be successful, a preacher must have firmness. He may have fully in his possession what we have above mentioned as being necessary for him to have; but still, if he lack firmness, he will not, he cannot, succeed so well.

A preacher of the gospel ought, above every other person, to fulfil all his engagements and obligations. He can never fail in one single instance without sustaining injury by it to some extent. And the extent to which he thus injures himself will always be found to be in proportion to his remissness in this particular. If his fault in this is great, why, great will be the extent to which his usefulness will be injured; so, let every preacher recollect this one thing, that a remissness of this kind always injures to some extent, be the fault ever so slight; and not only will a want of firmness injure his usefulness as a preacher of the gospel, but it will damage his religion, for no man can maintain a pure religious character in the eyes of the most charitable who fails to fill his engagements, his contracts, and obligations, from time to time, and goes right on, regardless of the same; and his religion is not only damaged in the sight of men, but it is damaged in the judgment and eyes of GOD.

I may notice the particulars of which this fault consists. It consists of being easily changed from one thing to another, and being subject to a great many changes in a short space of time. To avoid the consequence of such conduct as this, it was that the Apostle Paul exhorted his Hebrew brethren to be not carried about with divers and strange doctrine; for, said he, it is a good thing that the heart be established with grace. (Heb. xiii. 9.)

Firmus, the Latin word from which the English term *firm* is derived, is vastly full of meaning, and comes up to what I wish to say. The meaning of this word, as I will notice, is precisely what the preacher of the gospel of the Son of God should be: steadfast, stable, strong, powerful, immovable, steady, constant, valid, substantial, sure, bold, able, solid, to be depended upon. This is just what he should be in point of stability or firmness. Mnperiferesthe, as used by the Apostle, would seem more literally rendered, Be not whirled about, &c. The reason that a preacher of the gospel should be the most stable of all men, is, that both the Church and the world are looking up to him for instruction in sacred things, and for light on all subjects which come within his range;—and shall there be a want of firmness and stability on the part of a man filling so high and responsible an office? Whenever such incapacity does exist, great is the amount of evil which surely will ensue.

There are some who suffer themselves, truly, to be carried about with every wind of doctrine, and are never satisfied until they shall have had the privilege of membership in most of the churches, without staying long enough in any one of them to accomplish the smallest amount of good. These heed not the Apostle's teaching, as we read in Eph. iv. 14: "Be no more children tossed to and fro, and carried about with every wind of doctrine." Such preachers are of but very little value, either to God or man.

And again, a preacher, in order to be well qualified for his office as such, must be apt to teach; he must not only be willing to teach, because a great many are willing to teach who have neither the ability, nor ever received a call.

T. STROTHER.

Terre Haute, Ind.

[TO BE CONTINUED.]

For the Christian Recorder.

TRENTON CIRCUIT.

We call the attention of the members of this charge to the fact that the General Book Steward of the A. M. E. church, Rev. E. Weaver, has issued a call to the ministers and members of the same for aid and comfort, toward the support of our book concern, and the *Christian Recorder*, the only religious newspaper, published by colored men in the United States, and the generally acknowledged organ of the A. M. E. church. This call of the General Book Steward, has been seconded by the editor of the *Recorder*, Rev. A. L. Stanford, who earnestly entreats us to heed that call.

We are assured by the General Book Steward, that the concern and the paper are greatly embarrassed for the want of such aid as is provided, that it should receive by the two cent money. Let Trenton circuit, which stands upon the *Recorder* not a whit behind the chief in by-gone days, rally to the call. Princeton circuit will follow suit.

In full view of the confidence we have in you, relative to this matter, we do hereby appoint, that on the evening of the 5d Sabbath in October, being the 27th day of the same, subscriptions will be taken, and a general collection lifted, in Mount Zion church, for the book concern, to raise our proportional part of the two cent money, and as much more as possible to aid the good cause. No preventing Providence, we will preach in Trenton upon that occasion. We shall return from our quarterly meeting that day in Lawnsville, in order to attend to this very thing.

Brethren, let your pastor have upon this occasion that strong support, which you are in the habit of giving to your ministers under all like circumstances. Let Trenton give at least every dollar of her proportion of the two cent money, and if possible something more upon this occasion. Let us, one and all, rally to the watchword, the "two cent money." J. P. CAMPBELL.

NEW STOVE STORE.

We take pleasure in calling the attention of our readers to the new stove store recently opened by our friend, Wm. Still, at 107 north 5th St.

We see not but he is as fully prepared to meet the demands of our people, or indeed the public generally, who may want good cook, parlor or chamber stoves, as the generality of stove dealers in this city. His variety, is large and of the most approved patterns, at reasonable prices. Likewise in the repairing line: he attends to all orders in this respect.

Well, then, why may he not succeed? Most assuredly we wish him success, feeling fully persuaded that the more our people can establish themselves in respectable business localities, and cope with white men in carrying on business, the sooner will the prejudice that has so long hindered our people from rising, be removed. Plainly then it is the duty of every colored man who desires the elevation of his race, to encourage laudable effort of this kind.

Mr. Still also keeps good coal by the ton. Give him encouragement.

THE KNAVE OUTWITTED.

A country gentleman came up to town on business, and confided a considerable sum of money to the care of a particular friend. Having settled his affairs, he went to his friend for the money confided to his keeping; the latter was so base as to express surprise, and to deny having received any money.

Our poor friend from the country, whom we will call Mr. Frankheart, was almost in despair, but he went and told his case to a magistrate of great ability.

The magistrate asked Frankheart if he had taken any receipt, or if there had been any witness to the transaction.

Frankheart answered, that as he had no suspicion of the man he believed to be his friend, he had not taken any receipt, and that the only witness was the knave's own wife.

After a little reflection, the magistrate told Frankheart to step into an inner room, and he then sent for the man who had played so treacherous a part.

On his arrival, the magistrate thus addressed him:

"I understand that you have received as a deposit a large sum of money, and that you refuse to restore it to its right owner."

The man's only answer was a denial of the accusation.

"Well," replied the magistrate, "let us suppose you innocent; but, in order to convince me of it, write to your wife (who is said to have been a witness to the transaction) the letter I am about to dictate to you.

"'My beloved wife,—I beg of you to give the bearer of this letter the sum which, about a fortnight ago, you saw Mr. Frankheart confide to my care. I am about to restore it to him.'"

All resistance was in vain. The letter was written, and was closely examined by the magistrate, to see that it contained the preceding words, and no others.

In a very short space of time the messenger returned with the sum of money which Mr. Frankheart had confided to his faithless friend.

The latter, convicted of dishonesty, threw himself on his knees before the magistrate, who reprimanded him most severely, and to increase his shame and confusion, called in Mr. Frankheart, the friend he had treated so basely.

Of course, the culprit could offer no excuse. The money was restored to its owner, who was advised by the magistrate to be more cautious in future.

GENERAL McCLELLAN

By special request we republish the following:

This young officer has had a peculiar preparation for the high position which he now holds: a position second only to General Scott. Any authentic information concerning this young man, whose future influence over the United States is likely to be great, must be interesting to all. We are happy to have been placed in a position to receive the following information, which we give to our readers:

A few weeks ago, the Rev. Dr. Duffield, of Detroit, one of the most eminent and influential ministers of the Presbyterian Church in the United States, was called upon to address an audience. He being asked to communicate any facts of interest concerning the present war, he spoke as follows:

It is a delicate thing for me, a stranger among strangers, to speak of the war which rages in my own country; but I feel that in such an atmosphere of Christian union and love as this, I am among Christian brethren who will appreciate details that, in other circumstances, it would be inappropriate to give. The Rev. Dr. Thompson, of Cincinnati, communicated to me the following interesting particulars, which (though only intended for the private ear) may be productive of good, especially among the young men whom I see in this meeting. General McClellan is of Scotch descent, and has been brought up with respect to religion; but never showed any decided resolution to follow Jesus. After his career of victory in Western Virginia, he was suddenly summoned to Washington to take command there. He was compelled to go around by Cincinnati and Philadelphia, the more direct route being interrupted. At Cincinnati he sought an interview with Dr. Thompson, who asked him if his rapid ascent had not made him dizzy. "Rather," replied he. "I have been sinking, for I feel myself a lost sinner, and come to know what I must do to be saved. Dr. Thompson then faithfully and clearly pointed out to him the only way of salvation, as set forth in the Scriptures, to which the General gave earnest heed, appearing to have a spiritual apprehension of the great truths he was hearing. At the close of this interesting conference, Dr. Thompson and the general kneeled together, and the former prayed earnestly with him and for him. At the close of the prayer, General McClellan remained upon his knees, evidently under a deep emotion. Dr. Thompson continued also kneeling for about two minutes in silence; he then laid his hand upon the general's shoulder, and said, "McClellan, pray for yourself!" Thus encouraged, the young soldier began to pour out his soul to God, in sincere and earnest tones, and when he arose there was a glow of spiritual life in his countenance. "I had already," said he, "given myself to my country; but now I give myself to God, and pray that he will use me for my country's good." Thus terminated this singular interview, and General McClellan hurried to Washington, where he immediately introduced order and discipline, requiring every officer and soldier to be in his place. He also required Congress to pass a law prohibiting the sale of intoxicating drinks to soldiers, by which act the crowd of vultures that follow the army will be hindered of their prey.

Dr. Duffield added that General McClellan was only thirty-two years old, instead of thirty-five, as commonly reported; and that it was a remarkable coincidence that this religious young man should be called to command the thousands of religious young men, who have been brought to the Lord in the great revival of 1857 and '58; who now had taken muskets on their shoulders and Bibles in their knapsacks, to go and fight for their country; and he trusted that the present war would accomplish the utter destruction of that terrible system of oppression which has brought on our troubles.

REV. GEORGE MCNEILL, the fierce secession editor of the *North Carolina Presbyterian*, died a few weeks since at his residence in Fayetteville, N. C., about thirty-five years of age, and is succeeded by his brother, Rev. J. H. McNeill, a secretary, till secession times, of the American Bible Society.

Rev. Dr. JOHN M. KREBS, of the Rutgers Street Church, New York, has declined the professorship to which he was elected by the General Assembly of the Presbyterian Church, in the North Western Theological Seminary at Chicago.

Return of Dr Hayes' Arctic Expedition.

The expedition sailed from Boston on the 7th of June, 1860. The party are all well. Two have died, including August Sontag, the Astronomer, and Gibson Caruthers.

The expedition reached Smith's Straits, about the 78th degree of north latitude, on the 26th of August, 1860, but found that the ice could not be penetrated, and that the schooner could not reach any higher.

Sledge parties, however, were formed, and in one of these Dr Hayes made explorations as far north as 81 deg. 5 min.—about the same latitude that was reached by sledge parties in the last expedition commanded by Dr Kane. This point was reached on the 18th of May, 1861. The objects of the expedition were

1. To explore farther the open polar sea discovered by Dr Kane, and to determine its limits and character.
2. To complete the survey of the northern coasts of Greenland and Grinnell land.
3. To determine important questions relative to the magnetism, meteorology, natural history, and general physical features of the unexplored regions north of Smith's Straits.

The first [illegible] could not be accomplished on account of the ice blocking up the passage to Smith's Sound. But we may presume, from Dr Hayes' activity and determination, that the others have been, so far, at least, as it was possible to effect their accomplishment.

THE CHURCH AND THE TIMES

A correspondent of one of our exchanges thus philosophises on the pecuniary aspect of the times as connected with the church.

MESSRS. EDITORS.—There is much reason to apprehend a considerable falling off this year from previous attainments in the contributions of city congregations for missionary purposes. These congregations,—so far as our own branch of the Church is concerned, are composed in a large measure of operatives of different kinds, and of these, many are now, and have been for months, unemployed. So far from being able to contribute as formerly, not a few of them will themselves stand in need of pecuniary aid to enable them to pass through the dreary winter which is approaching. There is probably no class of the religious community, which gives more in proportion to means for the great enterprises of religion, than the working people. There is no hand or heart more open than that of the mechanic, or needle woman, or domestic servant. But such a year as this renders it impossible for the most liberal of these to give as much as they have been in the habit of doing. It happens well, however, that the farmers, who form the bulk of our church membership, are not, so far as I can judge, affected so unfavourably by the times. Their income, I believe, is not much, if indeed it be at all, diminished in consequence of the war. On them, therefore, will the honorable duty devolve of supplying the lack of service or of ability, on the part of the city congregations in regard to the extension of the gospel. Should they cast in the treasury of the church all their gains for the year, except so much as is necessary for self-support, they will not do more than many of their brethren in the city; indeed not so much as these, because the farm is so much capital or stock in hand in the one case, while in the other the only capital is bone, and sinew, and brain. There is ground for believing that our church will suffer less from the disasters of the times than some other churches. Her strength has not been derived in so large a proportion from cities, as from the country. Of course I am now viewing her, as an association among whose objects is that of raising funds. From whatever causes, she has not yet drawn to her, or retained in the cities the wealthy and aspiring classes; but has succeeded best among the thoughtful and sedate agricultural population. In times of great commercial prosperity those churches which embrace many opulent merchants could command ample funds; but now, when the mercantile classes are greatly depressed, such churches suffer in a corresponding degree, in relation to pecuniary resources. Our church, therefore, is probably at the present time in a better position, relatively, than most churches in the country, and her prospects of carrying on successfully her missionary undertakings, notwithstanding the unhappy state of the country, are perhaps brighter than those of any other church of the same size in the United States.

If we have reason to lament that we have had so little influence in the cities, or among the very wealthy merchants, we have some ground for rejoicing at present that our church has not been dependent on the cities for money as much as other churches have been. Perhaps, also, had we been more deeply rooted in the cities, we should not have been so faithful in bearing testimony against those sins, among which slaveholding has a first rank, which have received so much favor from the mercantile classes. These remarks are not designed to teach that, as a church, we ought not to labour to gain men of all classes, but simply to show that what we sometimes deplore, may, in the depths of Providence, be attended with beneficial effects. The larger a church becomes, the more does she stand in need of wisdom and grace. It is thus true of a church, as well as of a person, that external prosperity may involve her in many risks; and that when she grows rapidly in numbers she needs a great growth in grace.

When a church extends far, embraces in her fold a great variety of classes and characters, is composed of many and heterogeneous elements, she requires to be watchful, lest she prove recreant to her trust. She is in danger of becoming imbued with the spirit of compromise, of affecting a cosmopolitan indifference, of having few strong instincts or affinities, care for self-enlargement. It is not impossible for a church to be large and to include the representatives of various classes, and yet to be faithful to the great King of Zion; yet such a church, just like a wealthy man, would require especial grace to preserve her from making shipwreck. The utterance of Him, "who spake as never man spake," is applicable, in a sense, to churches, as well as to individual men. "How hardly shall they that have riches enter into the kingdom of God." Poverty is also attended with its peculiar risks and wiles, but whether we speak of churches or of persons, we may say that poverty is not so dangerous as wealth to spiritual prosperity. At the same time, wealth is, in itself, desirable, and may be sanctified, whether to the person or to the association: but the possession of the gift does not necessarily imply the enjoyment of the grace.

EXTRACT FROM A SOLDIER'S LETTER.

A great change appears to have taken place in the city of Washington, and in fact in the whole army, since the Christian McClellan has taken command. Formerly, the streets of Washington were obstructed with soldiers, many of them under the influence of liquor, and disturbances were constantly taking place. Soldiers were allowed to go where they chose, and almost do what they chose, while now, they, as well as their officers are confined to their camps, and kept constantly drilling, or performing other useful service. No soldier or officer of any rank is allowed to pass through Washington now without a pass. A great change has also come over the Sabbath. Formerly, it was our busiest day, and it seemed as though we were kept idle all the week, in order to find some employment for the Sabbath. Even in this place, the workmen were all busy, and teams were constantly passing in and out during the day, transporting arms and ammunition. Now, how different! We are allowed to do no work, not even drilling. The police duty is all done on Saturday evening, the workshops are all closed, and all feel that it is indeed a day of rest. Every man must be dressed, neat and clean, and those who are not on guard duty, are allowed to attend a church in the immediate vicinity of the arsenal, and I am glad to say that the opportunity is embraced by many.

An incident occurred during the past fortnight, which has deeply impressed me with the truth of the proverb, "Cast thy bread upon the waters, for thou shalt find it after many days." Soon after our arrival here, we came to this place in order to have our muskets changed. The day was very oppressive, and the distance considerable, and after arriving here we felt very much fatigued. On our way home we were halted for a short time for rest in front of a plain frame building, occupied by a widow and family. Noticing our fatigued and careworn looks, she immediately set to work and made up a quantity of short cakes, which she baked and handed out to our company, until none were left. The captain remonstrated with her, as she appeared poor, and offered to pay for them, which she refused to receive. We soon after left, and to all appearances would never have an opportunity of meeting her again. Through Providence, however, we have been ordered to this place, and having a balance of rations over, the captain determined to try and find our old friend, and send her some. We accordingly loaded our wagon, and after some difficulty found the house, and made known our errand. She immediately burst into tears, and from her we found that our present had not come too soon. She had been sick, and unable to work, and that day had nothing in the house to make a meal of, when we providentially arrived. You may depend, that if we are spared, her family will not suffer as long as we have a loaf. The incident may seem trifling to some, but on me it has made a lasting impression.

But I must close. With many thanks for your kindness, and with a hope of soon hearing from you, I remain, truly yours, M. A. W.

BRIEF REMARKS

Dr D'Aubigne is an observing man. A few years ago he made a tour of observation through England and Scotland, and had rare opportunities of obtaining information with respect to men and things. The following is one of his observations:—

"Yet though we wish that England should improve, we do not shut our eyes to her excellencies. I know of no manifestations of Christianity more attractive than those I have met with in some of the ministers and evangelical Christians of the Church of England. The essential principles of Christian truth are by none, perhaps, maintained with so great a purity, and so indomitable a firmness. Yet, at the same time, there is in these friends something so spiritual, so heartfelt, so full of grace, in short, that you are subdued by them. I know not whether even the defects of their church are not advantageous to them. The church is imperfect, the ecclesiastical bond is weak, no one scarcely has any thing to say about church government. This, with many ministers and members of the church, is productive of serious inconveniences; yet the result is, with others, that their whole being is turned, as it were, towards God. That Christian piety which is diffused over all the world, possesses in the Episcopal church of England some of its noblest representatives."

Defects in the external organization of a church, the weakness of the ecclesiastical bond, are, no doubt, "serious inconveniences," but with respect to as many as, in consequence, have their whole being turned towards God, there is a happy compensation. It is worthy of serious consideration, whether with too many Christians, and Christian ministers, questions relating to the external organization of the church, and to church rules, and church discipline, and church government, are not just at this time so engrossing, that their "whole being" is too much turned away from the vital, the essential principles of Christianity. The most perfect ecclesiastical organization will soon prove but the "staff of a broken reed," if relied on as an effective means of promoting the spiritual life and strength of the church.

Let us look at another of his observations. Of England, he says:—

"There the doctrine of free grace is certainly proclaimed as well as elsewhere; but the respect shown to the divine law is still more striking. Duty is an idea but too much forgotten among us, (on the continent he means,) while in England it is all-important. This nation, so powerful and so haughty, bows before the thought of duty. It was Nelson's signal to his fleet at Trafalgar, 'England expects every man to do his duty,' and every man did it."

Now let us bring the matter home to ourselves. How is it with us Americans? Do we bow as we should at the thought of duty, or have we caught too much of the French spirit, which regards *glory* as gold was regarded in the days of Solomon, while *duty*, like silver, is nothing accounted of. A famous French critic was surprised to find that, in the fourteen volumes of the Duke of Wellington's despatches, the word *glory* did not once occur, while the word *duty* was of frequent occurrence.

But, does not every Christian man, in proportion as he understands and appreciates the doctrines of free grace, just in the same proportion, honor and respect the divine law as holy, just and good? Will Christ ever be precious to any sinner, till he is convinced that the law has just and weighty demands against him, which he is utterly unable to meet? When once taught by the Holy Spirit, through the instrumentality of the law, the duty which God requires of him, will he forget the lesson he has thus learned?

According to the papers, a trading New York politician has revealed some secrets. According to him, Mr. Buchanan was elected President, and the country ruined, because three men were able to raise $50,000 more, to be expended in Pennsylvania on the election, than himself and two others could raise. He hints that some of his brother politicians should take care what they do, for they are not in a condition to "throw the first stone."

For years I have heard things said about the potency of money in carrying elections, but was still at a loss to see how the power could be applied. Of late, however, remarks have now and then been dropped, which cast some light on the intricate question. If the keepers of saloons and grog-shops can be enlisted, they can work wonders by dispensing drams to their customers. And bar-room politicians are to be hired to visit the saloons and grog-shops, and lecture those who visit such places to *drink* in political wisdom.

Endeavoring to keep the unity of the Spirit in the bond of peace. Eph. iv. 3.

The unity of the Spirit is that unity in heart and affection, which makes Christians one in Christ Jesus. It is the fruit of the Spirit's work. In other words, it consists in that charity (love to God, and to all who bear his image, to Christ and all his redeemed,) which is shed abroad in the hearts of all Christ's disciples by the Holy Ghost, and binds them together as members of the same family. This is the bond of perfectness, or the perfect bond. If it is weak, the ecclesiastical bond will soon give way. To preserve it requires constant, assiduous, earnest endeavors. It is as really the duty of Christians to endeavor to preserve this unity, as it is their duty to give diligence to make their own calling and election sure, or to see that they be not slothful, but followers of those who through faith and patience inherit the promises. In order to this, they must bear with each other's infirmities, exercise meekness, and patience, and long-suffering, be ready to forgive those who trespass against them. Thus, and thus only can both "the truth and the peace" of the church be preserved.

"This is an age of inventions." Such is a commonplace remark which we often hear. The church, chameleon-like, reflects the hue of the age in which she lives; while also serving to give a color to the age. Many devices are now resorted to for the purpose of carrying forward the cause of religion. One of the latest of these expedients is a "Daily mutual devotional singing meeting," which has been set on foot in this city; but of whose nature and effects I know nothing, save what is to be gleaned from the advertisements, which announce it as an experiment. This meeting is held daily in a hall in Broadway, from 8 to 9 o'clock in the morning. "The only object" of the undertaking, it is intimated, is "to cultivate a taste for church singing." The meeting is opened and closed with prayer. The conductor is appointed for each occasion at the commencement of the meeting. Any one may ask for the singing of a particular tune. Music books are furnished. Such is the programme; but I know not how it is executed. The designation, "A mutual devotional meeting," is susceptible of an interpretation not well calculated to promote a regard for the enterprise among the orthodox. It is not very clear that the singers will abstain from adoring each other; but I suppose we are to put a charitable construction on the words, even though at the expense of the language.

Such efforts appear rather whimsical and childish. It is certain, however, that an improvement in singing, especially in the psalm-singing churches, is greatly needed. How few well cultivated voices can be heard in any of our congregations swelling the songs of praise! A florid, fantastic, or effeminate style of music is to be carefully shunned, I think, in congregational singing; but we may err greatly in rendering the most appropriate tunes in a drawling, heartless, or tasteless way. Some seem to think that roaring or bawling is singing; but the lion which makes the forests ring has not acquired a high reputation as a forest songster. Others seem to suppose that mere chirping is singing. They err more than the roarers; for the latter evince some earnestness by the very volume of sound or noise which they emit, while the former seem to declare that they are not very much concerned about the honor of God. Probably the evils of which I have spoken cannot be cured without a persevering effort to train the young from childhood upwards to correct and tasteful singing. Parents ought to be more careful in relation to this department of the education of their children; for it has a very important bearing on the cause of God.

Religious Intelligence.

CHAPLAINS.

Rev H M Corr has resigned his pastoral charge in Ogdensburgh, New York, to accept of the chaplaincy of the Third Regiment of Illinois Cavalry, commanded by his brother, Col. E. A. Carr, now stationed at Galesburgh, Ill.

Rev. E. Anderson, son of Rev. Dr. Anderson, of the American Board, has demitted his charge of Calvary Church, Chicago, to become chaplain of the North-western Rifle Regiment.

Rev R E Wilkins, of Lisbon, N. H., has been appointed chaplain of the Fifth New Hampshire Regiment.

Rev. John Pierpont, of Medford, Massachusetts, and over seventy years of age, is chaplain of the Twenty-second Massachusetts Regiment, under command of Colonel Henry Wilson, United States Senator from Massachusetts.

GENERAL.

American Bible Society.—The stated meeting of the managers was held at the Bible House, Astor Place, on Thursday, the 3d instant, at half past 3 o'clock, P. M., Hon. Luther Bradish in the chair, assisted by William B. Crosby and Francis Hall, Esqs. Rev Lot Jones, D. D., read the ninety first Psalm and offered prayer. Three new auxiliaries were recognized—two in Indiana and one in Iowa. Communications were received from agents and others in regard to the domestic work, and especially stating what is doing for the supply of the soldiers—from Rev David Trumbull, Valparaiso, saying that he had organized a Bible Society at that place, which has two colporteurs at work—from Rev. Dr. Schauffler and Rev Isaac G. Bliss, of Constantinople, in regard to preparing the Turkish and Bulgarian Scriptures, with encouraging statements as to the demand for the Scriptures in Bulgaria—from Rev. W. G. E. Cunningham, Shanghai, China, in regard to the Bible work in that country, and especially showing the little dependence to be placed on the rebels as to any favorable influence on the Christian cause. Grants of books were made of over three thousand copies, in different languages, to the Washington (D. C.) Bible Society, for the supply of soldiers, to the Clinton and Dubuque County Bible Societies, Iowa, for the same purpose; and two thousand Testaments for the same purpose to Columbus and Franklin County Bible Society, Ohio; Bibles and Testaments to the American Missionary Society, and to the Paymaster of the United States ship Warren, at Panama, for sailors and others, to the American Bethel Society, for boatmen on the canals in this State, and fourteen volumes in raised letters for the blind. Six hundred dollars were appropriated for colportage in Turkey and Bulgaria.

A Singular Tract.—The following is the text of one of a series of penny "letter tracts" in England. It is entitled "What I Was, and What I Am."

"Dear reader, I once resided with 2 Tim. iii. 2 and walked in Eph. ii. 2 and my continual conversation at that time is still recorded in Eph. ii. 3.

"I heard one day that an inheritance had been purchased for me, and a description of it reached me. You will find it at 1 Peter, i. 4.

"One who resides in Heb. iv. 14 had purchased it and paid an extraordinary price for it, but, to say the truth, I did not believe this report, as I was entirely unacquainted with the MAN, and long experience had convinced me that strangers never gave favors through love alone, and friends seldom gave any favors that cost much.

"However, I called at 2 Tim. iii. 16, as my own prospects at Eph. ii. 12 were as bad as they could be.

"I found the house I sought for at 2 Cor. v. 1, and the invitations to it, which you will see put up at Isa. lv. 1, 2, and by John at vii. 37, are wonderfully inviting to the poor and needy.

"The house has only one door, and it was some time before I saw the door at John x. 9.

"My permanent address will now be 2 Cor. v. 1—but if you call any day at Heb. iv. 16 you will meet me and many others, we are daily in the habit of meeting there.

"If you call, attend to what the servant says at Luke xiv. 22, and you may depend upon what that servant says."

Domestic Items.

The Millerite Organizations which have long since become nearly extinct, are now reorganizing in various portions of the country, preparatory to the end of all things, which is to occur this time on Saturday, the 12th of October.

General McClellan and the Army.—General McClellan has, by consent of all parties, assumed, not only nominally, but actually, the entire control of the army of the Potomac. He will consult and listen to the opinions and advice of General Scott, and other authorities—*but he must be henceforth left entirely to his own judgment and decision!*

Fremont.—The rumor of Fremont's removal has proved incorrect. He left Jefferson City on the 8th of October, in pursuit of the rebel Price. The Federal army, it is said, consists of about fifty thousand (50,000) men. That of the rebels, combined, about the same number.

The Camps on the Virginia side Closed to Visitors.—For the information of many persons who come, at a great sacrifice of time, money, and personal comfort, to Washington, for the purpose of visiting their relatives in the army on the Virginia side of the Potomac, it is proper to state that, as General McCLELLAN considers such visits inconsistent with the good of the soldier, as well as prejudicial to the success of the army generally, he has, by positive orders, refused passes.

Department of the Cumberland.—On account of Gen. Anderson's feeble health, he has deemed it advisable that he should have a successor in the command of the Department of the Cumberland. His successor is General W. T. Sherman.

How Harper's Ferry was Taken.—The passage of the secession ordinance by the traitor Convention of Virginia, was first a secret; and before its promulgation at Richmond, the delegation from the Harper's Ferry region had returned to their homes. The instant of their arrival there they summoned together the militia officers of their neighborhood, told them that "another John Brown raid" had been made at Harper's Ferry, and that they had been sent by Gov. Letcher, in obedience to a requisition made by President Lincoln, to call out the militia to quell the invasion. This appeal was promptly responded to, and Harper's Ferry was taken possession of by a body of men who believed they were acting under the authority of the United States government, and who never understood their position until, after a few days, they found strangers, secession leaders from the south, superseding their officers, and strange soldiers from distant parts looking with suspicion upon themselves. The foregoing statement has been made to us by an intelligent and truthful witness, and sufferer of the wrongs enacted in Clarke and Jefferson counties.

Personal.

Charles Vassar, the munificent founder and patron of the new Vassar Female College in Poughkeepsie, and one of the original proprietors of the town of Vassar, Michigan, died on Friday, the 20th ultimo.

Prof Eli Ives, long a member of the Faculty of Yale College, died at his residence in New Haven, on the morning of the 8th ultimo, eighty-four years of age.

John C. Breckenridge, late Vice-President of the United States, is reported to be about to resign his seat in the United States Senate, and to issue an address to the people of Kentucky, his native State, and to engage actively on the rebel side in the war.

Governor E D Morgan, of New York, has appointed Thursday, the 28th of November, as a day of Thanksgiving, and recommended its cordial observance throughout the State.

Colonel James A Mulligan, who was in the late brave but unsuccessful command of Lexington, Missouri, was born in Utica, New York, in 1829, of Irish parents, removed with his mother to Chicago, was educated in the Romish College of that city, read law with Hon. J. N. Arnold, was admitted to the bar in 1856, and, offering his services to the Government after the fall of Sumter, became Colonel of the "Irish Brigade."

Dr Hayes, in command of the Polar Expedition, which set out for the North in July, 1860, reached Halifax, Nova Scotia, on Wednesday, the 9th instant, on his return route, having lost two of the party by death, viz. August Sontag (the astronomer) and Gibson Caruthers, and having reached, as the highest point, eighty one degrees, thirty-five min., North latitude.

General Rosecrans, commanding the United States forces in Western Virginia, has a brother, Rev Sylvester H Rosecrans, who is pastor of a Roman Catholic Church in Cincinnati, and editor of the *Telegraph*, the organ of Archbishop Purcell.

Nathaniel C McLean, eldest son of the late excellent Judge McLean, of the Supreme Court of the United States, is engaged in raising a regiment in Ohio, which, from the character of its officers and men, promises to be a model regiment, for the army of the West under General Fremont.

Foreign Summary.

Several LITERARY works of much interest are announced abroad. Among these is a translation of an ancient Syrian manuscript, purchased in Egypt by Dr. Tattam, and deposited in the British Museum. It contains, besides several early ecclesiastical pieces, "The History of the Martyrs in Palestine," written by Eusebius. It will shortly be published in London. At Hong Kong, China, Rev. James Legge, D. D., of the London Missionary Society, has just issued the first volume of a series of *Chinese classics*, containing the "Confucian Analects," "The Great Learning," and "The Doctrine of the Means" in Chinese text in Chinese characters, and the translation in English. It is said to be a curious and interesting work.

An interesting paper, on the facts of the last British CENSUS, was presented to the British Association, at its late session in Manchester, by J. T. Hammack, F. S. S. From this paper it appears, that, in the last ten years, Ireland has lost 788,000 inhabitants, and the United Kingdom has gained 1,650,000. In England the population is over 350 to the square mile—being greater than that of any other entire country except Belgium. The population of the whole British Empire is put, by the latest official authorities, as follows:—The Home Islands, 29,250,000, North American Colonies, 3,575,000, European Possessions, 305,000, West Indies and Guiana, 1,000,000, African Colonies, 870,000, Mauritius, Hong-Kong, &c., 280,000; Australian Group, 1,275,000, Ceylon, 1,754,000, British India, 135,500,000—total, 174,109,000. The entire population of *pure white birth* is about 35,000,000.

Some idea may be formed of the interest taken by the British Government in promoting general science, it being desirable, a rigid scientific survey should be made of the entire coast of Australia, the Government has contributed £10,000 for this purpose, and levied an annual tax on New South Wales and Victoria, each £3,500; Tasmania and Queensland, each £1,500; and South Australasia, £2,000. This will enable the work to be thoroughly done, and will be alike honorable to the Government and useful to the world.

About nine years ago, some gentlemen in London, who were anxious to have the large number of boys who are often found loitering around public places, and forming vicious habits, become usefully engaged in some way, they were encouraged to set up some BLACKING along the public streets. The plan has succeeded well. Many have thus been turned from haunts of idleness and vice, and are now doing well. Since the work began, they have earned, it is said, £11,980. During the past year, their united earnings amounted to £4,048, for which, at the ordinary rates, there must have been a blacking of not less 1,119,320 pairs of boots.

It is well known, that, for some years, the American CHAPEL has been maintained in Paris. Rev. Dr McClintock, late of New York, is now in charge. Rev. Dr Baird, now in Europe, says:—"A friend, who has recently travelled extensively in Europe, and attended nearly all the chapels for English-speaking people, (and they are many,) says that he considers the services in the American Chapel in Paris—preaching and all—to be the best, in every sense, of the whole of them."

It is gratifying to notice the progress of the BIBLE cause in France. During the past year the "French and Foreign Bible Society," formed in 1831, and the "Protestant Bible Society," formed in 1819, circulated together upwards of 1500 copies of the Bible, and about 31,000 of the New Testament. Within eighteen years, three million of copies of the Scriptures have been scattered abroad in France. Surely this is seed that will some day bring forth a harvest.

A good work is in progress in Paris. There are forty-five weekly meetings held for prayer. Two general meetings of great interest have been held—one in the Evangelical Reformed Church in the Rue de Chabrol, and the other at the Wesleyan Chapel. Much seriousness prevails, and several conversions have taken place. There may yet be hope for France.

The UNITED PRESBYTERIAN Church is rapidly increasing in London. In several prominent points it is taking a useful hold upon the public mind. The Edinburgh DAILY MAIL says: "At Islington in the North, at Westbourne Grove in the West, and at Clapham in the South, United Presbyterian congregations have sprung up, which, for numbers, respectability, and earnestness in the cause, must have greatly exceeded the most sanguine expectations of its friends."

ITALY seems awakening. Victor Emanuel opened the first Italian National Exhibition on the 15th ult., at Florence, amid the highest demonstrations of national joy. His address was a stirring one upon Italian unity. It is stated France has consented to concentrate her troops in Rome, and thus withdraw them from the present Papal boundaries. If this be done, the Pope will be left but little temporal dominion beyond the city of Rome. The whole amount of "Peter's Pence" paid into the Pope's treasury, up to this time, is over $12,000,000.

The French NAVY, it is reported, is to lie off the coast of Syria, during the coming autumn and winter, to protect the Christians from any outbreak which might be made again of fanaticism and superstition in that quarter.

In Paris, Mr. Tissot has lately measured, at the observatory of the Polytechnic School, the size of a large spot upon the sun, and found it to be, exclusive of its penumbra, 24,800 British miles in length, and its breadth, for two-thirds of that length, 7,000 miles.

In CHINA a sad state of anarchy and confusion is very generally prevalent. The whole Empire is trembling in the consciousness of a want of a competent head. The Government is powerless, and the spirit of insurrection is universal. All the insecurity and danger, however, are confined to the people themselves. Foreigners are in entire safety, and missionaries are entirely unmolested in their work. Perhaps God is suffering the Chinese themselves to be themselves the breakers up of the fallow ground preparatory to his casting in the good seed. Let His Church follow his lead.

Married.

On the 9th ultimo, by the Rev. Jonathan Gibbs, Mr Henry Waite, of Philadelphia, to Miss Sarah A. Shorter, of Washington, D. C.

Advertisements.

The UNITED Brothers and Sisters of Rev. Willis Nazrey Society, are requested to attend their regular stated meeting the 15th of this month, at [illegible] o'clock, P. M., on the corner of Quince and Locust Streets. Punctual attendance is strictly requested, by order of the President.
AARON BELL, President.
S. [illegible], Secretary.

THE DAUGHTERS OF HOPE GRAND UNION Temperance Society met, it being the thirteenth convention, April 10th, 1861. Representatives from Lodges are as follows:—

From Ceres Union No 4, D. of T.; from Phoenix Union, No 8, D. of T., from Northern Union, No. 16, D. of T.; Webb's Union, of Chambersburgh, Pa., from Dr. Bias' Union, of Carlisle, Pa.; from Mount Olive Union, No. 19, D. of T., from Venerable Union, No. 10, D. of T., of Norristown, Pa.

Officers installed in their several positions are as follows:—

Grand P., Sister Bennet; Grand Associate, Sister Burris; Grand Treasurer, Sister Forrest; Grand Conductress, C. Thompson; Grand Sentinel, A. K. Dubbert; Grand Chaplain, Sister Hall.

G. P. P., Sister M. Bowers, G. P. P. Sister Anderson,
" " E. Bowen, " " J. F. Brace,
" " M. H. [illegible], " " R. A. Clarke,
" " C. Newman, " " White,
" " S. Davis, " " [illegible]

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The STATED QUARTERLY MEETINGS of the Society are held on the first Wednesdays of February, May, August, and November.
The meetings of the Board are held on the Wednesday previous to the regular stated meetings of the society.
Mrs SARAH CARTER, President.
Mr L. R. SEYMORE, Sec'y.

MRS. JOHNSON AND MRS. WARE
Beg leave to inform the Public in general that they continue
LAYING OUT AND SHROUDING THE DEAD.
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James Le Count, No. 930 Rodman Street
Thomas W Allmond, No 1027 Rodman Street
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Part of these are for the neighbours, to whom I gave a few out of the first box I got from you.
Send the Pills by mail, and oblige
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H. C. SPALDING, Esq.
I wish for some circulars or large show bills, to bring your Cephalic Pills more particularly before my customers. If you have anything of the kind, please send to me.
One of my customers, who is subject to severe Sick Headache, (usually lasting two days,) was cured of an attack in one hour by your Pills, which I sent her.
Respectfully yours,
W. B. WILKES.

REYNOLDSBURG, FRANKLIN Co., OHIO,
January 9th, 1861.
HENRY C. SPALDING,
No. 48 Cedar st., N. Y.
Dear Sir:
Enclosed find twenty five cents, (25,) for which send box of "Cephalic Pills." Send to address of Rev. Wm. C. Filler, Reynoldsburg, Franklin Co., Ohio.
Your Pills work like a charm—cure Headache almost instanter.
Truly yours,
WM. C. FILLER.

YPSILANTI, MICH., Jan. 14, 1861.
Mr. SPALDING.
Sir:
Not long since I sent to you for a box of Cephalic Pills for the cure of the Nervous Headache and Costiveness, and received the same, and *they had so good an effect that I was induced to send for more.*
Please send by return mail. Direct to
A. R. WHEELER,
Ypsilanti, Mich.

From the Examiner, Norfolk, Va.
Cephalic Pills accomplish the object for which they were made, viz.: Cure of headache in all its forms.

From the Examiner, Norfolk, Va.
They have been tested in more than a thousand cases, with entire success.

From the Democrat, St. Cloud, Minn.
If you are, or have been troubled with the headache, send for a box, (Cephalic Pills,) so that you may have them in case of an attack.

☞ A single bottle of SPALDING'S PREPARED GLUE will save ten times its cost annually. ☜
SPALDING'S PREPARED GLUE!
SPALDING'S PREPARED GLUE!
SPALDING'S PREPARED GLUE!
SAVE THE PIECES!
ECONOMY! DISPATCH!
☞ "A STITCH IN TIME SAVES NINE." ☜
As accidents will happen, even in well regulated families, it is very desirable to have some cheap and convenient way for repairing Furniture, Toys, Crockery, &c.
SPALDING'S PREPARED GLUE
meets all such emergencies, and no household can afford to be without it. It is always ready, and up to the sticking point.
"USEFUL IN EVERY HOUSE."
N. B.—A Brush accompanies each Bottle. Price, 25 cents.
Address,
HENRY C. SPALDING,
No. 48 CEDAR Street, New York.
CAUTION.
As certain unprincipled persons are attempting to palm off on the unsuspecting public, imitations of my PREPARED GLUE, I would caution all persons to examine before purchasing, and see that the full name,
☞ SPALDING'S PREPARED GLUE. ☜
is on the outside wrapper; all others are swindling counterfeits.

VISIT
CLARK'S $1. STORE
THE LARGEST IN THE WORLD!
Jewelry and Silver Plated Ware
LARGEST AND BEST STOCK EVER EXHIBITED IN THIS CITY. CALL AND EXAMINE.
The following is a partial list of the Goods offered for ONE DOLLAR EACH—the same as are usually sold at from $1 to $10 each.
ONLY ONE DOLLAR EACH!
SILVER-PLATED WARE.
Sets of six Forks, (plated on German Silver)
" Table Spoons, " " "
" Dessert Spoons, " " "
" Tea Spoons, " " "
Pairs of Butter Knives, " " "
" Salt Spoons, " " "
Salt Stands, (different styles)
Nut Crackers,
Drinking Cups, " "
Goblets, " "
Cream Cups, " "
Knife and Fork, " "
Pairs Napkin Rings, " "
Silver Pencils, (with Boston Gros' Gold Pen)
The above Goods are nearly all manufactured by me, and warranted to give satisfaction.
YOUR CHOICE FOR ONE DOLLAR!
JEWELRY AND FANCY GOODS
Ladies' Cameo Sets
" Lava Sets.
" Carbuncle Sets.
" Enameled and Coral Sets
" " Carbuncle Sets.
" " Ruby Sets
" Gold Cluster Grape Sets.
" " " Jet Sets
" " " Black Mosaic Sets
" " " Gold Stone Mosaic Sets
" " " Fancy Stone Sets.
" Ribbon Twist Sets, with brilliants.
" Bouquet Sets, new styles.
" Cluster Sets, Enameled Styles
" Plain Gold, Florentine, and Onyx Sets
" Goldstone, and Coral Sets, different styles.
" Etruscan Lava, and Carbuncle Sets
" Fine Coral Breast Pins.
" Berlin Iron Port Monnaies.
" Pearl and Morocco Port Monnaies
" Fine Gold Rings, and Miniature Pins
" Bracelets, plain and engraved
" Coral, Bead, and Jet Bracelets.
Misses' Bracelets, plain and engraved.
" " fancy link
" Neck Chains, fancy settings
" Armlets, fancy settings.
Ladies' Guard Chains
" Medallions, large size, for two likenesses
Gents' Fine Vest Chains, twenty different styles
" " Onyx Studs, and Sleeve Buttons to match
" " Enamel'd, Florentine, Plain, and Cameo Studs.
" " Carbuncle Studs, Etruscan
" Gold Pens, Silver Extension Holders.
" " Ebony Holders, with cases
" Heavy Gold Pens, Propelling Holders
" Gold Propelling Pencils
" " Finger Rings (different styles)
" " Breast Pins " "
" " Watch Keys " "
" " Ribbon Slides. " "
" " Charms for Watch Chains " "
Fine Hair Brushes, Inlaid " "
" Cigar Cases. " "
Ladies' Reticules " "
" Cabas " "
" Enameled Crosses. " "
" Engraved " " "
Gents' Chain Pins " "
" Pearl Handle Knives " "
" Propelling Tooth Picks. " "
Ladies' Revolving Pins. " "
N. B.—Country Merchants and others will consult their interests by examining my Goods and wholesale prices, before making their purchases.
☞ The above Goods are warranted to be of a good quality, all of which are all Gold or Plated, and will wear for years—in fact, they are the same Goods that are usually sold for solid Gold. Ladies and Gentlemen are respectfully invited to call and examine our Goods.
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We are closing out a large stock of Standard and Miscellaneous Books, at about one-half the regular prices.
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GREAT ONE DOLLAR STORE IS AT
No 602 Chestnut Street, South Side.
WATCHES AND JEWELRY repaired at short notice.
Mar -6mo

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ORIGINAL GIFT BOOK STORE,
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Sell Silver-Plated Castors, with bottles, for $1 00. Also Silver-Plated Waiters, Forks, Patent Tea Bells, Spoons, Salt Spoons, Cups, Engraved Mugs. Also all kinds of Solid Gold and Plated Jewelry—Vest, Guard, and Neck Chains, Medallions, Gold Pens, and Silver Holders, Counting House Pens, &c.
We sell every article in our store for $1 00. You can take your choice out of our immense stock for $1 00 each.
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ORIGINAL ONE DOLLAR STORE,
No 335 Chestnut Street Mar 9-1y

MRS H S DUTERTE,
General Undertaker and Furnisher,
Respectfully informs her friends and the public, that she still continues the Undertaking business at the old establishment, No 634 Lombard st., and being thankful for past favors, hopes still to obtain a share of the patronage of the public.
Ready made Coffins always on hand. Also a handsome Hearse and Carriages, with careful drivers, to attend funerals on the most moderate terms.

A BURRIS.
Teacher of Vocal Music,
Also, the first lessons given on the Melodeon and Piano.
Residence, No 938 North 11th st., abe Poplar st.
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G. M. ELKINTON & SON,
MANUFACTURERS OF
SOAP AND CANDLES,
116 MARGARETTA STREET, Philadelphia.
OLIVE SOAP, SPERM CANDLES,
YELLOW " ADAMANTINE "
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BROWN " KINGSFORD'S STARCH,
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CASTILE " WAX,
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PALM " SAL SODA,
FONTINE " SOFT SOAP.
March 2 1y

FINE CAKE BAKERY,
CONFECTIONERY AND ICE CREAM SALOON,
No. 504 South Street.
Ellis J. Poer would announce that he keeps constantly on hand a general assortment of all kinds of Cakes, Creams, Jellies, and Pastries.
Festivals, Balls, and Private Parties served upon the shortest notice, and warranted to give general satisfaction. jan 14 tm

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No. 615 & 617 N. Second St.,
PHILADELPHIA
All kinds of Photographic Pictures and Ambrotypes at prices to suit everybody. No establishment excels in [illegible].
March 2—1y

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Catalogue of Books for Sale at the Book Depository of the A. M. E. Church, located at No. 619 Pine St., Philadelphia, Pa.

	Retail price
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Positive Theology,	75
The Poor Preacher,	60
Saints' Rest,	65
Pilgrim's Progress,	50
Defence of our Fathers. Bishop Emory,	60
Life of Wesley,	60
Covel's Dictionary of the Holy Bible, S. S.,	65
Cole's Concordance,	1 00
The Christian Maiden. Priestley,	75
Our Friends in Heaven,	60
The Sacred Hour. Rev. M. P. Gaddis,	75
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Also, Stationery, such as Ink, Paper, Pens, Envelopes, Pencils, Slates, etc.

We hope, that brethren of our connexion and friends will send orders, accompanied with the cash, for such works as they themselves ought to study—also the Sabbath Schools—so that our Depository may have an upward, and not a downward tendency.
I remain, your humble and obedient servant,
ELISHA WEAVER,
General Book Steward.

F. CHAMPION'S
NEW AND SECOND HAND
CLOTHING STORE,
No. 12 Myrtle Avenue, Brooklyn,
CLOTHES MADE TO ORDER.
Also, Second hand Garments Cleaned, Repaired or Dyed, at short notice.
SECOND-HAND CLOTHING CONSTANTLY ON HAND, FOR SALE
No. 5—1y.

P. P. GUSTINE'S
FURNITURE WAREHOUSE,
NO. 207 North Second Street,
Third door above Race, East Side, Philadelphia,
Manufacturer of Cane Seat, Windsor, Boston, Rocking and Nursery Chairs, &c., Clocks, Looking Glasses, Bedsteads, Tables, Washstands, Settees, Sofas, and every variety of useful Furniture, all of which he will furnish at the LOWEST CASH PRICES, Wholesale and Retail.
CHAIRS RE-PAINTED, GILDED AND VARNISHED

COAL, STOVES, &c., &c.
The subscriber respectfully informs his friends and the public generally, that he has taken the store,
NO. 107 NORTH FIFTH STREET,
formerly occupied as the Anti Slavery Office, (where he has been engaged for the last fourteen years,) to occupy it henceforth as a place of business for the sale of
COAL, STOVES, &c.
Having made arrangements with one of the first Coal Dealers in the city, to furnish the best qualities of Lehigh, Schuylkill, &c., at the lowest Cash prices, he hopes to give full satisfaction in this branch of his business.
He will also keep constantly on hand a general assortment of good NEW and SECOND-HAND STOVES, FURNACES, &c.
Persons wishing Stoves taken down, stored away, put up, or cleaned, can be promptly accommodated by applying as above.
He hopes by energy and strict attention to business to obtain a fair share of patronage.
WM STILL,
107 North Fifth Street, Philadelphia.
REFERENCES.
J. M. M'Kim, Dr. Casper Wistar,
Samuel Rhoads, James Mott,
Dillwyn Parrish, Thomas Williamson,
Prof. C. D. Cleveland. W. H. Furness.

MRS E A PALMER
Having opened a New Store at No. 180 North Fifth St., where she intends to keep a General Variety of
TRIMMINGS, HOSIERY, &c.
N. B.—Dress, shirt making and plain sewing, would respectfully solicit the patronage of her friends and the public generally, as she will spare no pains to give entire satisfaction. 6m.

THOMAS W ALLMOND,
FURNISHING UNDERTAKER,
No 1027 RODMAN STREET,
10th and 11th Between and South and Lombard Sts
Philadelphia.

THE EXPENSES OF THE WAR.

The expenses of the war must necessarily be heavy, but if the object of it be achieved, it will be worth far more than all it can possibly cost. And if the war be prosecuted with vigor and the government be promptly furnished with the funds required to carry it on in that way, there need be no doubt of the result. At all events, the greatness of the sum that may be needed, should not dishearten the people. This same question of expenditure exercised the public mind in the period of the Revolution, when Dr. Franklin wrote as follows from the head-quarters of the army at Cambridge, October 19th, 1775. His remarks are applicable to the present crisis:

There has been a plentiful year here, as well as with us; and there are as many cheerful countenances among those who are driven from house and home at Boston, or lost their all at Charlestown, as among other people. Not a murmur has yet been heard, that if they had been less zealous in the cause of Liberty, they might still have enjoyed their possessions. For my own part, though I am for the most prudent parsimony of the public Treasury, *I am not terrified by the expenses of this War, should it continue ever so long*. A little more frugality or a little more industry in individuals, will with ease defray it. Suppose it £100,000 a month, or £1,200,000 a year. If 500,000 families will each spend a shilling a week less or earn a shilling a week more, or if they will spend a six pence a week less, and earn a sixpence a week more, they may pay the whole sum without otherwise feeling it. Forbearing to drink tea saves three-fourths of the money, and 500,000 women doing each threepence worth of spinning or knitting in a week will pay the rest. I wish, nevertheless, most earnestly for peace, this war being a truly unnatural and mischievous one; but we have nothing to expect from submission but slavery and contempt.

I am ever your affectionate Father, B. F.

THE SCOTCH REBELLION IN 1745.

A BULL RUN PRECEDENT.

Dr. Witherspoon, after the battle of Long Island in the American Revolution, in which the militia basely fled, alluded, in the Continental Congress, as follows—to incidents in English history—not more creditable. He says:—

"Lord Howe speaks of a decisive blow not being yet struck, as if this cause depended upon one battle that could not be avoided. Sir, this is a prodigious mistake. We may fight no battle at all for a long time, or we may lose some battles, as was the case with the British themselves in the Scotch rebellion of 1745, and the cause, notwithstanding, be the same. I wish it were considered that neither loss nor disgrace worth mentioning has befallen us in the late engagement, not comparable with what the British troops have often suffered. At the battle of Preston, Sir, they broke to pieces, and ran away like sheep before a few Highlanders. I myself saw them do the same thing at Falkirk, with very little difference, a small part of the army only making a stand, and in a few hours the whole retreating with precipitation before their enemies. Did that make any difference in the cause? Not in the least—so long as the body of the nation was determined on principle against the Rebels. Nor would it make any difference though they had got possession of London, which they might have easily done, if they had understood their business, for the militia in England, there gathered together, behaved fifty times worse than that of America has done lately. They generally disbanded and ran off wholly as soon as the Rebels came within ten or twenty miles of them."

THE UNHAPPY FAMILY

What a sad sight it is to see a family in which there is nothing pleasant. Such a one I knew in Ohio. The parents were lazy, and kept their children half starved. They would quarrel among themselves, and swear very profanely. At length a Christian lady called to see them. When she entered their filthy cabin, they seemed amazed. And as her eyes looked upon their misery, the tears began to flow. And no wonder that her heart was moved, when she found such wretched heathen within a mile from a Christian church.

Seated upon a dirty bench, she asked them if they were happy? No, was the rude answer.

Would you not like to be happy and live as Deacon L.? Yes.

Well, said she, I can tell you how you and your children can be happy in this world, and that to come. There is one Jesus who came to save sinners. He invites all to bliss and glory. Not one who ever trusted in him is miserable. She further told them of the love and tenderness of Christ.

But the main object of her visit, was to see if the parents would permit their children, (four in number,) to attend the Sabbath school. At first they made no reply. But after telling them that necessary clothing would be furnished, and that the teachers would be kind, they consented to let them go.

On the next Sabbath morning, the good lady called to take them with her. They went. Poor children, how timid and ashamed they looked. But they saw that the teachers were kind, and they soon became interested in the school. So time passed: they looked more happy. Things at home began to look better. The parents felt better—became more industrious and cleanly. They too commenced going to church. There was more harmony at home. The children felt as if the light of a new world had dawned upon them. And in six years, those parents and two sons sat down together at the Lord's table with delight.

One who had seen them years before, was so astonished at the change, that he was compelled to ask the mother, "How did you become so prosperous?" What makes you so happy now? O, sir! said she, religion has done it. We all love Jesus now, and we are happy among ourselves. Surely, wisdom's ways are pleasantness, and all her paths are peace.

PICKLING CUCUMBERS.

As a general thing, sufficient care is not taken in pickling cucumbers, and large numbers of them "spoil" in less than three months' time. The following method we think the best:—Select a sufficient quantity of the size you prefer, which probably cannot be done at one time. Put them in a stone pot, and pour over them a strong brine; to this add a small bit of alum to secure the color. Let them stand a week; then exchange the brine for clear water, in which they must remain two or three days. Boil the best cider vinegar, and when nearly cool, pour it over the cucumbers, having previously turned off the water. Prepared in the manner with the addition of cloves, allspice, mustard and cinnamon, boiled in the vinegar, pickles of every kind will keep for a year. In pickling cauliflower, tomatoes and other vegetables which easily absorb the vinegar, the spiced vinegar should be added when cold.

HOW TO PRESERVE THE TEETH.

The mouth is a very warm place—98° Fahrenheit. In this northern climate we never have a temperature so high in the shade. Even at ninety beef will begin to decompose in twenty-four hours. The particles of beef and other food which are left between the teeth at dinner, begin to putrefy before dinner the next day. If you then pick the teeth the odor of the breath testifies to decomposition.

With this management we ought not to be surprised that the gums and teeth should become the subject of disease.

What is to be done?

1. Use the tooth-pick (goose quill) after each meal. Follow with a mouthful or two of water, to remove the particles the tooth pick may have left behind.

2. Every morning, on rising, use the brush and Castile soap.

With these simple things thoroughly done, you will preserve the teeth to old age.

Dr. Lewis' Boston Journal of Physical Culture.

Family Circle.

WHAT ROXY SAW IN THE WELL

Roxy is four years old. She lives in the country. In the warm summer mornings, the little robins, whose nest is in the cherry tree before the window, sing to her sweet songs, and when her — I do not always understand what they say, but Roxy does, and as soon as her little blue eyes are open, she jumps up and runs to the window to let them know she has heard them. Beautiful roses, red and white and pink, climb up on the outside of the house to peep in the chamber to say, "Good morning, little Roxy," and she hears them, and caresses them with her soft fat fingers, and her soft red lips. In the night when Roxy goes to sleep on her white bed, many cool breezes come creeping in through the roses, and lift her curls from her cheek and kiss gently her closed eyes, and whisper in her ear, "Sleep softly, little Roxy," and I know by the smiles on her parted lips that she hears them in her dreaming. A tiny brook ripples under the willow tree, and Roxy takes off her shoes and stockings, and lets the clear water curl round her dimpled feet, and stoops over to hear the little brook sing a welcome to her in very low soft music. So Roxy is happy. She goes where she likes, and though she is so young, she is never afraid, she is never lost, she is never in danger; for God has given the air, and the water, and the blue sky, and the grass turf, and the birds, and the violets, a charge concerning her. She sees many things which I cannot see. She hears many voices which I cannot hear. It is only four years since she came from God, and she has not yet worn off the impress of the angels. You will very often hear her low sweet tones when no one is by, and perhaps you say that she is talking to herself; but she is not. She is prattling her happiness to the shining ones who kneel by her morning and evening, and hear her in their arms when her little heart is weary. So every day she grows stronger, and happier, and holier.

One morning Patrick went to draw water. Roxy was playing with her kitten on the grass. When she saw Patrick go to the well, she left her kitten and climbed upon the well curb to look in. She saw the bucket go quickly down into the water out of sight. Then it came up again, slowly, slowly, full of water. Patrick poured out the water, and hung the bucket on a nail inside of the curb, and went away. A full half hour her bright curly head bent over the well, and her blue eyes peered earnestly in. What did she see there? Rough old stones covered with green moss! These were there, down in the deep well. Roxy saw them, but her curious gaze went beyond these, and she saw far more. Her little soul was grappling with great thoughts.

Carolan came by. He was a great strong boy. He never spent half an hour looking into a well. He never looked anywhere five minutes in his life. He could play cricket ball and leap-frog by the half day, but as for dreams and reveries, they were not in his line. But Carolan, great, and strong, and active as he was, loved little Roxy. Rough and boisterous sometimes in his plays, he was always gentle to her. He saw Roxy leaning over the well, so fixed and still, and he wondered what she saw. He crept softly up on tip toe, till he could hear the low murmur of her tones, but he could not tell the words. He waited three minutes—which was a long time for him to wait—and then he caught her by the waist and made believe he would throw her in. She was not frightened. She opened her great eyes upon him a moment, for her heart had been so full of her thought, that she forgot where she was. But the thought went out very soon, and then she was ready to play. He carried her pick-a-back, he trundled her in his wheel-barrow, he made believe he was a lion going to eat her, until she was tired, and then they sat down under the shady tree.

"Roxy, what were you looking in the well for?" he asked.

The thought came back suddenly into Roxy's heart, and she answered, solemnly and slowly, "I did see Dod." Carolan laughed, so Roxy laughed too.

"No you didn't see God, Roxy; you can't see Him."

"I did see Dod in the well," she repeated earnestly.

"What was He? how did He look?" asked Carolan.

"He did have great eye, and He looked at little Roxy so," and she began to wink and move her head up and down.

"Now, I'll tell you what, Roxy," said Carolan, who always desired to have everything explained in a matter-of-fact way, "that was the sun shining down on the water, and the water moved, you know, when the bucket made it, and that was what looked at you so. Just see, now: there is the sun, now I will make it shine on my knife; don't you see how bright it is?"

"Where is Dod, any way?" said Roxy, who did not greatly heed Carolan's explanation.

"God! Why He's up in heaven, and He's every where; but you can't see Him."

"Tould Dod reach his arm down in the well?"

"Yes, I suppose He could if he wished." A short pause.

"Tould Dod reach his arm way to Taliforna?"

"Y-e-s," said Carolan, because he did not know what else to say. A few moments more of silence, while Carolan plucked the spears of grass and made little heaps around him, then little Roxy went on half to herself, "Dod made little Roxy—Dod made Roxy—Dod sees little Roxy—did Dod make 'e saw-horse?"

"Oh dear me!" said Carolan, "No! There's mamma calling you; now let's run;" and he took her hand and away they scampered.

Roxy's world was not Carolan's world.

That night after Roxy had said 'Our Father,' and kissed her papa and mamma, and "snuggled" down on her little pillow, she raised her head and said earnestly, "Mamma, I did see Dod in the well!"

Happy Roxy! see God while you can. The world will soon fall soon enough to shut your eyes to Him. "Their angels do always behold the face of my Father which is in heaven."

GAIL HAMILTON.

A STORY FOR CHILDREN

I was lately reading a short story, which I think might please the little readers of your paper.

It was about a man who lived a long time ago. As the story goes, he had a field, and he planted this field to vines, and put a fence around it, and made a place in it to make wine out of the grapes when they should ripen. And then he put some persons in it, to keep it in order. To have things very nice he built a house right in the vineyard, for them to live in. The man then moved to a place a great way off. About the time that the grapes became ripe, he sent some of his servants to the keepers to get some of his grapes. But they beat some of them with rods, and threw stones at another, and killed another of them.

Now children, I suppose that if you had been in this man's place, you would have been very angry, and would have gone and killed these bad men, but what do you think he did? Why he thought that if he should send some more of his servants, the keepers would repent of their bad conduct and do better. But they treated these servants just as badly as they did the first. He then thought he would try once more. So he sent his son this time, the only son he had, for he thought that after they had been so kind to them they would certainly respect his son. But when these bad men saw the son coming, they talked together, and agreed that they would kill the son, and keep the vineyard. And so they did. Now children, what do you think ought to have been done with these bad men? I know you will say they ought to have been turned out of the vineyard, and put to death, and good people put in, that would give the fruits to the owner. And I know you all think that these were very bad men, and you are quite sure you will never be as bad as they were. Don't be too sure, children.

God has done more for you, than this man did for the keepers of his vineyard, and I am not sure that you are giving him any fruit.

What has God done for you? He has given you life, and health, and kind parents, and the Bible and other good books, and allowed you to come to Sabbath school to hear about Jesus, his Son, whom he sent to die for *you*; and in fact he has given you everything you have.

And the fruit he expects you to give him is your love. He expects you to show that you love him, by doing all that he tells you. Now you are all glad when your parents give you nice things, and you love them for it. As God has given you *everything*, you ought to be very glad, and love him most of all, and you ought to go and tell all your young friends how good God has been to you, and how they can learn a great many things about God, by coming to the Sabbath School.

Children, do you love God? If so, you can show it by trying to bring another scholar to school next Sabbath. How many of the little readers of the *Recorder* can tell their teachers or parents where this story is found? W.

A WISE LITTLE BOY.

I was well acquainted with a little boy by the name of Hans. One day, when his pastor left the house, he went to his mother and said, "*Mother, why did you not tell the minister to ask God to give me a new heart?*" That was truly a great question for a boy so young, that he had never even thought [illegible] going to Sabbath school. Hans felt that he [illegible] a new heart. He had likely prayed for [illegible] heart himself. His godly parents had, [illegible], asked that best of gifts for him, and he was anxious to have others ask that great treasure for him. Children, I am not only telling you about somebody that did live, but about somebody that does live. I could any day step up and lay my hand on the head of that same little red-haired Hans. He has now become a dear little Sabbath school scholar. I hope God has given him a new heart and he is learning more and more about the Saviour.

Now, dear children, I think I hear you saying, "I would like so much to have a new heart, too." I am so glad to hear you say that. But you say, "Will God give a new heart to unworthy sinners?" Yes, he will, for he expressly says, "A new heart also will I give you." Then go and pray, O Father, give me a new heart, according to thy promise, for Jesus' sake. May your great desire be to get a heart to believe all that God says: to love him more than any other object, and to do whatever he tells you. And, in order to secure this precious jewel, make a good improvement of all your privileges, and trust in the Holy Spirit to make you holy and happy, and prepare you for going to heaven.

"A broken spirit is to God
A pleasing sacrifice;
A broken and a contrite heart,
Lord, thou wilt not despise."

I will ask God to give you all this new heart.

SAMUEL.

A SAD FATE.

A few years ago in one of the largest Sabbath Schools in the city of Philadelphia, we recollect seeing a young lad, bright and intelligent. The superintendent of that school a few weeks ago, in speaking of the career of that boy, said, there was not a more intelligent boy in the school, nor one who said his lessons better, nor seemed to give more attention to the instructions imparted by his teacher.

But as that boy grew up, he thought he knew as much as, if not more than his teacher. When this thought was put into his head by Satan, he quit attending the Sabbath School, and sought out and associated with wicked boys of his own age. Soon the Sabbath ceased to be a delight to him, and he sought his own pleasure on the Lord's day. Thus he went on from one sin to another, until he lifted up his hand against the life of a poor old gray-haired man, that he might obtain a little money possessed by the old man. He was arrested, tried and found guilty of murder. Petitions were circulated and presented to the Governor for his pardon; but the Governor would not interfere with the decision of twelve of his countrymen, and this boy who refused the instructions of his parents and Sabbath School teacher must die. He was executed only a few weeks ago; and while on the gallows spoke a few words. My young friends, what think you did he say was the cause of his untimely end? He said *it was Sabbath breaking*. Oh, how many come to an untimely end from this sin of Sabbath breaking. Had that boy been told when first he quit going to the Sabbath School that he would stain his hands in human blood, he would have recoiled with horror. But you see he commenced with one sin, and went on from one sin to another, until he committed this great crime.

My dear young friends, avoid little sins, especially avoid breaking God's holy day; for God, who is all-powerful, who is Lord of the Sabbath, will not permit any one to sin and yet go unpunished. If you love God and Christ who died for you, you will love his holy day, and love to do his will. May God enable you to love and serve him faithfully.

QUESTIONS FOR OUR READERS

A boy was sent on an errand to the store one day, to purchase something for his mother. The store-keeper, in giving the boy his change, gave him too much, without knowing it. The boy did not say any thing; but he put the money in his pocket, and kept it. Was it right in this boy to keep the money? Why was it not right? What commandment did he violate?

A number of little boys went to Sabbath-school in the country. When Sabbath-school was over, one of them, called William, did not go to church, as he had been told to do, but went home and got his fishing-pole, and went to the river to fish. There he met idle, bad boys. They fished and played together a long time. They quarrelled about some trifle, and fought; William was thrown into the brook, and came home in a sorry plight. But he resolved, after this, that by God's blessing he would not commit this sin again. What commandment did he violate by going to fish, when he should have been to church? Can you repeat it?

There was a little boy who used to get angry every day. He would quarrel with his little brothers and sisters, and strike them. If any body displeased him, he would lift his little hand to strike them. When he grew to be a man, his violent temper often brought him into trouble. One day, when he was a man, he was out shooting, and quarrelled with a neighbor; and his anger getting the better of him, he shot his friend, for which he suffered death. Was this right? Should not this little boy have tried to control his temper? Is God pleased with children when they get angry?

As we passed a Roman Catholic church on a recent Sabbath morning, on our way to Sabbath school, we saw quite a number of men, and women, and small children kneeling in front of the door, on the hard brick pavement. These persons were saying over prayers and counting beads. Some inside were kneeling before an image of the virgin, thinking she could hear their prayers. Were these persons right in offering prayers to an image? What commandment did they break in thus doing? Who alone can hear and answer prayer?

We have frequently heard boys swearing as we passed along the streets of large cities. We have heard boys often taking the name of God in their mouths without any reverence for that holy name. They thus violated one of God's commands. Can our little readers repeat the commandment thus broken?

When we were in the city of Philadelphia a few weeks ago, as we were going to church on Sabbath, we saw some little girls coming out of a candy store with sweetmeats in their hands. Was this right? What commandment did these little girls break? Did the person who kept the store do right? Why?

REFLECTION

The Past! where is it? It has fled.
The future? It may never come.
Our friends departed? With the dead.
Ourselves? Fast hastening to the tomb.

What are earth's joys? The dews of morn.
Its honours? Ocean's wreathing foam.
Where's peace? In trials meekly borne.
And joy? In heaven, the Christian's home.

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A compound remedy, designed to be the most effectual Alterative that can be made. It is a concentrated extract of Para Sarsaparilla, so combined with other substances of still greater alterative power as to afford an effective antidote for the diseases Sarsaparilla is reputed to cure. It is believed that such a remedy is wanted by those who suffer from Strumous complaints, and that one which will accomplish their cure must prove of immense service to this large class of our afflicted fellow-citizens. How completely this compound will do it has been proven by experiment on many of the worst cases to be found of the following complaints:—*Scrofula and Scrofulous Complaints, Eruptions and Eruptive Diseases, Ulcers, Pimples, Blotches, Tumors, Salt Rheum, Scald Head, Syphilis, Dropsy, Neuralgia or Tic Douloureux, Debility, Dyspepsia and Indigestion, Erysipelas, Rose or St. Anthony's Fire, and indeed the whole class of complaints arising from Impurity of the Blood.*

This compound will be found a great promoter of health, when taken in the spring, to expel the foul humors which fester in the blood at that season of the year. By the timely expulsion of them many rankling disorders are nipped in the bud. Multitudes can, by the aid of this remedy, spare themselves from the endurance of foul eruptions and ulcerous sores, through which the system will strive to rid itself of corruptions, if not assisted to do this through the natural channels of the body by an alterative medicine. Cleanse out the vitiated blood whenever you find its impurities bursting through the skin in pimples, eruptions, or sores; cleanse it when you find it is obstructed and sluggish in the veins; cleanse it whenever it is foul, and your feelings will tell you when. Even where no particular disorder is felt, people enjoy better health, and live longer, for cleansing the blood. Keep the blood healthy, and all is well; but with this pabulum of life disordered, there can be no lasting health. Sooner or later something must go wrong, and the great machinery of life is disordered or overthrown.

Sarsaparilla has, and deserves much, the reputation of accomplishing these ends. But the world has been egregiously deceived by preparations of it, partly because the drug alone has not all the virtue that is claimed for it, but more because many preparations, pretending to be concentrated extracts of it, contain but little of the virtue of Sarsaparilla, or any thing else.

During late years the public have been misled by large bottles, pretending to give a quart of Extract of Sarsaparilla for one dollar. Most of these have been frauds upon the sick, for they not only contain little, if any, Sarsaparilla, but often no curative properties whatever. Hence bitter and painful disappointment has followed the use of the various extracts of Sarsaparilla which flood the market, until the name itself is justly despised, and has become synonymous with imposition and cheat. Still we call this compound Sarsaparilla, and intend to supply such a remedy as shall rescue the name from the load of obloquy which rests upon it. And we think we have ground for believing it has virtues which are irresistible by the ordinary run of the diseases it is intended to cure. In order to secure their complete eradication from the system, the remedy should be judiciously taken according to directions on the bottle.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.
Price, $1.00 per Bottle: six Bottles for $5.00.

AYER'S CHERRY PECTORAL,
has won for itself such a renown for the cure of every variety of Throat and Lung Complaint, that it is entirely unnecessary for us to recount the evidence of its virtues, wherever it has been employed. As it has long been in constant use throughout this section, we need not do more than assure the people its quality is kept up to the best it ever has been, and that it may be relied on to do for their relief all it has ever been found to do.

AYER'S CATHARTIC PILLS, FOR THE CURE OF *Costiveness, Jaundice, Dyspepsia, Indigestion, Dysentery, Foul Stomach, Erysipelas, Headache, Piles, Rheumatism, Eruptions and Skin Diseases, Liver Complaint, Dropsy, Tetter, Tumors, and Salt Rheum, Worms, Gout, Neuralgia, as a Dinner Pill, and for Purifying the Blood.*

They are sugar-coated, so that the most sensitive can take them pleasantly, and they are the best aperient in the world for all the purposes of a family physic.

Price, 25 cts. per Box; five Boxes for $1.00

Great numbers of Clergymen, Physicians, Statesmen, and eminent personages, have lent their names to certify the unparalleled usefulness of these remedies, but our space here will not permit the insertion of them. The Agents below named furnish gratis our AMERICAN ALMANAC, in which they are given, with also full descriptions of the above complaints, and the treatment that should be followed for their cure.

Do not be put off by unprincipled dealers with other preparations they make more profit on. Demand AYER'S, and take no others. The sick want the best aid there is for them, and they should have it. All our remedies are for sale by

Sold by all Druggists and Dealers everywhere

A CARD TO THE PUBLIC.

DR. KENNEDY, the Chiropodical Surgeon, most respectfully informs the citizens of Philadelphia that he has REMOVED his office to S. W. corner of Sixth and Filbert Streets.

PERSONAL.

Additional conclusive evidence of Dr. KENNEDY'S INSTANTANEOUS and PAINLESS process of effectually removing the worst cases of CORNS and BUNIONS, and all diseases of the Feet, Hands and Face.

(From Dr. O'Leary, S. C.)—"This is to certify that Dr. Kennedy has operated on my feet to my entire satisfaction." (From John W. Doane, Broker and Real Estate Agent, Walnut Street.)—"Dr. Kennedy has operated on the feet of my wife and myself with accomplished skill." (From James D. Mathena.)—"Dr. Kennedy has removed a bunion off of my right joint which has been a pest to me for sixteen years." (From Francis Tierny, Phila. Bank.)—"This is to certify that I called on Dr. Kennedy a few weeks ago, and he operated on my feet to my entire satisfaction." (From Thos. H. Shoemaker, Philadelphia.)—"I called on Dr. Kennedy in Dec. last, and he operated on my feet to my entire satisfaction." (From Frances H. Rice.)—"This is to certify that I called on Dr. Kennedy. He removed three corns and five bunions off my feet, without pain or bleeding, and I am satisfied that he has effectually cured me." (No. 714 Catharine Street.)—"This is to certify that Dr. Kennedy has removed a corn and bunions off my feet which have annoyed me for several years. He also removed a cancer from my middle finger which I had no use of for the period of six months. I cordially recommend him to the suffering humanity of Philadelphia as a skilful surgeon. MRS. J. W. HAMMOND."

REFERENCES.

John Corbet, M. D.—Captain McHarg—William H. Mills, Jr.—Rev. Walter W. Newton, LL. D.—Samuel W. Howard, Attorney at Law—Clayton Stevens, Philanthropist—Mrs. Smith, Green Street—Mrs. W. L. Howard—Walter C. Foster, Conveyancer, Third Street—M. Davis, Market Street above Fifth—Major Comstock—Mrs. W. L. Patridge, Walnut street.

☞ TO THE MEDICAL FACULTY.—(From Dr. W. L. Stevens.)—"Dr. Kennedy has operated on my feet, and has effectually cured me of some torturing pests that I have been annoyed with for years." (From the Rev. Walter H. Thompson.)—"This is to certify that whilst sojourning in Philadelphia, Dr. Kennedy has operated on three of my family to my entire satisfaction." (From the Hon. Wm. B. Thorn, member of the Ohio Legislature.)—"This is to certify that I called on Dr. Kennedy to operate on my feet. He displayed great skill as a surgeon, and I am satisfied that he has effectually cured me of those torturing pests which have annoyed me for many years." (From George F. Cassidy, 622 Arch Street.)—"This is to certify that I called on Dr. Kennedy. He has operated on my feet to my entire satisfaction."

Dr. KENNEDY claims to be the only Chiropodical Surgeon in Philadelphia that ever received the unanimous recommendations of the Philadelphia press.

He can be consulted at his office daily—S. W. corner of Sixth and Filbert Streets.

MOFFAT'S
LIFE PILLS AND PHŒNIX BITTERS.

THESE MEDICINES have now been before the public for a period of THIRTY YEARS, and during that time have maintained a high character in almost every part of the Globe, for their extraordinary and immediate power of restoring perfect health to persons suffering under nearly every kind of disease to which the human frame is liable.

The following are among the distressing variety of human diseases in which the

VEGETABLE LIFE MEDICINES

Are well known to be infallible.

Dyspepsia, by thoroughly cleansing the first and second stomachs, and creating a flow of pure, healthy bile, instead of the stale and acrid kind, FLATULENCY, Loss of Appetite, Heart-burn, Headache, Restlessness, Ill-Temper, Anxiety, Languor and Melancholy, which are the general symptoms of Dyspepsia, will vanish, as a natural consequence of its cure.

Costiveness, by cleansing the whole length of the intestines with a solvent process, and without violence; all violent purges leave the bowels costive within two days.

Fevers of all kinds, by restoring the blood to a regular circulation, through the process of respiration in such cases, and the thorough solution of all intestinal obstruction in others.

The Life Medicines have been known to cure RHEUMATISM permanently in three weeks, and GOUT in half that time, by removing local inflammation from the muscles and ligaments of the joints.

Dropsies of all kinds, by freeing and strengthening the kidneys and bladder; they operate most delightfully on these important organs, and hence have ever been found a certain remedy for the worst cases of GRAVEL.

Also WORMS, by dislodging from the turnings of the bowels the slimy matter to which these creatures adhere.

Scurvy, Ulcers, and Inveterate Sores, by the perfect purity which these LIFE MEDICINES give to the blood and all the humors.

Scorbutic Eruptions, and Bad Complexions, by their alterative effect upon the fluids that feed the skin, and the morbid state of which occasions all eruptive complaints, sallow, cloudy, and other disagreeable complexions.

The use of the Pills for a short time will effect an entire cure of SALT RHEUM, and a striking improvement in the clearness of the skin. COMMON COLDS and INFLUENZA will always be cured by one dose, or by two in the worst cases.

Piles.—The original proprietor of these Medicines was cured of Piles of thirty-five years standing, by the use of the LIFE MEDICINES alone.

Fever and Ague.—For this scourge of the Western country, these Medicines will be found a safe, speedy and certain remedy. Other medicines leave the system subject to a return of the disease; a cure by these Medicines is permanent—TRY THEM, BE SATISFIED AND BE CURED.

Bilious Fevers and Liver Complaints.—GENERAL DEBILITY, LOSS OF APPETITE and DISEASES OF FEMALES—the Medicines have been used with the most beneficial results in cases of this description.—KING'S EVIL and SCROFULA, in its worst forms, yields to the mild yet powerful action of these remarkable Medicines. NIGHT SWEATS, NERVOUS DEBILITY, NERVOUS COMPLAINTS of all kinds, PALPITATION OF THE HEART, PAINTER'S COLIC, are speedily cured.

Mercurial Diseases.—Persons whose constitutions have become impaired by the injudicious use of Mercury will find these Medicines a perfect cure, as they never fail to eradicate from the system all the effects of Mercury, infinitely sooner than the most powerful preparations of Sarsaparilla.

Prepared and sold by
W. B. MOFFAT,
335 Broadway, New York.
FOR SALE BY ALL DRUGGISTS
1y—n17

TARRANT'S EFFERVESCENT SELTZER APERIENT.

This valuable and popular medicine has universally received the most favorable recommendations of the Medical Profession and the Public as the most efficient and agreeable Saline Aperient. It may be used with the best effect in Bilious and Febrile diseases, Costiveness, Sick Headache, Nausea, Loss of Appetite, Indigestion, Acidity of the Stomach, Torpidity of the Liver, Gout, Rheumatic Affections, Gravel, Piles, and all complaints where a gentle and cooling aperient or purgative is required.

It is particularly adapted to the wants of Travellers by Sea and Land, Residents in Hot Climates, Persons of Sedentary Habits, Invalids and Convalescents; Captains of Vessels and Planters will find it a valuable addition to their medicine chests.

It is in the form of a powder, carefully put up in bottles, to keep in any climate, and merely requires water poured upon it to produce a delightful effervescent beverage.

Numerous testimonials from professional and other gentlemen of the highest standing throughout the country, and its steadily increasing popularity for a series of years, strongly guarantee its efficacy and valuable character, and commend it to the favorable notice of an intelligent public.

TARRANT'S CORDIAL ELIXIR OF TURKEY RHUBARB.

This beautiful preparation from the true Turkey Rhubarb, has the approval and sanction of many of our best physicians as a valuable and favorite family medicine, and is preferable to any other form in which rhubarb is administered, either for Adults or Children, it being combined in a manner to make it at once palatable to the taste and efficient in its operation.

TARRANT'S IMPROVED INDELIBLE INK,

For marking Linen, Muslin, Silk, etc., has been proved, by many years experience, to be the best, most permanent and reliable preparation ever offered to the public.

The superiority of this article is acknowledged by all, and purchasers and dealers will find it to their interest to give it a preference over all similar preparations.

Manufactured only by
JOHN A. TARRANT & CO. Druggists.
No. 278 Greenwich St., cor. Warren St., New York.
And for sale by Druggists generally.

JOHN LYONS,
STOVE AND TIN WARE MANUFACTURER,
N. E. Corner Tenth and Ridge Avenue,
apl 11 PHILADELPHIA.

SEWING
WILCOX & GIBBS'
MACHINES.

Price with Hemmer and Feller,
$35 00.
THIS MACHINE HAS POINTS OF SUPERIORITY PECULIARLY ITS OWN.
Stitching, Hemming, and Felling with a Single Thread.

It forms a flat, even, and elastic seam, which is CERTAIN not to rip in wear, even if the seam is cut at frequent intervals, and also under all circumstances "SURVIVES THE WASH-TUB."

A Patented device of great utility is to remove the possibility of the machine being run in the wrong direction, or the balance wheel wearing a lady's dress.

Another feature which deserves particular attention is the WILCOX PATENT [illegible].

Two thousand stitches or two yards of work, can be done in one minute without dropping a stitch.

These Machines are Simple and accurate in their construction, supersede the use of the shuttle, and with one thread produce all the practical results of the two thread machines, and more, for these fell without basting and hem the finest muslin without puckering.

Although at about half the price of the other first class machines they will accomplish double the sewing in a given time.

"It is emphatically the great, low priced Family Sewing Machine that the public have long been waiting for."—Boston Transcript.

"It is termed a wonderful production, and for family use especially, no other will bear any comparison with it."—Philadelphia Evening Journal.

"A mechanical wonder."—Scientific American.

"Among the best and most serviceable Sewing machines. Light and elegantly finished and so simple in its construction that it seems almost impossible for it to get out of repair."—Pittsburg Chronicle.

"Has combined with its own peculiar merits all the really valuable improvements of the higher priced machines."—Pennsylvanian.

"This machine, in the opinion of the committee, fills more nearly the requirements of a perfect family machine than any on exhibition."—Franklin Institute Exhibition Report of 1858.

"Taking into consideration Simplicity, cheapness, durability, and doing all work, the committee were unanimously in favor of the Wilcox & Gibbs as a single thread machine."—Pennsylvania State Agricultural Society's Report.

"We must, in justice, express our confidence in the merits of the Wilcox & Gibbs Sewing Machine. We consider that a great desideratum has been supplied by it, in proving beyond doubt, that two threads are not, as was supposed, necessary to a good instrument."—Christian Advocate and Journal, June 21, 1860.

"We have one of these machines in use, and think more highly of it than of any of the number we have tried."—Richmond Whig.

The undersigned, Missionary to Constantinople, has examined more than twenty different kinds of Sewing Machines, and after six weeks' experience with Wilcox & Gibbs' Patent, he has purchased one of them, as the best adapted to the wants of his family, and as the least liable to require repairs. OLIVER CRANE.

Boston, July 5, 1860.

The undersigned, during eighteen months, has had in almost constant use, in his family, a Wilcox & Gibbs Sewing Machine, upon which has been made the clothing of his large family—from muslin to pilot cloth—including the clothing required by his several boys; and in no case have the seams failed, although in hard service. The machine now in use in his family has required no repairs, and is, in all respects, well appointed, efficient and durable. JACOB CHICKERING, Boston.

☞ Send for a Circular. ☜

JAMES WILCOX, Manufacturer
No. 508 Broadway, New York,
Opposite St. Nicholas Hotel

GREAT IMPROVEMENTS IN
SEWING MACHINES.
EMPIRE
SHUTTLE MACHINE.
PATENTED FEB. 14, 1860.
Salesroom—510 Broadway, New York.

This MACHINE is constructed on an entirely new principle of mechanism, possessing many rare and valuable improvements—having been examined by the most profound experts, and pronounced to be SIMPLICITY and PERFECTION combined.

The following are the principal objections urged against Sewing Machines:—

1.—Excessive fatigue to the operator.
2.—Liability to get out of order.
3.—Expense, trouble, and loss of time in repairing.
4.—Incapacity to sew every description of material.
5.—Disagreeable noise while in operation.

THE "EMPIRE SEWING MACHINE" IS EXEMPT FROM ALL THESE OBJECTIONS.

It has a straight needle, perpendicular action, makes the LOCK or SHUTTLE STITCH, which will neither rip nor ravel, and is alike on both sides—performs perfect sewing on every description of material, from Leather to the finest Nansook Muslin, with cotton, linen, or silk thread, from the coarsest to the finest number.

Having neither CAM nor COG WHEEL, and the least possible friction, it runs as smooth as glass, and is

EMPHATICALLY A NOISELESS MACHINE.

It requires fifty per cent. less power to drive it than any other Machine in market. A girl of 12 years of age can work it steadily without fatigue or injury to health.

Its strength and Wonderful Simplicity of Construction render it almost impossible to get out of order, and is Guaranteed by the Company to give entire satisfaction.

We respectfully invite all those who may desire to supply themselves with a superior article, to call and examine this

UNRIVALLED MACHINE.

But in a more especial manner do we solicit the patronage of

MERCHANT TAILORS, COACH MAKERS, HOOP-SKIRT MANUFACTURERS, SHIRT & BOSOM MAKERS, DRESS MAKERS, CORSET MAKERS, GAITER FITTERS, SHOE-BINDERS, VEST AND PANTALOON MAKERS.

☞ RELIGIOUS AND CHARITABLE INSTITUTIONS WILL BE LIBERALLY DEALT WITH.

Price of Machine Complete:

No. 1, or Family Machine, $45.00—No. 2, Small Sized Manufacturing, $60.00—No. 3, Large Sized Manufacturing, $75 00.

CABINETS IN EVERY VARIETY.

We want Agents for all towns in the United States, where agencies are not already established, to whom a liberal discount will be given—but we make no consignments.

T. J. McARTHUR & CO.,
510 BROADWAY, NEW YORK.

BAUGH'S
RAW BONE SUPER-PHOSPHATE OF LIME,
MANUFACTURED FROM UNBURNED BONES
BY BAUGH & SONS,
Wholesale office and Store, 20 S. Wharves, between Market and Chestnut Streets, Philadelphia.

CASH PRICE $45 PER 2000 POUNDS. (2¼ CTS. PER POUND.)

In the preparation of this Valuable Manure, BONES ARE USED IN THEIR RAW STATE ONLY. They have never been boiled or steamed. They are taken as nature has made them, crushed with powerful machinery, and subjected to a process, by which, while all the virtue of the bone is retained, a Fertilizer is procured, furnishing in a concentrated and soluble form, the two indispensable ingredients to the growth of Plants and enriching the soil, viz: phosphoric acid and ammonia. These two ingredients, by the use of "BAUGH'S RAW BONE SUPER-PHOSPHATE," are given to the soil in all their original strength and purity. They assimilate at once with the soil, furnish all the needful ammonia to the growing crop, giving it ample luxuriance, and leave the land permanently benefited, so that its presence can be traced for years afterwards.

Downingtown, Chester County, Pa., April 9th, 1860.

Messrs. Baugh & Sons: Gentlemen,—I have been using your article of Super-Phosphate on wheat and corn for several seasons, and am well satisfied of its value as an active and "paying" fertilizer.

I have applied it on wheat at the rate of 250 pounds per acre, alongside of a heavy coat of barn-yard manure, kept dry and under cover, and the result was, that by harvest the wheat where the Phosphate was put, was much the better headed and heavier, while the grass was taken more strongly than on the other portion of the field. I have also used the Phosphate by the side of Peruvian Guano, each to the same quantity, and in regard to both grain and grass, the action of your preparation was much the more satisfactory. On corn, my experience in the use has been that it pays well for the money laid out.

Yours respectfully, ISAAC T. LEWIS.

Newtown Square, Delaware Co., Pa., July 23d, '60.

Messrs. Baugh & Sons:—Being anxious last season to test some prepared manures offered for sale, I was induced by your agent to make a trial of three different kinds, which I did on wheat, side by side, in the same field. I purchased Pacific Ocean Guano and Super-Phosphate of Lime, (one of the most popular in use) together with your Raw Bone Super-Phosphate, and used them as above stated. During the growing, as well as the gathering of the crop, the test resulted most decidedly in favor of the latter.

But whether it is from the mode and care in preparing, or in the superior quality of the material used in your Raw Bone Super-Phosphate, I am unable to say, however, I cheerfully send you the result of my trials, thinking that others may be induced to make similar experiments, and in my opinion, greatly to the agricultural interests of the whole country.

Yours, &c., JAMES DUNWOODY.

Plymouth, Montgomery Co., Pa., August 10th, 1860.

Baugh & Sons: Gentlemen,—Having used your Super Phosphate bought of John W. Christman, at the Montgomery Co. Agricultural Store, on wheat and corn, I can with pleasure recommend it. The effect it produced was so manifest, that it greatly increased my confidence in the value of your Fertilizer. Where it was applied on the wheat, the soil was decidedly the poorest on the field, yet the yield was fully equal to the balance, which had a heavy coat of barn-yard manure. Where it was applied on the corn, I am satisfied the yield was fully double.

Very respectfully, DAVID MARPLE.

Also apply to WM. S. YOUNG, 1076 Race Street, or 24 North Sixth Street, Phila., Penna.

☞ We recommend Farmers to purchase of our Agents.

CHILDREN TEETHING.
MRS. WINSLOW,
AN EXPERIENCED NURSE AND FEMALE PHYSICIAN, PRESENTS TO THE ATTENTION OF MOTHERS HER
SOOTHING SYRUP FOR CHILDREN TEETHING

—which greatly facilitates the process of Teething, by softening the gums, reducing all inflammation—will allay ALL PAIN and spasmodic action, and is sure to regulate the bowels.

Depend upon it, mothers, it will give rest to yourself and

RELIEF AND HEALTH TO YOUR INFANTS

We have put up and sold this article for over ten years, and can say, in confidence and truth of it, what we have never been able to say of any other medicine—never has it failed, in a single instance, to effect a cure, when timely used. Never did we know an instance of dissatisfaction by any one who used it. On the contrary, all are delighted with its operation, and speak in terms of commendation of its magical effects and medical virtues. We speak in this matter what we know, after ten years' experience, and pledge our reputation for the fulfilment of what we here declare. In almost every instance where the infant is suffering from pain and exhaustion, relief will be found in fifteen or twenty minutes after the syrup is administered.

This valuable preparation is the prescription of one of the most experienced and skilful nurses in New England, and has been used with never failing success in

THOUSANDS OF CASES

It not only relieves the child from pain, but invigorates the stomach and bowels, corrects acidity, and gives tone and energy to the whole system. It will almost instantly relieve

GRIPING IN THE BOWELS, AND WIND COLIC,

and overcome convulsions, which, if not speedily remedied, end in death. We believe it the best and surest remedy in the world, in all cases of Dysentery and Diarrhœa in children, whether it arises from teething, or from any other cause. We would say to every mother who has a child suffering from any of the foregoing complaints, do not let your prejudices, nor the prejudices of others, stand between you and your suffering child and the relief that will be sure, yes, absolutely sure, to follow the use of this medicine, if timely used. Full directions for using will accompany each bottle. None genuine unless the fac-simile of CURTIS & PERKINS, New York, is on the outside wrapper.

Sold by Druggists throughout the world.
Principal Office, 13 Cedar Street, New York.
Price Twenty-five Cents per Bottle.

THE CHRISTIAN RECORDER.

Published by the African Methodist Episcopal Church in the United States, for the Dissemination of Religion, Morality, Literature and Science.

Rev. Anthony L. Stanford, Editor. PHILADELPHIA, OCTOBER 26, 1861. Vol. I.—New Series.—No. 42.

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Is published every Saturday on behalf of the
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No. 619 Pine Street, Philadelphia.

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All articles or matter in the Christian *Recorder*, must be directed to Rev. A. L. Stanford, care of E. Weaver, Box No. 430, Philadelphia.

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Two Dollars a year, payable in advance. Single copies, four cents.

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We solicit Advertisements of all descriptions, suitable for a religious newspaper, which will be published as follows:—

Cards or Advertisements, inserted for one year, provided they do not exceed eight lines, ten dollars, paper included; or, eight dollars without the paper;—six months, for six dollars, paper included;—three months, four dollars;—one month, $1.00, paper in each case included.

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Rev. L. ROSS.

Poetry.

RECONCILED.

O years gone down into the past,
What pleasant memories come to me
Of your untroubled days of peace,
And hours of almost ecstasy.

Yet would I have no moon stand still
Where life's most pleasant valleys lie,
Nor wheel the planet of the day
Back on his pathway through the sky.

Not that my Father gives to me
More blessings than in days gone by,
Dropping in my uplifted hand
All things for which I blindly cry,

But that His plans and purposes
Have grown to me less strange and dim,
And where I cannot understand,
I trust the issues unto Him.

And spite of many broken dreams,
This have I truly learned to say—
Prayers, which I thought unanswered ones,
Were answered in God's own best way.

And, though some hopes I cherished once
Perished untimely ere their birth,
Yet have I been beloved and blest
Beyond the measure of my worth.

And sometimes in my hours of grief,
For moments I have come to stand,
Where, in the sorrows on me laid,
I felt the chastening of God's hand.

Then learned I that the weakest ones
Are kept securest from life's harms,
And that the tender lambs alone
Are carried in the Shepherd's arms.

And, sitting by the wayside, *blind*,
He is the nearest to the light
Who crieth out most earnestly—
"Lord, that I might receive my sight!"

O feet, grow weary as ye walk
Where on life's hill my pathway lies:
What care I while my soul may mount
As the young eagle mounts the skies?

O eyes, with weeping faded out,
What matters it how dim ye be?
My inner vision sweeps untired
The reaches of eternity.

O Death! most dreadful power of all!
When the last moment comes, and thou
Darkenest the windows of my soul,
Through which I look on nature now.

Yes, when mortality dissolves,
Shall I not meet thine hour unawed?
My house eternal in the heavens
Is lighted by the smile of God!

* * *

AN IMPORTANT EVENT IN EGYPT

Nothing so gladdens the hearts of the true followers of Jesus as the progress and triumphs of the Missionary Army. The following narrative of the persecution of a convert, his steadfastness, and the justice finally meted to his wicked persecutors, marks a new era in missionary operations in that land. It is from the correspondence of the *Christian Instructor*.

Alexandria, Aug. 23d, 1861.

MESSRS. EDITORS:—While doubtful success is attending the arms of what we trust is the cause of right and liberty in our beloved native land, we here are called upon to rejoice over and to record for your encouragement a signal victory in the cause of religious liberty and toleration in this land of the Moslem.

Our letters have already made you familiar with the beginnings of our work in the valley of the Nile, and with the name of Faris, whom we stationed at Osiut, the capital and largest town of Upper Egypt.

Without any further introductory remarks, I will proceed with the narrative.

COPY OF A LETTER FROM FARIS EL-HAKIM, OSIUT, TO THE AMERICAN MISSIONARIES IN CAIRO AND ALEXANDRIA. RECEIVED AT CAIRO, MONDAY, AUG. 5TH, 1861.

(Translated from the Arabic original.)

After compliments, I beg to inform you, Rev. gentlemen, that I have already written you briefly of my having been bastinadoed by a Muslim mob in the court of Justice at Osiut, by order of the Cadi and Mufti, until I was nearly killed.

At that time, however, I was still in a state of great weakness, and, therefore, was unable to give a lengthened account of the matter. Now, that by the grace of Jesus, who hath said, "My strength shall be made perfect in weakness," and, by means of medicine and surgery, I am somewhat recovered, it behooves me to inform you of the whole matter now in detail, as also of what was done in my behalf by my European friends, Messrs. Esassetti and Nicopopoli, and by others, such as the Agent of our own exalted Government—Abd el Messiah, the Agent of the French Government, and M[illegible] Zarfish and Gulash.

The following is a brief [illegible]ment of the case:—

The 'Ulema (learned men) of the Mohammedans were in the habit, from our first opening of the bookshop, of coming to me, singly and in companies, to inquire what was my object in selling books at so cheap a rate. I informed them that it was the [illegible] of benevolent people, who, in accordance with the commandment of God, which says, "Love thy neighbor as thyself," knowing that, on account of various reasons, one of the chief of which is the ignorance of the mass of the people of their duty to possess it—the Word of God is not yet diffused throughout all the world—had given diligence in publishing these books containing the Divine covenants, as also in distributing them at a low price, in order to facilitate the possession of them by those who might wish them.

On hearing this they praised the zeal of this class of people, and some said, "Doubtless this man is at heart a Muslim, from his being so conversant with religious matters; and he has feigned himself a Christian, from a desire either of money or of European protection."

On account of this, their opinion, there grew up an apparent friendship towards me on the part of the greater number of them. When, however, I exhibited a disposition to assist my fellow Christians, who might not know how to defend their own rights, they became estranged from me, as they then saw their former opinion was without foundation.

I shall now narrate the story of the woman on whose account I was lately bastinadoed in the Court of Justice. She (this said woman) was of Coptic origin, but became a Muslimeh upwards of four years ago. Recently she returned to her native religion. Leaving her husband in his native village, she came to the residence of the [Coptic] Bishop and declared her intention. The Bishop not being at home, his agent brought her to me and informed me of the case. Upon this the woman aforesaid requested me to be her attorney, in order that if her husband put forth any claim upon her, I might undertake her defence before the Government, or as might otherwise be necessary. I acceded to her request, and wrote a paper containing a declaration of my true acceptance of the attorneyship in her case, and also of my lawfully giving over the woman to the Agent of the Bishop at Osiut. This paper I caused to be attested (signed) by the necessary lawful witnesses. First, in reference to my acceptance of the attorneyship in her case, and, secondly, to the obligation of the Bishop's Agent to produce her when he should be summoned to that effect. This I did from fear that the woman might attempt to make her escape when summoned before the Government.

This took place about two months ago. When it became known in Osiut, the Secretary of the Court of Justice exhibited toward me certain signs of displeasure; since, however, there was no possibility of their carrying the point at that time, they prevented her husband from presenting his case until there should be a more favorable opportunity.

On the occurrence of the death of Abd el-Mejid, and the accession of Abd el-Aziz, they thought in their vain fancies that the proper time had come for bringing forward the case, presuming that the weakness of the Mohammedan law in enforcing the execution of its own decisions was now a thing of the past, and that it would now use its old license in the enforcement of its religious and civil laws, and that all matters of religion had been abolished by the new Sultan. This was all a matter of mere supposition on their part, not being founded on any definite basis.

They, accordingly, urged upon the husband of the woman to present his case to the Government, and to complain of the detention of the woman in the Bishop's house, by my permission, and that the woman had been enticed by me into the infidel Christian religion.

When the case was presented, his excellency, the Mudir, wrote thereon to the chief of the Government police, that Faris should be summoned, and that the woman and her daughter should be demanded of him and delivered up to justice. When the Chief of the Police made this demand to me, and I brought the woman with her daughter, he sent us to the Police Court.

On entering, I found about sixty men present, and a number of the 'Ulema [learned Doctors] together with the Cadi and Mufti. I seated myself [in the lowest place, i. e.] on the lower end of the divan, upon which the Secretary of the Cadi reproached me, and said, "Sit upon the ground." From this insult, and from its being so different from their ordinary treatment of me, and especially from the irrelevant questions put to me, I understood their evil purpose, and, therefore, answered them to the utmost of my ability, in the most civil and respectful manner. Finding that they had not accomplished their purpose of exciting me to say something rash or improper, they stirred up the common people to insult me with reproachful language. On this I attempted to leave the Court, which, when they perceived, they prevented me, and the Cadi said, "Why have you come hither?" I replied, "If your Lordships will have the goodness to read the petition, and the judgment of his Excellency, the Governor, thereto annexed, you will understand the cause of my appearing before you." The Secretary then read the petition, and the judgment, [order for my appearance] and said, "Why do you detain the woman with you?" I remained silent, whereupon the Cadi said, "Why do you not answer the Secretary?" I replied, "May it please your Lordship, I am her Attorney, and not her detainer, and, therefore, I abstained from answering, seeing that the [order annexed to the] petition which is in the hands of his honor, [the Secretary] requires the appearance of her attorney—not of her keeper." The Cadi then said, "We do not acknowledge your right of Attorney." On this I thanked him for relieving me of my obligation. He then said, "It is not for this that we reject your right of Attorney, but because you are an infidel, and have occasioned infidelity in our tribe." I then said to him with all respect, "I should think your Lordship could not believe that a person like me is able to 'originate' either infidelity or faith, seeing that is a matter in the hand of God." Whereupon the Mufti said, "Ah! thou accursed one, thou infidel, thou pig, thou polluted one, dost thou revile the religion of the Cadi?" He then stirred up some of the crowd—which had now increased to about two hundred persons—to beat me, whereupon the brother-in-law of the Cadi came forward, spat in my face, and struck me on the head. The Cadi then said, "Beat him"—when a man came forward called Ayyub Kashif, who said, "Oh, thou accursed infidel! dost thou think that Abd el-Mejid still lives? He is dead; and with him has died the Christian religion, and also the reproach of Islam; and in his place has arisen Abd el-Aziz, who has brought back to the religion of Islam its ancient honor." So saying, he struck me with a staff on my head, spat in my face and kicked me in the stomach. Upon this, the common people rushed upon me and commenced to beat me, one after another, with staves and shoes, spitting on me and throwing earth on my head. As, however, I did not shed tears nor utter any cry of pain, they imagined that this kind of beating did not much affect me. The Cadi, therefore, ordered the instruments of torture to be brought from the police office, and then said, "Cast him down, and put on him the *felacah*." [A species of foot-rack, which also serves the purpose of raising and supporting the feet while the bastinado is administered.] He then arose and commenced bastinadoing me on the thighs, etc. Kashif—who has been formerly mentioned—came forward and beat me also, together with the Mufti and Secretary, Abo Kara'a, and the *'ulema* followed, each one in turn. They then sat down and said, "Let every one who loves the prophet beat this accursed one." This beating lasted about half an hour, when the crowd began to desist for a little on seeing that I was in a fainting state. One of them kicked me on the head to arouse me. Kashif now came forward again, and commenced beating me on the feet, saying to those who held the *felacah*, "Screw it violently." The Cadi also came forward again, together with those above mentioned, who again took turns in beating me, saying to the crowd, "Why have you quit beating him?" One said, "We fear he will die," whereupon the Cadi and Ayub Kashif cried out, "Kill him, let him die, and there will be no blame upon any of you, and if any investigation is made concerning this dog, we will be responsible for the affair." Upon this the crowd came forward, and did as they were required.

This second beating had lasted about a quarter of an hour, when I swooned away, and they thought I had died. During this beating [on my feet] they kept continually striking me with their shoes and boots on my head and body, at the same time kicking me with their feet.

On reviving I said to Kashif, "For God's sake, have pity on me!" He replied, "Become a Muslim, O accursed one, and thou shalt be saved." I then cried, "Oh, Jesus, save me!" Upon this he exclaimed, "Kill him, and let Jesus come and save him!"

When I thus despaired of life, I hastened for refuge to Jesus. At this crisis the Cadi mounted [on horseback] and ordered me to be brought along with him. In this wretched condition I was taken along—now being dragged on the ground, and now pulled along on my feet—while they continued to beat me, and spit and throw dust on me, screaming all the time at the pitch of their voices, "There is no Deity but God, and no religion but Islam!" Thus we came to the palace of the Governor. There we met the Chief of the city Police, the owner of the above mentioned instruments [of torture.] When he saw me in so pitiable a state, he commanded that I should be released. He then left immediately.

The Mudir not being present [in his palace] they remanded me to the Police Court, and I feared even worse in returning than while coming. The space of time consumed in coming and returning was half an hour.

On re-entering [the Police Court,] I found Sheikh el-[illegible] present, in company with all the Muslim *'ulema*. As I was on the point of sitting down, before I had touched the ground, he raised his staff and cried with a loud voice, "Beat him, kill him, burn him." Thus, after I thought that my life was to be spared, I again lost all hope, and appealed to one of them, saying, "Pity me, for God's sake, and give me a drink of water." "No," he replied, "turn Muslim, O accursed one, and you shall be freed from all your tortures." At this juncture several Christians came in to ascertain what was the cause of the crowding together of all the Mohammedan sect in the streets adjoining the Police office. They were immediately expelled, [the Muslims] saying to them, "If you want to know what has happened, it is that your Faris (i. e. champion,) we have taken his life from him, and when we have done with him, we shall finish up with you, O ye infidels, O ye accursed ones!"

The crowd then recommenced to beat me by order of the Cadi, and went out with me from the Court in this manner to the street, with great noise and shouting—more so than when I was taken to the Diwan of the Mudir—until they brought me to the door of the prison. They then thrust me into the criminal cell of the prison, and bound me with an iron chain.

This was about the fourth hour of the day, the 17th of Moharram, (11, A. M., 23d of July.) About an hour after this, Wasif el-Khayyat, the American Consular Agent, sent off a telegraphic despatch, informing the American Consul at Cairo of my beating and imprisonment. Next day a telegraphic despatch arrived, informing him that said Consul had been deposed from office. On the same day on which the telegraphic despatch had been sent (to Cairo,) he also wrote a letter to his excellency, the Consul aforesaid, to which no answer has yet been received. On the same day I also wrote to you, Rev. gentlemen, a letter which I sent by post. I know not yet whether it reached you.

About the sixth hour, (4, P. M.) I fell apparently into a dying state, and as the Mudir and the Government physician were absent, (from town) the Head of Police sent a note to the Cadi, in which he informed him that, in reference to the man, Faris, whom he had bastinadoed and sent to be imprisoned, "We have imprisoned him according to your command, and he is now dying. What, therefore, is your decision, and what shall I further do in his case?" To this the answer returned was, "Send him to his house." Being in the condition in which I was, they carried me on a wooden litter, while I was in a state of perfect unconsciousness. After resting some time in the house, and through the use of certain means employed by those who were present, I was restored to partial consciousness. They then demanded bail, and because I could offer none, they took me back to prison, bearing me in their arms.

At this juncture, a letter was written by the above named friends of mine, to his Excellency, the Mudir, informing him of what had happened, and expressing their strong fears for their own safety from a rising of the Muslims, lest that should happen to them which had befallen the inhabitants of Damascus and Jeddo.

His Excellency immediately ordered the Mohammed Effendi to get me set at liberty, and also sent his physician to attend on me. He reached me at the seventh hour of the night, (2, A. M., 24th July) and brought me a sympathizing message from the Mudir. He then sent me out of prison and conducted me to my house.

The Mudir also arrived in person in the morning, and summoned into his presence the Cadi, Mufti, 'Ulema, Ayyub Kashif, and the above named Franks. He reproved the Cadi, reviled Kashif very severely, and also reproached the rest of the Muslims who were present, on account of their seditious proceedings. He also sent out a crier to proclaim in the city that no further outrages should be committed, and that whoever should transgress (this order) should be sent to the galleys. He then sent the assistant of the chief physician, who examined my whole body and reported on my state. In his declaration he says:—"Concerning Faris, I found him with his thighs swollen and blue, as also his back; his feet are wounded, and in one of them there is a deep gash, caused by beating with instruments of torture, e. g. Corbashes, staves, etc." The Mudir ordered a record to be made of this deposition.

The investigation is still going on. On the 20th of Moharrem, (26th of July) his Excellency sent to me for a statement of what had happened to me—its cause—and by whom inflicted—in order that justice might be done. I sent him an answer almost in the words of this letter. I judged it necessary that I should also forward it to you, Rev. Sirs, firstly, that you may be assured of my safety, and, secondly, that you may know the whole affair in detail.

What I have now said is sufficient, and if anything new occurs I shall inform you. Asking for your prayers,

(Signed)

FARIS EL-HAKIM.

COPY OF THE CADI'S STATEMENT TO THE MUDIR (GOVERNOR.)

Translated from the Arabic.

17 Moharram, 1278 (23d of July, 1861.)

(Be it known) that in the presence of the following most worshipful and learned men, viz: the worshipful Zeyn Ralla, head of the most honorable aristocracy of Osiut, and the most learned man, Sheikh Mahmud Ahmed Kuras, and the learned man Sheikh Abdallah Ali Effendi Ebrahim, and the learned man, Sheikh Hassan Ibrahim, Besark el Musa, and others of the most honorable Ulema, and the great and most respectable Emir Ayub Kashif Basada, and the honorable Mohammed Effendi Seyf El-Islam, and the honorable Muhammed Mustafa Abd En-nasr, and Abd Er-Rahman Ahmed, Abo Dash, Abd el-Mahafid, and Abd El Djalel, and the Pilgrim Hassan Ali El Kallam, the most worshipful Abd Er Rahman Ahmed Ez-Zahery, and others of the pillars of justice and magistracy, a messenger came from the chief of police of the Mudir at Osiut, bringing a man having a petition addressed to his Excellency the Mudir, purporting that he had a wife whom he had married after she became a Muslimeh five years ago, who had borne him a daughter now about four years of age, and that a Syrian Christian by the name of Faris, at present residing in Osiut, had enticed her from her religion, and taken her to the bishop's house.

To this petition his Excellency the Mudir appended judgment to the chief of police of the city, ordering him to take the woman and him with whom she was, and send her with the petition to the Court of justice for the legal decision of the case. In their presence the petitioner Ali Hamudi, her husband, of the people of Sabil Salam, claimed that his wife Fatimeh, then present in the court, was formerly a Christian woman, and had become a Muslimeh through the interposition of the Cadi of Abuty five years ago, that she had borne him a daughter now four years of age, and that a Syrian by the name of Faris, then present in the court, had deceived her, and enticed her from her religion, and had caused her to enter into the Christian religion, that he had taken her into the bishop's house, having agreed with her that he would marry her to another man, and had kept her in his house three days; and that he (the husband,) demanded his rights according to the Mohammedan law in the matter.

She on being asked to answer to the charges of her husband assented to the same, and confessed that she had abandoned the Mohammedan religion, and returned to her original faith.

The Mohammedan religion was then offered to her, and she accepted it, but immediately returned to her infidelity, and obstinately persisted in it. It was again offered to her, but she continued obstinate, which when Faris heard, he withstood the lawful sentence of the court, and said, "Since she has abandoned the religion of Islam and returned to her original faith, you have no further authority over her in the premises. I am her attorney, and I shall marry her to whomsoever I will according to Christian law." I then informed him that, "that could not be in the land of Islam, protected by the power of the Sultan of Islam, and the most potent Viceroy, but that might take place in the land of infidelity." He then replied, "Your religion is infidelity." Upon this I ordered him to hold his peace. Others of those present spoke with him, pushed him, and spat in his face. He thereupon demanded satisfaction for being pushed and spit upon, when he was beaten certain stripes.

In reference to his guilt in having reviled our religion openly in the court, and in the presence of the most honorable Mohammedans, his having called the religion of Islam infidelity, and his assertion that he would marry the woman aforesaid to a Christian of his religion, and his effrontery in all evil, these things are a great reproach to religion, its professors, and its country, as also to the Defender and Upbuilder of the Faith, the exalted, our lord the Sultan, the most high and potent Viceroy of Egypt, and the Sheikhs of Islam in the Hejaz, Egypt and Mesopotamia. When we therefore saw his base obstinacy, so reproachful to our religion, we sent him to the keeper of the prison since your Excellency was absent. After your return the matter will be presented to you that you may see what he has done in attacking the Mohammedan religion, and in causing skepticism among the common people who are uninformed in religion. You will then be able to do what is demanded by the urgency of the case, or command us to give diligence in defending our faith as is our duty; and the affair is yours. May your power be prolonged!

COPY OF THE MUDIR'S REPLY TO THE CADI OF OSIUT, THE SHEIKH ZEYN ED-DEEN, ASSOCIATE CADI, SHEIKH MAHMUD BEBA'A, CHIEF SECRETARY OF THE COURT OF JUSTICE, AND SHEIKH ABDULLAH ALI EFFENDI MUFTI.

(Translated from the Arabic.)

(Know) that when the Chief of Police came to me last Thursday, 17th Moharram, 1278, (23d of July, 1861,) while I was in Abuty, and informed me of what had happened in the Police Court, in the beating of Faris Monsur, the Syrian, and of your having wished to imprison him, to which he, the Chief of Police, would not consent, but said that you should set him at liberty, and allow him to go to his house, and when afterward there came a letter to me from the Europeans of Osiut, informing me of the tumult and panic created by the insolence of the Muslims towards the Christians on account of their religion, and (stating) that all this had resulted from your treatment of Faris in the Court, (adding) that he had (since) been cast in prison, and having received a letter from you stating what said Faris had done, and how he had reviled the religion of Islam, and that he had been beaten in Court!

On reading the above mentioned letters, and having heard a verbal report of the Chief Justice of Police, I ordered my Agent to go to the prison by night and release said Faris. I then came and demanded an audience with you and those concerned in the affair.

On your arrival, and when a statement of the case was demanded of you, the Cadi replied, and what he said confirmed the report of the European gentlemen, as to the tumult and panic in the town, for he (the Cadi) stated that "that was about to fall out which had happened in Jeddo and Syria."

Now, it was wrong and improper for you to do what you did without judgment (having been given.) For the origin of it was the affair of the woman who was formerly a Moslimeh, but who now wishes to return to her Christianity; and as she had been married to a Muslim, and had by him a daughter, the case was referred to the law in your quarter, that you might attend to it, give your decision thereupon, and forward it to the court of the Government.

Therefore what was done by the advice of those who were in the Court was wrong. For though it were admitted that said Faris said what was improper against religion, it was not lawful for you to permit him to be beaten or imprisoned by force; but it was your duty to write me of what he had done, and then, with the cognizance of the Government, that would have been done with him which the law and rules demand. You should not have beaten him, nor permitted any one to harm him, as it is evident to all, both learned and common people, that each outrage upon any one is unlawful and improper.

You, however, took him with a mob of common people to the Chief of Police, that he might be imprisoned, and when he would not consent to imprison him, but requested you to set him at liberty and let him go to his house, and then left your presence, you did not do so, but took him a second time to the Court, beating and insulting him all the way, and then put him in prison in this state, as he (Faris) testifies in his paper, (wherein) he also states that all that was done to him originated with Ayyub Kashif, yourselves and others, who were present in the Court. Now, I cannot understand why those men were assembled in the Court, seeing that they had nothing to do in the affairs of the Court, nor why you followed their counsel in a matter tending to the disturbance of the peace, and the exciting the subjects of the Government against each other: it was especially improper in men like the Ayyub Kashif and others who are not in the service of the Government, since their presence without sufficient reason makes such an affair look very suspicious, as is also said in the letter of Faris.

It is my duty to ask you the reason of this, that you may clearly explain it to me, so that I may understand it, and order what may be necessary.

The above documents were followed by others containing the farther proceedings of the Mudir in the investigation of the case, but I need not copy them, as the above are a sufficient statement of the main facts.

I will now proceed briefly to narrate what has been done here, and the conclusion of the matter.

On Saturday, July 27th, the telegraphic despatch sent by our consular agent at Osiut, reached our Consul General here, the Hon. Wm. S. Thayer. On the Monday following he sent a note to Yulfucar Pasha, the minister of foreign affairs here, stating what had occurred, and demanding that Faris should immediately be released from prison, and that he would be responsible for his appearance here, to answer to any charges that might be preferred against him.

To this demand, he received answer on Tuesday, that the government has sent despatches to the Mudir at Osiut, inquiring into the affair, and on Wednesday (the 31st, a second note, stating that answer had been received from the Mudir to the effect that he was engaged in the investigation of the affair but expressing astonishment at the sudden claim which had been set up in favor of Faris as entitled to American protection.

On Saturday (the 3d of Aug.) a letter was received from Faris, and another from the consular agent at Osiut, briefly stating the facts of the case, the latter also repeating his question as to Faris' claim to American protection.

On Monday (the 5th,) the consul sought and obtained an interview with Yulfucar Pasha, at which Mr. Wilkinson, our vice consul at Cairo, and I, were also present. That Functionary contended that Faris had not been regularly received as an American Protege, and therefore had no right to protection, to which we answered that Faris was a Rajah, but that as such, he had a right to undertake the attorneyship of the woman, and that the Kadi had no right to beat and imprison him without trial, and that having done so, the indignity and loss of time resulting from his mal-treatment and imprisonment were ours, as it was well known to all parties concerned, that he was in American employment. This ground of complaint was admitted as just, when the consul demanded a government steamer in which to send an agent to Osiut to be present at the trial, then in process by the Mudir. This command the minister of foreign affairs promised to refer to his Highness, the Viceroy, and the next day he sent a verbal message, saying that a government steamer would be going to Osiut in a few days, and that the consul would send by it an agent. This message received no answer from the consul, but early the next morning he sent a telegraphic message to the Viceroy who was at Mariout, (some thirty miles distant,) requesting as early an interview as practicable, on pressing business, to which answer was received, appointing 5 P. M. of the same day, viz: 10 A. M. the next morning, (which latter he said, he preferred,) to meet the consul at the Gabara palace in town. The interview was arranged for 10 o'clock.

The same evening the letter of Faris above translated, with the two accompanying documents were received, and armed with these, we went to meet his Highness. After the statement of the case, he offered a steamer, as had been requested by the consul, but the latter said, that he was satisfied with the investigation of the Mudir, as set forth in the preceding documents and that nothing remained except that his Highness should give judgment in the case. This he promised to do in a manner which would satisfy us, and remarked that the late sultan had given firmans, securing full religious toleration, and that this was also the policy of his government, and then turning to me he said laughingly, "It is all you priests who cannot agree, you are forever quarrelling, and making trouble for the government." At this I made a profound salaam, thanking his Highness for his dubious compliment, at which all laughed again.

A week passed without any word of what had been done. In this interval a letter was received from Faris, informing us that the woman who had been sentenced by the Kadi to imprisonment, until she should return to the Mohammedan faith, (according to the decision of the statutes of Abu Hanifeh,) had been at his (Faris') request called before the Mudir, and on being questioned as to her faith, she said she was a Christian, when she was discharged by the Mudir, and sent to the Coptic bishop.

On Thursday (the 15th,) Mr. Wilkinson had a second interview with the Viceroy, who informed him that he had deposed the Kadi of Osiut, apologized for the delay which had taken place, and asked what farther was demanded. Mr. W. replied that the culprits should be sent to the galleys, and should be fined $10,000 for the benefit of Faris.

On Wednesday (the 21st,) he again called but did not see his Highness. He was, however, followed by Nubar Bey, who was sent by his Highness to the consul general, and strove to obtain a mitigation of the demand, especially in regard to the sentencing the culprits to the galleys, on the ground of their high position and influence. The consul lowered the pecuniary demand in favor of Faris to $5000, but insisted on the imprisonment, and complained strongly of the delay in the case. The next morning he again called, when I was also present, and he asked me the names of the culprits, who he thought were four in number. I told him there were more than four, and taking from my pocket the Kadi's letter, I said, "We have here their names with all their titles and honors." He took down their names, thirteen in number, and the same afternoon the following sentence was sent to the consul:—

"MY DEAR SIR:—Order has been sent to Osiut, to fine the 13 men whose names you gave me this morning, each according to the degree of his culpability, to the amount of 100,000 piasters, ($5000.) Order has been given to the governor of Alexandria to send that sum to your consulate, with prayer to you to give it to Faris. The government will refund itself with the fund. So Faris will not wait for his indemnity."

Order has been sent to Osiut to put these men in prison for one year.

I am yours, &c., &c., G. LANSING.

* * *

"SPEAKING THE TRUTH IN LOVE."

These words may be found in the fifteenth verse of the fourth chapter of Paul's Epistle to the Ephesians. How comprehensive and how important is this expression of the apostle. Happy would it be for the church if professing Christians, everywhere, would seek to have their hearts brought under the influence of the principle which is embodied in these words. We have been reflecting upon them, and we feel that we can present to our readers, at this time, no subject more worthy of their prayerful and serious consideration.

Comprehensive as are the words which, from our English Bible, we have placed at the head of this editorial, they are, in this respect, inferior to the original. There we have not the idea of *speaking* distinctly brought before us, but simply that of "truth in love." If we had authority for the use of such a term, an exact translation would be *truthing in love;* the thought, evidently, in the mind of the apostle was, that the truth is to be maintained, and maintained in a spirit of love. Here are brought before us two prominent traits in the character of a Christian, and the two great principles which, through life, are to govern and control his whole conduct.

In the first place, We have the idea of truth. What is truth? Pilate, the Roman Governor, once put to our Lord this important question after he had declared to him the object of his mission into the world to be, that he should *bear witness to the truth.* To this question our Lord gave no answer, knowing it to have been dictated by a spirit of vain curiosity, and so unconcerned does Pilate appear to have been in regard to the matter, that he would seem to have thought no more of it. It is however, a question of great importance. And what answer shall we give to it? The best that we can find is, *conformity to fact or reality*—an exact accordance with that which is, or has been, or shall be. This we take to be *truth.* Of course it will be as various as the objects of the universe both of matter and spirit.

Truth, whatever may be its object, is desirable, and we should seek it in so far as it may be attainable. In our inquiries after truth, however, we should be regulated by a consideration of its importance and usefulness. A knowledge of certain things is absolutely essential to our existence. Not so, however, with regard to many other things. A knowledge of them will be of comparatively little importance to us. We do not say, indeed, that it is of no importance, but we say that it is of *comparatively* little importance. Now, it must be admitted, that truth having relation to the everlasting condition of the soul is of incomparably greater importance than all other truth. This is the truth which is unfolded to our view in the word of God, and doubtless the apostle has a special reference to this species of truth when he enjoins its maintenance in the passage to which we have referred, for in the thirteenth verse he speaks of the "unity of the faith," and in the fourteenth verse he exhorts these Christians to "be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness whereby they lie in wait to deceive," but in opposition to these to *maintain the truth*—to make this their object—to seek to have their minds and hearts imbued with it, so that it will become a governing principle, and thus prevent them from being "tossed to and fro with every wind of doctrine."

As a matter of course the truth must be received into the mind. There must be an intelligent apprehension of it before it can exert any influence upon the heart or life. In order to this we must, of course, come directly to the Scriptures. These must be "searched." In prosecuting this search, we are at liberty to make use of all the helps that are within our reach. The Ethiopian eunuch felt the need of some man to "guide" him in order that he might understand what he was reading, and he availed himself of the advantage to be derived from this source. We have sometimes heard persons expressing great contempt for commentaries. This feeling, however, originates in ignorance and pride. Let those who are disposed to express themselves in this way be asked to give the meaning of some parts of Paul's Epistle to the Hebrews, or of the Apocalypse of John, and it will very soon be seen how much, or rather how little, they know of the Bible. Far be it from us to intimate that great attainments may not be made by a person in the knowledge of the truth by an exclusive study of the written word without the use of any helps whatever. Nor would we justify a slavish use of such helps. It is a contemptuous disregard of them of which we are speaking. There is no reason why the student of divine truth should not avail himself of that assistance which he may derive from the tongues or pens of others. It is here just as it is in the study of every other head of truth. To be a good astronomer there must be an actual observation of the planetary and stellar world; but what would be thought of the astronomer who should refuse to read the astronomical writings of others. Just so it is with inquirers after truth in every department of science. They think for themselves and see for themselves; but they regard it as an advantage to have their thoughts and observations properly directed, and in order to this they thankfully avail themselves of every facility. Thus, too, should it be with the inquirer after divine truth. He has, in the word of God, all the materials of truth—all the *facts* on which he is to base his conclusions; but it is important that his attention should be directed to these materials or facts, so that he may not overlook the various phenomena which the word of truth, as it is contained in the Scriptures, exhibits to his view. It must be admitted, that there is great danger of being led astray in our investigations by the representations of others. Of this danger we are often warned. Just so it is, however, in the investigation of all truth. This fact, however, in this, as in every other case, only shows the necessity of caution and diligence, and above all, the importance of bringing to this investigation an honest mind, and a feeling of dependence upon "the Spirit of truth," whose office it is to give us an unction "whereby we may know all things."

This remarkable expression of the apostle not only involves in it the idea, that it is our duty to attain to a knowledge of the truth, but also that it is our duty to carry it out and apply it in our practice. We cannot be said to be *truthing* (pardon the expression,) if we do not practically apply, in every relation, the theoretic knowledge that we have acquired. This is what the apostle John means by "*doing* the truth"—another remarkable expression. Practice is the end of all knowledge; and it is emphatically the end of that knowledge which the word of God imparts. Paul, in the first chapter of his Epistle to the Romans, speaks of holding the truth in unrighteousness. The word there employed expresses the idea of holding as in a prison. Thus to hold the truth is to do it a wrong. It seeks liberty, activity. It must be allowed to go forth from our understanding into our every-day life. "If ye know these things," says the Saviour, "happy are ye *if ye do them*."

But we have not yet exhausted the import of this word *truthing.* It, unquestionably, involves in it the idea of publicly professing, and faithfully witnessing, for the truth. The apostle is addressing Christians as members of the church of Christ, and setting forth the duties which are incumbent upon them in that character. It is, surely, the duty of Christians to profess the truth. It seems to be a law of his spiritual nature that he should do so. "With the heart man believeth unto righteousness." This is important, but with this his duty does not end, and, therefore, the apostle adds, "but with the mouth *confession* is made unto salvation." In refusing to do so we are violating this great law, and acting in opposition to the example of the Master himself who, "before Pontius Pilate witnessed a good confession before many witnesses." Gurnal, in his "Christian Armour," refers to the case of a person by the name of Victorinus, a celebrated rhetorician of whom mention is made by Augustine in his Confessions. This man, he tells us, was converted in his old age to Christianity, and came to Simplicianus, a man eminent at that time for his piety, and whispered in his ears these words, "I am a Christian." To those words Simplicianus replied, "I will not believe it nor count thee so until I see thee among the Christians in the church." Victorinus, laughing, replied, "Do then these walls make a Christian? Cannot I be such unless I openly profess it and let the world know the same?" "This he said," says Augustine, "from fear, being yet but a young convert, though an old man; but he soon changed his views and coming to Simplicianus said to him, 'Let us go to the church; I will now in earnest be a Christian. I have openly professed rhetoric which was not a matter of salvation, and shall I be afraid to own the word of God in the congregation of the faithful?'" We have here a striking illustration of the effect of the operation of the truth when it has once been received into the heart. What a person believes he never should be ashamed or afraid to confess. Nor will he if he has received it "in earnest." He most assuredly will not if he acts consistently with his character. He will associate himself with that church whose principles he believes to be in accordance with the word of God. It will not be a matter of indifference with him what are the principles of that church. No, the *truth* will, in his estimation, be a matter of so much importance, that he will not be satisfied either with a suppression or perversion of it in his profession. The exalted views which he has of the excellence of divine truth, his regard for the glory of God, for the interest of his own soul and the souls of others, will not suffer him to rest contented with that profession where error existed, or where the truth is suppressed. He feels himself to be under a constraining force, which he cannot resist, to "hold fast," like the Christians at Pergamos, "Christ's faith and not deny his name," and like his divine Master "before many witnesses to witness a good confession." He knows, that however humble his position in the church may be, he *speaks* equally with every other member, the officers of the church not excepted, in the profession of that church to which he belongs, and, therefore, it will be to him a matter of anxiety and solicitude that all the utterances of the church may be in conformity with the mind of Christ. Such is the law of his spiritual being. He loves the truth, he lives in it, and he seeks to exhibit its attractive charms to the view of all. Under the influence of this feeling he attaches great importance not only to the profession of the church, but to its government and discipline; regarding them as having been instituted by him who is King in Zion, for the preservation, vindication, and exhibition of the truth.

* * *

THE CHURCH'S DIVISIONS.

For ye are yet carnal; for whereas there is among you envying and strife, and divisions, are ye not carnal, and walk as men?—1 Cor. iii. 3.

The word carnal is here to be taken in a qualified sense. It is used to designate such as have made but small attainments in knowledge and in grace, and are too much under the influence of such motives and considerations, as shape the policy of the men of the world. The Apostle is not to be understood as applying the word equally to all the Corinthian Christians, many of whom he no doubt regarded as to a good degree "spiritual." But so many of them walked as men, that, as a body, they were carnal. He alleges in proof of the fact that they were carnal, the envy, and strife, and divisions which were among them.

To every congregation or collection of his professed followers, in which there are envyings, and strife, and divisions, Christ is still, by his Apostle, putting the question, Are ye not carnal?

And are we not to consider the question as addressed by him to the great body of professed Christians, made up as it is at the present day, of Presbyterians, Methodists, Baptists, Episcopalians, &c.? Are not these divisions, and the envying and strife to which they often give rise, evidence enough that they are carnal? Why such jealousies among them? Why so many angry controversies, or ambitious controversies, in which the honor of a party too often appears to be a matter of higher consideration than the triumph of truth and righteousness? If they are all members of Christ's body, why is it that if one member suffers, all the members do not suffer with it, and if one member is honored, all the members do not rejoice with it?

The truth must be spoken at all hazards.—There is but "one body;" Christ has but one Church on earth. But it is sadly rent and disfigured by divisions, so that it does not appear to be "one." Its glory is sadly sullied with envying and strife.

And the divisions, and their accompanying envyings and strifes have been greatly multiplied within the last half century, though we have been accustomed to regard it as the era of Bible and Missionary Societies, as well as of greatly increased Christian activity and enterprise. The writer can look back to a time within his remembrance, when there was one Baptist, one Methodist, one Associate, one Associate Reformed, one Reformed, and one General Assembly Presbyterian Church.

How is it now—how has it been during the period of which we have just spoken? The Baptist Church has divided into three parties, the Methodist, into three, the Associate, into three, the Associate Reformed, into three or four, the Reformed, into four, the General Assembly Presbyterian, into six, viz.: the Cumberland Presbyterians, the Old School Presbyterians, the New School Presbyterians, the Free Church Presbyterians, the O. S. Presbyterians South, and the N. S. Presbyterians South. True, some of these parties continued but for a little time, but still, they were divisions, and they existed long enough to produce some strife, and some scandal. Instead of preaching Christ, and him crucified, they were under a kind of necessity which led them too often to inveigh against the errors and corruptions of all the others, especially of those who came the nearest to themselves in faith and practice, and from whom they had separated, to convince all that the schism was not causeless, and that they were the only party or "church" which was fashioned according to the pattern shown in the Mount. Thus the attention of many was, in a sad degree, directed to mere "peculiarities," and turned away from the vital truths of the Gospel. Without inquiring who was to blame, or who was not to blame, for causing these divisions, have we not reason to regard Christ as addressing us—we mean the body of professing Christians—and putting the question to our consciences, Whereas there are among you envying, and strife, and divisions, are ye not carnal?

Are these divisions necessary? No; in no other sense than is implied in those words of our Lord, "It must needs be that offences will come." No: for the word of God was given to be a lamp unto our feet and a light to our path; and the Spirit is promised to guide us into all truth. The lamp of the word sheds no pale, flickering light; the Spirit is no insufficient guide. If then the great body of the followers of Christ are so far from being able to see alike in matters of truth and duty, that they hold themselves in duty bound to separate into numerous divisions and subdivisions, that they may not be partakers of each others' sins, or seem to approve each others' errors; what is it, but that they do not seek, have not sought the guidance of God's word and Spirit as they ought to have done? Still, the words of the Apostle resound in our ears, Are ye not carnal?

Though it is not my province to pass judgment, and I mean not now even to give an opinion in reference to any particular case, I yet hesitate not to believe, that many of these divisions were made without any sufficient cause, and were as sinful as the Southern Secession. To break a solemn church covenant wantonly, is a sin not less heinous in the sight of God, than treason against the State. But we have proof enough that, when assailed by the passions of men, ecclesiastical bonds and covenants are like a thread of tow when touched by the fire.

I know, and I rejoice to know, that, notwithstanding these envyings and strifes and divisions, there is but "one faith," and that, in this one faith, all the true followers of Christ, whatever appearances may seem to indicate, are substantially agreed. What is here meant is, that if all the humble, devoted followers of Christ, in every age and in every clime, could be assembled together, free from prejudice, and made to understand one another, no one having a system or a theory of his own to advocate, whether right or wrong, there would be a wonderful harmony among them in relation to all those things "by which men live, and in which is the life of the soul." On no other subject within the vast range of human thought, could such a harmony be found. This harmony must exist, if, in all ages, and in all climes, the Spirit has been and is guiding Christ's disciples into all truth. *I cannot doubt* it, without staggering at Christ's promise. In that vast assembly, many might not at once be able to understand the language in which others expressed their faith, and they might not be able to express their own views intelligently; but let any truth which belongs to the knowledge of Christ, be presented before their minds in such a plain way that they could understand it, immediately each one for himself would say—"That's it—that's just what I believe—if I did not believe it, I should be a miserable creature." But, these external divisions, and the envyings and strifes which always more or less accompany them, prevent this internal harmony, perhaps I should rather say, spiritual harmony, from appearing to the world

The Christian Recorder.

Philadelphia, October 26, 1861.

RELIGIOUS NOTICE

Quarterly Meeting of the A. M. E. Bethel Church, Sixth St., Philadelphia, Sabbath, 27th instant.

Appointments Band Love Feast, Sabbath morning at 5 o'clock.

Preaching at 10 o'clock, A. M.

Preaching at 3 o'clock, P. M.

Preaching at 7½ o'clock, P. M., by Rev. A. L. Stanford, Elder of A. M. E. Church, Hurst St. Love Feast, Monday evening, 28th instant, at 7½ o'clock.

General Class, Friday evening, 25th, at 7½ o'clock.

Preaching Saturday evening, the 26th, at 7½ o'clock. J. Woodlin, Pastor.

RELIGIOUS NOTICES.

If there be no preventing Providence, a discourse will be delivered in the A. M. E. Church, Coates street, Philadelphia, on the 27th inst., at 3 o'clock, P. M. Subject—"The life and death of Mrs. Ann Jackson," by the Rev. J. R. V. Morgan.

A discourse will be delivered in the above named church, on the 3d of November, at 3 o'clock, P. M. Subject—"The life, character, and death of Mrs. Elizabeth Jackson," by the Rev. Jabez P. Campbell. Henry Davis, Elder in charge.

THE REV J M B'S INTERROGATORIES ANSWERED

This writer, in the last number of the *Christian Recorder*, proposes a few questions, which are based upon the fallacious supposition of the editor admitting Bishop Nazrey to be both bishop in Canada and the United States. I answer the questions for no other reason, but from the due respect I owe to this much esteemed friend, the writer. The questions, in order, I answer as follows:

First. The bishop cannot exercise his functions legally in both churches, *i. e.*, the B. M. E. and A. M. E. Church at the same time. And for this reason the General Conference of the A. M. E. Church in 1860, requested him to resign his Episcopal relation to the B. M. E. Church, which act he did.

Secondly. If he was bishop in both churches I do not believe the courts of these United States would sustain his authority in church difficulties, as they did our venerable Bishop Quinn's, in the case alluded to by my friend. And for this reason we cannot allow "the Presbyter" to appoint his work in Canada, when we need and claim his services here, and desire his authority sustained both by our civil and ecclesiastical courts.

Thirdly. A bishop of the B. M. E. Church could not legally exclude a member from the A. M. E. Church, neither layman nor minister, for he could not be a proper presiding officer of a trial in the latter church, while bishop of the former.

Fourthly. A trial held in the A. M. E. Church by a bishop of the B. M. E. Church I think might possibly be overthrown by recourse to civil authority, in the courts of the United States, on the ground that he is not a member of the former, but identified with the latter, church. But I am yet to be convinced that a trial held by a bishop of the A. M. E. Church could be overthrown by civil authority upon the ground of his residence and citizenship being under a foreign government.

Lastly. In the case of a bishop exercising ecclesiastical functions in both churches, the B. M. E. Church might use the same pleading as the A. M. E. Church, with equal effect.

Having briefly answered the questions proposed by my friend for the reason above stated, with much respect permit me to add that those questions do not meet the subject under consideration. The plain question is, Has the Indiana Conference done right or wrong? In censuring a course which a letter states that Bishop Nazrey is pursuing in Canada, the editor with some others think that the Indiana Conference proceeded farther than its legal right. It seems to us that if the bishop is pursuing a course not commendable he should be called to answer for his wrongs before proper authorities. This should be done before he or his course is condemned.

We think also, he or his course should be blamed, censured, or condemned, (for these are the definitions of disapprove) upon the strength of evidence. Now, if my able opponent will meet the question as it is—first, show us that the Indiana Conference were proper authorities to pass censure in this case; secondly, that they have a lawful right to condemn without hearing the accused; and thirdly, that they did "disapprove," *i. e.* blame, censure, and condemn upon the strength of sufficient evidence in their possession, then is your humble servant ready and willing to confess his error. I am ever yours to advocate the right, and oppose the wrong.

BISHOP'S SUPPORT

Many of the members and preachers of the Philadelphia District seem to stumble at raising and paying the Bishop's Support, and, indeed, many here said they would not raise any thing, and some members say they will not pay any thing for the Bishop who presides over this district, viz: Bishop Nazrey. In view of this, many ask our advice upon the subject. Well, we will take this opportunity to say to all of our brethren and members of the Philadelphia District, who do not feel disposed to raise any thing under the existing circumstances, and to those ministers who do not feel willing to urge it upon the members in their circuits and stations to pay it, that there is one thing certain, and that is, some one of the Bishops will preside at the Conference, and, of course, must be paid for so doing, whether the same Bishop who presided last, or some other one. Therefore, our advice is this: The money should be paid into the hands of the preachers in charge, and the preachers should hold said money until the Conference meets. And then, whoever presides over the Philadelphia and New England Conferences, the money being already in the hands of the different preachers, can come forward and pay it over. But if this course is not pursued, and Bishop Quinn or Bishop Payne presides, leaving Bishop Nazrey entirely out of the question, where will the money come from to pay the expenses of either and his salary? We hope that all the brethren who have scruples about the money being raised, especially for Bishop Nazrey, will pursue the above course until Conference meets, and the question will be settled then, if not before, who have the right to preside, and who have not.

We would also recommend to the brethren of the New England Conference to pursue the same course. E. W.

LOYALTY AND DISLOYALTY.

"Why not meet the question as it is." My learned opponent of the Baltimore District, Rev. J. M. B., for some reason seems inclined to misrepresent the editorial views on the question "Loyalty and Disloyalty," as given in previous numbers of the *Christian Recorder*. In his last communication he writes, viz:

"Mr. Editor:—By your issue of the 12th of October, you still persist in your idea that those who differ from you are disloyal, or, as you have rendered it in this number of the *Recorder*, to the simple statement—all who are not of your way of thinking—*i. e.* all who are unwilling to admit that an African Methodist Episcopal Bishop can, at the same time he is Bishop of the A. M. E. Church, be a Bishop of the B. M. E. Church. A church entirely separate and apart from the A. M. E. Church is disloyal."

All of our readers who will take the pains to review the article alluded to in number 40 of the *Recorder*, issued on the 12th of October, will be convinced that there is no such "simple statement" rendered, nor even intimated as the writer of the above has it.

Again, this writer would impress our readers that the Editor is the first guilty party, for publishing the Rev. H. J. Young's letter. Says he: "Did not the Editor of the *Recorder* first speak of the Bishop by publishing in the 32d number of the *Recorder*," &c., "a letter signed H. J. Young, dated Chatham, C. W., July 29th, 1861, in which is found the statement that Bishop Nazrey had declared himself the Bishop of the B. M. E. Church?" He inquires, "Who is the first guilty party, the editor, the Indiana Conference, or your correspondent?" What a question is here! Did not the Editor speak of the Bishop in the 32d number of the *Recorder* by an act of editing the statement referred to? We have yet to learn, or rather to be convinced, by this "Correspondent," or any friend who will do us the kindness, that an Editor is responsible for the truthfulness of each assertion made in the paper he edits. In our daily papers, for example, the editors give us a statement coming from a correspondent yesterday, and another from a correspondent to-day, the latter often contradictory to the former. If the act of editing the article of another is the Editor speaking, then he is repeatedly contradicting himself. Certainly a position not very desirable.

Again, the "Correspondent" above alluded to, for some reason, probably best known to himself, would have the readers of the *Recorder* to so understand the Editor as having asserted that Bishop Nazrey is both Bishop in Canada and in the United States. He asks: "Will the Editor have the kindness to answer also a few questions? Suppose, as you seem to admit in your reply to Presbyter, that Bishop Nazrey is both Bishop in Canada and in the United States, can the Bishop exercise his functions legally in both churches at the same time?"

I hope the readers of the *Recorder* will carefully re-examine the Editor's reply to Presbyter in the 38th number, and let this gloom be dispersed by which my learned opponent skilfully endeavors to obstruct your vision. The Editor admits of no such thing. I might notice other attempts to misrepresent the plain reading of previous articles relative to the above subject, "Loyalty and Disloyalty," but, doubtless, our readers are fully convinced that there is an inclination to evade the point at issue. The question is, "Has the Indiana Conference done right or wrong in censuring one of the chief functionaries of our Church at their late annual Session?" The Rev. J. M. B. writes that "No one has censured the Bishop unless the examination of his ecclesiastical status be a censure." Mark: It is not simply the examination of which we complain, but the conclusion arrived at and printed in the Conference Records as the result of that examination. The conclusion is:

"*Resolved*, That we disapprove of the course pursued by Bishop Nazrey in Canada."

Now, for the meaning of this single word, "disapprove." According to standard authorities it means "to blame, censure, condemn." Our Correspondent writes that he has much documentary evidence confirmatory of a certain fact. *But had the Indiana Conference such evidence? we ask.*

For the Christian Recorder.

WHEN THE WHOLE HEAD IS SICK, IS NOT THE WHOLE HEART FAINT?

This being a question so often asked, undoubtedly it is answered in the affirmative. Oh, yes! Mankind, or the head of mankind, is composed of five senses, which is the throne of the intellect, the power of understanding, which is more extensive than that addressed to the memory, as it comprehends all the sciences and the theories of all arts.

1st. The throne, which is the head of mankind, having five senses. It is completed by the hand of Providence, the Great Master Builder of heaven and earth. A throne being considered a royal seat, should the king who occupies the exalted chair of honor be a man destitute of proper knowledge of one of the above named graces, is it not expected that his subjects *will be* poorly disciplined men for war or rumors of war? Ans. Yes; for the want of one of those precious graces, either to the king or his subjects. The heart, which is the treasure-house of them all, feels faint or weak for the want of that pillar which is not in its place. Can our will, conscience, and affections run parallel to the line of duty, when our understanding, imagination, memory, and reason are so warped from original rectitude? Impossible! Experience, thou best of judges, I appeal to thee! Erect thy fair tribunal in the reader's breast, and bear an honest testimony to the truth of the following assertions.

Our will, in general, is full of obstinacy; we must have our own way, right or wrong. This is pregnant with inconstancy; we are passionately fond of a thing one day, and tired of it the next; we form good resolutions in the morning, and break them before night. This is a weak spring in mankind. When we see what is right, instead of doing it with all our might, we frequently remain as inactive, as if we were bound by invisible chains, and we wonder by what charm the wheels of duty thus stop against our apparent inclination, till we discover that the spring of our will is broken, or naturally works the wrong way.

W. H. Winder.

Freehold, N. J.

(To be continued.)

NOTICE.

We learn from the Boston Journal that a distinguished colored gentleman, Mr. John S. Rock, has been promoted by election to the honorable position of a justice of the peace. Colored men of the East are rising in the scale of elevation, notwithstanding the opposition brought to bear against us in the United States.

For the Christian Recorder.

NEWS FROM THE CHURCHES

[From our Correspondent of the Ohio District.]

Mr. Editor:—Permit me, through the medium of your valued sheet, the Christian Recorder, to inform your many readers of the progress of events in this part of our beloved Zion. At Allen Chapel we are still blessed with refreshing showers from the presence of the Lord; though the war movement has taken away many of our brethren, yet, thank God, there remains enough living to bury the dead.

Our class and prayer meetings are well attended. The public administration of the Word draws crowds of attentive hearers, from the midst of which, every now and then, the cry is extorted—"What shall I do to be saved?" On last Sabbath, the 13th instant, in answer to an invitation from Brother Turner Roberts, I visited his charge at Oxford, Hamilton circuit, to aid in the dedication of a new church to the service of Almighty God.

The Hon. Bishop, Rev. P. Quinn, conducted the ceremony, assisted by Revs. M. M. Clark, John Turner, D. Winslow,—Trebau, Turner Roberts and your humble servant. The services were conducted with a deep and earnest solemnity that seemed to impress the large and intelligent audience for good. This impression was evidently widened and deepened when Brother M. M. Clark spoke to us from 2 Chron. vi. 18: "But will God in very deed dwell with men on the earth?" Then, with a power and grace that was astonishing, even in him, Brother Clark showed most clearly, from reason and from Revelation, that God always did, does now, and always will, dwell on earth while the Church, the bride of his love, sojourns on this sinful planet. He met and answered skepticism, scattered the dark host of doubts marshalled by infidelity,—proving triumphantly that God does in very deed dwell among and take interest in the well-being of his creatures.

Brother Clark is still an intellectual giant, and showed that he could yet use the Jerusalem blade to purpose.

The church edifice is a brick building, forty by fifty feet, twenty foot ceiling, erected in the modern style of plain houses of worship. The interior is handsomely furnished, having two aisles, four rows of seats, costing, when completed, furnished, and including the lot of ground, fencing, &c., $1,800. This sum, less $300, has all been paid. Brother Roberts and his congregation deserve much praise for their untiring labor. The Lord will reward them. Is it not suggestive that while our nation is warring, brother against brother, that the humble and poor are erecting and dedicating temples to the honor of God, in Maryland and District of Columbia, and in the Buckeye State—and, by the way, yet another at Lebanon? Our much loved young brother, Hunter, has laid the corner stone of a new house of worship.

Lest I intrude upon your patience or the limits of your paper, I will now draw this epistle to a close—still remaining

Most humbly yours in Christ,

G. H. Graham.

October 17th, 1861.

For the Christian Recorder.

DISTRICT OF COLUMBIA CORRESPONDENCE.

Mr. Editor:—Up to the date of this letter the past week has not been eventful in this department, of the War for the Union.

So faithfully does the local press chronicle every event that happens, and even those that do not happen, that it is hardly necessary for me to mention the items, which no doubt before this have been devoured with the morning meal.

We are as ignorant of the plan of the fall campaign here as the people of Maine or New Hampshire; everything is kept so strictly secret. It is with the greatest difficulty that a pass can be procured to cross the Potomac; indeed, no one can get a pass unless he be an authorized agent for the government in the transaction of business. Mothers, coming thousands of miles to see their sons in the army, cannot cross. The great abuse of passes renders this seeming severity indispensably necessary.

Money is very plentiful here to what it is in many parts of the country; every one can get work who will work. We find less difficulty in raising money to pay our church debt than heretofore. On last Sabbath we raised easily the sum of seventy dollars.

Right Rev. D. A. Payne, D. D., is here visiting this part of his Episcopal field of labor. The Bishop expressed himself as highly pleased with the condition of the churches and the steadfast labors of the preachers under the trying circumstances and opposing influences by which they are surrounded.

The Bishop is always a welcome guest in these parts, and we have no doubt that one of the greatest burdens he has to bear is the unlimited hospitality which he receives. His presence among us never fails to give both preachers and people increased vigor and hope.

The case of Bishop Nazrey is exciting a deal of interest here among preachers and laity; though one thing is certain: the preachers who have already spoken out (I mean Elder Brown and "Presbyter") are the exponents of the sentiments of both preachers and laity.

Our people are eagerly expecting a visit from the Rev. Elisha Weaver, as I have hinted to them the probability of such a visit being made. Just now they are in a condition to do much for the paper if they will. My charge is good for fourteen dollars, and we have four charges here.

James Lynch.

HORNE'S INTRODUCTION

"A Compendious Introduction to the Study of the Bible; being an Analysis of an Introduction to the Critical Study and Knowledge of the Holy Scriptures: in four volumes; by the same author, Thomas Hartwell Horne," is the title of a little volume of three hundred and ninety-one pages, contained in the list of studies prescribed for young men preparing for the ministry in the A. M. E. Church. Our love for this class of persons has caused us to critically read and review this little book within a few months past, which we completed last week. This labor we have performed amidst other labors, duties, and profound studies, by making it our duty to devote a portion of every day, Sabbaths excepted, when at home, to its performance. We mention this for the following reason—that we may encourage the hearts of those who have such duties to perform, and who are ready to faint at the sight of so much labor to be performed before they can pass their examination for admission into the ministry. By patience and perseverance, through God's help, we will accomplish more than by all disquieting efforts. When we have a book or a course of study to master, the first rule to be observed is this—"keep at it." Remember that a small leak will sink a large ship, and that little by little a mouse will gnaw into a stable. They who would become learned in the Scriptures must of necessity study other books, and they must be books that treat specifically upon that subject. Without such study their labor will be in vain. Moreover, such persons are liable to ever labor and never come to a knowledge of the truth, who do not pursue the course which we prescribe.

Horne's Introduction, well studied, is one of the first steps towards a profitable course of study in the Scriptures. The Bible student should understand and know well—1st. The Evidences of Christianity. 2d. The Doctrines of Christianity. 3d. The Morals of Christianity. 4th. The Institutions of Christianity. These, together, constitute the whole compass or ground of Christian theology. Horne's Introduction briefly, but most clearly, covers the whole ground of the evidences of Christianity; and, besides this, imparts much useful information relative to all the other points named in this article. The book is brought down, intentionally, to the capacity of those who have not enjoyed many literary advantages, but who can make out, tolerably well, to read the king's English. Such is the design and use of this little book.

As our article is becoming lengthy, we will refrain from our intention to give our dear young brethren a synopsis of the work, and will earnestly entreat them to study it, and afterwards make one for themselves.

J. P. C.

Trenton, October 21st, 1861.

For the Christian Recorder.

RELIGIOUS UNION.

Dear Brother in Christ:—Having been kindly invited by the pastor of "Bethel Church," in your city, to fill his pulpit on the evening of the recent National Fast Day; and having chosen a text which contained a promise of the advancement and glory of the church of Christ, I took occasion to remark that, I regarded it the duty, as well as the interest of the colored Methodists in the United States, to seek in every possible way, and at any sacrifice, to bring about a union of all the elements of Methodism among us; so as to have but one colored Methodist church in America, or, at least, in the States. Presuming from your discourse on the same day, that you are fully committed to the union policy, I desire further to urge this subject through the medium of your paper, it being the only organ at present published by, and particularly designed to reach those to whom I purpose more particularly to address myself—I mean Methodists. I say *Methodists*, not that I desire to exclude other denominations from equal participation in the action of this grand Union Army against the powers of darkness, but because of the radical differences, as to doctrine, forms, and ceremonies, between the Methodists and other denominations, which, in my view, render a union of all denominations improbable at present. Not so with Methodists; between them, this radical difference does not exist. With them, there is a sameness in doctrine, in forms, and in ceremonies, with the single exception in regard to the mode of governing the church—all agreeing that it should be governed *well*. It is evident, therefore, that the obstacles to union, as between Methodists, are but trivial, compared with those existing between them and other denominations. Hence, my appeal to the Methodists. I should be glad, however, if the entire strength of the religious forces among us, could be so united as to form one solid column. Such a union would be signalized as the grand event in our religious history, and would constitute us as a tower of strength against those formidable elements of opposition, which, in our present state, we are utterly incapable of resisting.

But whatever be the causes operating to delay this great event, I can conceive of no reason for such delay in the union of that division of the army of Christ, among our people, whose particular mode of attack or *Method* of operation against a common enemy, is that laid down by John Wesley, as the result of his prayerful study of the Bible. My mind has been much employed on this subject for some time, and I have seriously considered its advantages, morally, socially, and religiously. In my imagination, I have passed through the preliminaries, and finally reached the consummation of this glorious event. And, as the result of it, I have seen new life and vigor imparted to every weak and drooping church—communities united, dilapidated houses of worship torn down, or abandoned, and new and beautiful edifices reared in their stead by the efforts of a united people. I have seen schools, seminaries and colleges, looming up here and there, and filled by young disciples of Christ, who were being thoroughly furnished for the work of the ministry—pulpits filled with piety and intelligence—lecture rooms with the learned arts and sciences—magnificent churches in our larger cities filled to overflowing with crowds of anxious and interested listeners, of all colors and conditions; the learned and refined giving unmistakable evidence of their high appreciation of the services, and demonstrating the truth of the saying, "Intelligence commands intelligence." I have seen the cause of Christ prospering in our midst—our most talented young men and women (most of whom are now scoffers at Christianity,) captured and brought into the church in such numbers, and with such beneficial results to the community, that our opponents were being disarmed of some of their most powerful shafts, and the darkness of prejudice was being rapidly dissipated by the irresistible light of Union, Temperance, and the Christian religion. Thus absorbed in the delightful reverie, my feelings have been akin to those of that venerable father in Israel who realized his most ardent desire, when, in the Temple, he embraced his promised Saviour in his trembling arms. But, alas! recollection told me that it was but a pleasing flight of imagination, and not a reality. Now sir, if such beneficial results can be brought about (and who denies it?) by a union of the colored Methodists of these States, (to say nothing of other denominations,) I ask in the name of God, humanity, and the Christian religion, *Why is it delayed?* Why defer longer an event of such unquestionable interest to our people, the church, and the world? What obstructions are there in the way of its consummation, that intelligence, philanthropy, and that spirit of liberality and reasonable concession which Christianity infuses, cannot remove? I know not of any. Then, I ask, why not mutually agree, at once, to *tear down*, and utterly demolish, every wall of separation that ignorance, oppression, prejudice or the devil may have reared, rush to the centre, mutually embrace each other and with the piety and intelligence of the Methodist church, thus concentrated,—reconstruct and re-organize the basis for the future operations of this division of the grand army? Judging from the favorable expression which I have received from all with whom I have conversed on this subject, and the manifest anxiety abroad among our people, to know what benefits or advantages are to result to us in the National crisis, I am inclined to regard the present as the "set time" when Divine Providence will greatly "favor Zion," if his servants will have it so. With the hope of meeting favorable responses, leading to practical results,—I remain,

Yours for the grand consolidation of the colored Methodists in the United States.

Singleton T. Jones.

Harrisburg, Pa., Oct. 11th, 1861.

For the Christian Recorder.

LETTER FROM CANADA.

Dresden, Canada West, Oct. 1861.

Rev. and Dear Sir:—The summer has passed away, and we are enjoying that part of autumn which is called "Indian summer." The wheat, rye, oat, pea and other early crops, have been gathered by our Canada farmers, and throughout this section of the country the yield has been larger than was at first expected, for you will recollect that we had a long drought in July, which did some damage to the crops; but, thanks to an overruling Providence, we have every necessity of life in abundance. We are now in the midst of a rainy season; it has rained already several days, and bids fair to continue longer. We have had already some few days which were quite cold, during which time the hoar-frost showed itself quite boldly, killing corn leaves, and other tender plants. This storm would pass for the equinoctial storm, were it not that we had a long storm of wind and rain about the time that the sun crossed the line. During this present storm, we have had much thunder, and some sharp flashes of lightning, and particularly on Saturday, 5th inst.

Some two or three weeks ago, *our dark minds* were enlightened by Wm. Wells Brown, on the beauties of Haytian emigration, assisted by J. D. Harris, author of "A Summer on the Borders of the Caribbean Sea." Brown appeared as the master spirit, and Harris as an auxiliary; both being deeply interested for the welfare of the poor, benighted, Canada negroes. Brown was advertised to speak on Haytian emigration, at the Baptist church in Dresden, and at the appointed time he appeared, armed with all the brazen effrontery that the mission and the occasion required. He stood up, Diotrephes-like, and took to himself all the pre-eminence of Haytian affairs. Numerous questions were put to him, just as it was the case with Mr. Newman and other lecturers who have spoken here on the same subject; but while they replied most gently to the interrogatories, he exhibited feeling in the matter, and said, "You have come here to-night full. I will give you a chance to empty yourselves." But this was not the crowning point of his effrontery, for he said, "I will answer all the objections that may be brought against Haytian emigration, and when I am gone, if any body brings any objections against Haytien emigration, and I am within reasonable distance, I will come and meet all the objections." According to promise, however, he did not give the people an opportunity to empty themselves, as he called it, but endeavored to occupy nearly all the time himself. In reply to the question, "Are you going to Hayti?" Brown answered, "No, I have a pretty little young wife, and she is opposed to my going there; but if she would go there, I would go."

Whilst Mr. Brown was speaking, some one asked: "Were you ever in Hayti?" To which he replied, "Yes, I was there two months;" but he did not tell a single thing which he saw or heard while there. Another said, "They tell us that a man can have as many wives as he pleases in Hayti." "I am very sorry for that," said Brown, "for I am afraid you men here will all run away and leave your wives." I would beg leave to remind him that there are few, if any in these parts, who are disposed to do as he is accused of doing, that is, leaving their first wives to get pretty young ones. Notwithstanding the braggadocio assumption of Brown, that he would "meet all objections," some were offered which he confessed himself unable to meet, one of which was, that the Haytiens are decreasing, rather than increasing in commercial importance. This was shown by Mr. Harris, (J. D.) from Redpath's Guide to Hayti, and commented upon by Rev. Wm. P. Newman. J. D. Harris appeared as agent for the *Pine and Palm*, and the main reason which he gave why persons should subscribe for the paper was, "that it is the only living newspaper published by colored people of the United States." I asked if the *Christian Recorder* is not a living paper, but he would not answer the question. Who publishes the *Pine and Palm?* James Redpath, or who? I would like to know. James Redpath is not a colored man, and he is known to be the body, soul and spirit of the *Pine and Palm*. In the *Pine and Palm* of September 28, Wm. Wells Brown has an article on the colored people of Canada, more than two columns long, in which the author displays a reckless and daring spirit of criticism, on the Rev. Wm. H. Jones, whom he calls "a magnetiser,"—"the preacher of feeling instead of reason, and is the highest representative of the lowest religious idea, that I have ever beheld!" To call Mr. Jones a magnetiser, &c., is akin to the accusation which the Jews brought against our Saviour, when they said, "This fellow doth not cast out devils, but by Beelzebub, the prince of the devils." Matthew xii. 24. Our Lord told the wicked Jews, that if he cast out devils by the Spirit of God, then was the kingdom come to them.

See how our Lord characterized this sin in the 31st verse of the same chapter. He terms it the sin against the Holy Ghost. To speak disrespectfully of a man, is one thing, but to denominate the influence or power of a minister's labors as magnetism, is criticism of the lowest type, for who knows in how many different channels the Spirit of God works? It is, to say the least of it, a license not granted to critics, to limit the Spirit and power of God. These things I say sincerely, as one who believes in the truths of Christianity. His criticisms, in other respects, concerning the colored people of Canada, are not just, but I desire to raise no issue with him about them. Being in possession of "the gift of the gab," and being able to write his thoughts, and being at liberty to express his approbation or otherwise of men's doings, he carries his liberty to licentiousness.

A few days ago, an assault and battery case was tried in our village, before two Aldermen, the parties concerned being colored and white. The difficulty arose out of an attempt to take from father Henson, the agency of "the Dawn Institution." Father Henson, whose connexion with the institution is an interesting history, and which I will give in my next, had been appointed agent for the property, and had never been legally dispossessed. But a man by the name of Scoble, appointed his son, as he says, to supersede father Henson, and when father Henson attempted to plough one of the fields for wheat, this pseudo agent tried to prevent him, and father Henson says he choked him. But the most interesting feature of the trial was, that the defence was conducted by a lawyer from Toronto, eminent in his profession, it is said, but who acted in the most contemptible manner toward father Henson, who conducted the prosecution. This Toronto chap, who would pass for a horse jockey, used language which disgusted the court, for he transcended all the bounds of propriety and decency. He is the son in law of Scoble. You may know that father Henson is shrewd, when it takes the best talent of the Toronto bar to surpass him. What do you think of a fugitive slave, competing successfully with the Toronto bar? As I intended to give you a history of the institution in a few days, I will say no more of this case now. We have a literary association in full blast, and we have interesting times, two regular meetings having been held; at the last one, held on the 10th inst. the question: Should capital punishment be inflicted? was discussed, the Rev. Thomas Hughes, before alluded to, joining in the discussion. I was honored with the chairmanship, as it is called in our constitution, for one year from the first of September ultimo. Parker T. Smith.

ACKNOWLEDGMENTS

From Rev. James Lynch, of Georgetown, D. C., for papers,	1 00
From Maria Hatton, of Cambridgeport, Mass., per Rev. Jacob Mitchell,	1 00
From Rev. Daniel W. Moore of Washington, D. C., per Mr. E. M. Thomas,	$0 75
From Rev. James Lynch, of Georgetown, D. C., on account, for papers sold,	1 00

DONATION

A donation was given by the ladies connected with the A. M. E. Church, Woodbury, N. J., on Thursday evening, the 17th inst, for the benefit of their pastor, brother T. H. Cooper. An appropriate address was delivered on the occasion, by the Rev. Shepherd Holcomb. After which the value of $30 was presented to the pastor, $15,68 in cash, and the balance in such necessaries as are suitable for family use.

The committee of arrangements, in behalf of the ladies connected with this church, were,

Mrs. Comford Fall, Mrs. Elizabeth Lawe,
Miss C. Peterson, Miss Anna Laws.

☞ We call the attention of our readers to the article in the present number, entitled, "District of Columbia Correspondence," and particularly that portion of it which relates to the Bishopric. Our Correspondent tells us that Rev. J. M. B. and the Presbyter are the exponents of both the ministry and laity in the Baltimore District. Have the Philadelphia and New England Districts, who claim Bishop Nazrey as their Bishop for the time being, no voice to advocate their rights?

IN MEMORY OF A DEPARTED FRIEND

Died on Thursday morning, just as day was breaking, our beloved friend and sister, Mary E. Parvens, in the 50th year of her age.

She "is not dead but sleepeth," happy consolation, cheering thought. We may then hope to see her again. As I sit here in the solitude of my room, while twilight shadows deepen into the sombre shades of night, memory vividly recalls, in this sacred hour, one whose presence here on earth we fain would have detained. But we yield in submission, as she did in joy, when she received the summons away from the scenes of earth.

Her vacant seat in the sanctuary reminds us, painfully, of her loss. She, who by prayerful perseverance, was instrumental in every good work, laboring faithfully in her Master's vineyard, has gone to receive her reward.

I cannot think of her as one the tomb holds in its gloomy confines, but as a bright, glorified spirit, who has passed through the pearly gates and heard her Lord say, "Well done, good and faithful servant."

She "is not dead, but sleepeth;" blessed words given to Christian hope. Thus I thought as we stood by the grave that was to hide her from our sight. Our loved sister but sleeps here. "Oh! grave, where is thy victory?" Surely, she has gained it. The tomb, to her, has lost its terrors, since her Lord hath lain here.

Not our will, but thine be done, dear Lord.

We would not call her back to earth. She hath fallen asleep in Jesus. On angels' wings she soared that bright realm, to the mansions of her father, welcomed by songs of the blessed. Rapturous strains! Shall they ever greet our ears? Joined with her voice, shall they one day welcome us there?

Her companion on life's journey is left desolate, but not without *hope*; for "there is a balm in Gilead," an antidote for every grief in the compassion of Jesus.

"Asleep in Jesus! O how sweet,
When for such a slumber meet,
With holy confidence to sing
That Death has lost its venomed sting.

"Asleep in Jesus! Blessed sleep,
From which none ever wake to weep,
A calm and undisturbed repose,
Unbroken by the host of foes."

Dedicated to the memory of Mary E. Parvens, on the 16th of Oct., A. D. 1861, by Susan V. Robinson.

St. Louis, Mo.

THE RAVEN

The raven and his kind are classed among the unclean birds in Lev. xi. 5, and Deut. xiv. 14. Some of the family, such as the rooks, magpies, and jays, live chiefly on insects, fruits, and grains, but the raven itself is a bird of prey, seemingly a connecting link between the falcons and the vultures. The rooks live in communities, and the jackdaws keep always near the habitations of men, but the ravens live in pairs in the ravines of the mountains, and make their nests in solitary trees, or in a crevice of the rocks. They are said to live a hundred years, and if unmolested, keep the same nest. In England and Scotland, while the young birds emigrate beyond the line of agricultural improvement, here and there in the low country an ancient pair may still be found. In the western isles of Scotland they are still numerous, and in our own country they are chiefly to be found in the north, and in the mountainous region beyond the Mississippi. The raven loves the wilderness, and where the prophet (Isa. xxxiv. 11) says of Idumea, that "the raven shall dwell in it," it is equivalent to saying that it shall be desolate. It is a large bird, over two feet long, and four feet from the tips of its extended wings; its colour is black, tinged with blue and green on the neck and sides. There is an allusion to its colour in Solomon's Song v. 11. Its manner of attacking animals is noticed in Prov. xxx. 17, "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it,"—a just punishment for such unnatural conduct, and how different from the promise attached to the fifth commandment! The raven is a bold and persevering hunter after birds, rabbits, hares, and sometimes it attacks sheep and lambs, invariably beginning with picking out their eyes, after which they are completely in his power. When hunting for small animals, and the nest of birds, it skims the ground, rising noiselessly over the bushes without touching them, and when it sees any suitable prey, it darts upon it with the whole force of its body. At other times it flies high, and surveys the earth at a distance.

The raven was the first bird sent forth from the ark of Noah; and it was chosen by God to carry food to the prophet Elijah, when he was hidden by the brook Cherith. God declareth in Job xxxviii. 41, and Psal. cxlvii. 9, that he "provideth for the raven his food;" and in Luke xii. 24, our Saviour directed his disciples to "consider the ravens, for they neither sow nor reap, which neither have storehouse nor barn; and God feedeth them; how much more are ye better than the fowls?"

Selected.

SIR ISAAC NEWTON.

This illustrious philosopher, the glory of his country and of his race, was the son of Isaac Newton, proprietor of the manor of Woolsthorp, in the parish of Colsterworth, in Lincolnshire; and he was born at the manor-house, December 25, 1642. Recent researches have made it appear that the family was originally from Scotland. Sir Isaac's grandfather having been one of the many natives of that country who emigrated to the South with James VI.

Newton was an only and a posthumous child, his father having died a few months before his birth, at the age of thirty-six. His mother about four years afterwards married a second husband, a Mr. Barnabas Smith, minister of the neighboring parish of North Witham; and her son was upon this left at his paternal estate under the charge of her mother. He was first put to a small day school at Skillington, and then to another at Stoke; from which last he was removed, when he had reached the age of twelve, to the grammar school of Grantham, the country town. Here he boarded at the house of a Mr. Clark, an apothecary, the various chemical preparations and other curious contents of whose shelves are supposed to have contributed to awaken his taste for physical investigation and experiment.

His genius for mechanical invention now began to display itself in the construction of many curious pieces of workmanship, which were a water-mill, a water-clock, a carriage in which he could wheel himself round his room, and other similar contrivances. He appears also to have already begun to study Geometry, making his way, it is said, through the elements of Euclid, with so much ease that a rapid perusal of the demonstrations in their order sufficed to make him master of them; he read the work as if it had been a history or a tale.

After he had spent a few years at Grantham, however, his mother who had returned to Woolsthorp, upon the death of her husband, in 1656, took him home, intending to employ him in farming the property, which was a very small one, that he might lead a country life as his father and grandfather had done. But occupations of this kind had no attraction for the young philosopher.

When he was sent along with a servant to Grantham to dispose of the produce of the farm, he used to leave the man to go by himself to market, while he either sat down with a book in his hand by the road side, or repaired to his former lodgings at the apothecary's and shut himself up beside a parcel of old books in the garret. At length, convinced he would never make a good farmer, his mother consented to allow him to follow the bent of his inclinations. He then returned for nine months to the grammar school of Grantham; and on the expiration of that period, in June, 1660, proceeded to Trinity College, Cambridge. Here he applied himself to his studies, and especially to mathematical science, with extraordinary ardor, and, although the statement is so wonderful as almost to seem incredible, appears actually to have completed all the splendid discoveries which immortalized his name, for the first six years of his academic course. In 1661 he purchased a prism, or triangular piece of glass, for the purpose of trying some experiment, suggested by diseases; and the investigation upon which he thus entered led him gradually to his great discovery of the composition of light, and the unequal refrangibility of the different sorts of rays, the doctrine from which nearly the whole of modern optical science is derived. In or before the year 1666, he had invented his new instrument of calculation, the method of fluxions, the grand auxiliary to which physical science in almost every department owes its chief triumphs, and without which it would be comparatively helpless. And it was also in 1666 that having returned to Woolsthorp, in order to avoid the plague which then raged at Cambridge, he was, while sitting in his mother's garden, struck with the first idea of universal gravitation, by the simple incident of an apple dropping from a tree. He immediately entered into the calculations necessary to verify the hypothesis he had formed, and would have then established its truth if he had possessed accurate measurements of all the distances which he had to take into account; but being misled by certain incorrect statements, which prevented the result of his investigations from turning out what it ought to have done, he desisted in the meantime from the farther prosecution of the subject, and it was not till sixteen or seventeen years afterwards that, with rectified data, he resumed it, and soon brought it to a triumphant conclusion. Meanwhile he had taken his degree of B. A., in 1665, had become a junior Fellow of his college in 1667, had graduated M. A., in 1668, and in the same year had obtained a senior Fellowship. In 1669 Dr. Barrow, having accepted the chair of Divinity, resigned the Lucasian Professorship of Mathematics, when Newton was appointed his successor. In January, 1672, he was elected a Fellow of the Royal Society, and almost immediately after began to contribute to the transactions accounts of his discoveries in optics, which fixed upon him the attention of men of science in every part of Europe. These and other communications also involved him in many vexatious controversies, into the history of which it is impossible for us to enter here, but which appear to have greatly annoyed and distressed his placid and sensitive disposition, and even at times to have made him almost regret that he had not hidden the light that fell upon him within his own bosom. "I blame my own imprudence," he exclaims in one of his letters, "for parting with so real a blessing as my quiet, to run after a shadow." He at last requested Oldenburg, the Secretary of the Royal Society, to prevent the appearance, so far as he conveniently could, of any objections or philosophical letters that might be sent respecting his discoveries. He also expressed the utmost aversion to the publication of his Principia, the immortal disclosure of his Philosophy of the Universe, when the society first applied to him to let them print it. "Philosophy," he says writing on the subject to Halley, "is such an impertinently litigious lady that a man had as good be engaged in law-suits as have to do with her." He was, however, eventually prevailed upon to yield; and the work appeared in May, 1687. His optics he would not publish till the year 1704, two years after the death of his pertinacious tormentor, Hooke, who, while he lived, had almost regularly either contested the truth of every discovery Newton announced, or claimed it as his own. In [illegible] Newton, who had some time before distinguished himself by his defence of the privileges of the University against certain arbitrary attempts of James II, was returned as one of its representatives to the convention of Parliament. In [illegible] he was appointed to the office of Warden, and in [illegible] to that of Master of the Mint, a place worth about £1 500 a year. He now relinquished the teaching of his class to Mr. Whiston, to whom he gave all the emoluments; and in 1703 he resigned the chair. In 1701 he was again returned to Parliament for the University at Cambridge. In 1703 he was elected for the first time to the Presidency of the Royal Society; and he was annually re-elected to the same high office while he lived. In 1705 he received the honor of Knighthood. The remainder of his life, except while engaged with the duties of this office, was spent as the previous portion of it had been, in constant study: almost every department of human knowledge receiving in its turn some new light from his singularly-gifted intellect. Newton died at his home, in Orbell's Buildings, now Pitt's Buildings, Kensington, between one and two o'clock in the morning of Monday, the 20th of March, 1727, in the eighty-fifth year of his age.

Rev. John Miller, son of the late excellent Rev. Dr. Miller, of the Theological Seminary at Princeton, and pastor for some time of what is now known as the West Arch Street Presbyterian Church (O. S.) in this city, is announced as captain of a company in the rebel army, under the [illegible] of Henry A. Wise.

REV. MATTHEW MCBRIDE, has demitted the pastoral charge of the Reformed Presbyterian Church of Mount Vernon, in the Presbytery of Chicago, and removing to Philadelphia, has taken charge of the *Banner of the Covenant*

Rev Dr. BETHUNE sailed with his family for Europe in the steamship City of New York, on Saturday the 5th inst. He retains his pastoral connection with the Reformed Dutch Church on Twenty-first Street, New York, and seeks the restoration of his health

Rev JOHN N LEWIS, long Secretary of the American Education Society, and since the resignation of Rev Dr Hodge, acting as assistant of Rev Dr Spring in the charge of the Brick Church, New York, was attacked with sickness on Saturday, the 5th inst. while engaged in preparing a sermon for the next day, and shortly after expired.

Rev Dr G W BLAGDEN, of Boston, preached on Sabbath, the 29th ult, the 27th anniversary sermon of his settlement in the pastoral charge of the old South Church, (Congregationalist) in that city

THE POLYGAMY QUESTION IN AFRICA.—At the conference of bishops, lately held in Capetown, on the occasion of the consecration of Bishop Mackenzie, one of the subjects discussed was that of polygamy among candidates for baptism. The following is the minute of the Bishop of Grahamstown:

Although, in common with the other bishops of this province, I am desirous that the subject of polygamy among candidates for baptism should be discussed in all its bearings, I do not wish it to be implied, in commending it to the consideration of convocation, that I have, myself, any doubts as regards the main question, or that I view it only as one of ecclesiastical discipline. On the contrary, believing polygamy to be opposed

To the original institution of marriage;

To its true character as defined both by our blessed Lord and St Paul;

To the validity of the contract, which is mutual;

To the principles of moral law, and

To the happiness of all concerned;

I should regard the allowance of this state among native converts as the admission of an evil of no ordinary magnitude in the Christian Church

On the other hand, since this state is hardly to be distinguished from concubinage, especially where there is no obligation contracted by the man to perform the duties of a husband—when divorces have no restraint except the comparative value of a woman's labor, and the price which has been paid for her, marriage being "simply the purchase of as many women by one man as he desires, or can afford to pay for," I cannot admit that the relation which subsists between a polygamist and his wives or concubines would afford any claim for its continuance, even if the Christian law of marriage were less clear and imperative. Difficulties undoubtedly arise from polygamy before conversion, as from every departure from God's laws; but the most serious difficulty by far among native converts now, (as among Corinthians in apostolic times,) springs from those passions and habits to which polygamy ministers, but which are not confined within those bounds, and these difficulties are not to be overcome by lowering the standard of Christian duty.

In the missions of this diocese, within the last four years many hundred converts have joined the Christian church, of whom many were polygamists before their conversion. In no case has a state of polygamy been allowed either in a man or woman after baptism, and amidst the many trials and discouragements that beset the infancy of a church gathered out of a demoralized and corrupt state of society, there is nothing to indicate that any other course than that adopted would have promoted purity of life among the native converts.

The following resolutions, passed at a conference of the missionaries of this diocese on the 20th of February, express both their convictions and the result of their experience:

1. "That it is the unanimous and decided conviction of the missionaries of this diocese, that no person living with more than one wife ought to be admitted to Christian baptism.

2. "That whilst they fully admit that such cases require Christian wisdom, delicacy, and consideration, especially in regard to the women concerned, yet they are satisfied, from experience, that there are no difficulties which do not soon disappear before a faithful adherence to the Christian law of marriage."

MRS CLARISSA L RICHARDS, widow of Rev. William Richards, with whom she went as a missionary to the Sandwich Islands in 1822, where she remained until his death in 1847, died recently in New Haven, Conn., where she has resided for the past eight years.

Mr. SAML. S GEORGE was ordained on Thursday, the 3d inst., to the office of the holy ministry by the Presbytery of Allegheny City, (O S,) and will be sent out, in a short time, a missionary of the Presbyterian Board to Siam. His wife is a Miss Gill, whose sister was the Mrs. Johnston who, with her husband, the Rev A. O Johnston, was cruelly murdered in the terrible mutiny at Futtegurh, India, in 1857.

Rev. Messrs R. J DODDS and J. BEATTIE continue their labors as devoted and useful missionaries of the Reformed Presbyterian Church, at Latakiyeh, Syria.

Rev. Dr. JUSTIN PERKINS returned missionary of the American Board in Persia, has just published an interesting work entitled, "Missionary Life in Persia; being glimpses at a quarter of a century of labors among the Nestorian Christians"

THE AMERICAN BOARD.—This great foreign missionary organization opened its fifty-first annual meeting in Cleveland, Ohio, on Thursday, the 1st inst. There was a large attendance, and a deep interest in all its meetings. The following summary is interesting;—

Missions.—Number of missions, 20; stations, 113; out-stations, 171.

Laborers employed.—Number of ordained missionaries, (seven being physicians) 153; physicians not ordained, 5; other male assistants, 7; female assistants, 171; whole number of laborers sent from this country, 635; number of native pastors, 29; native preachers, 218; native helpers, 406; whole number of laborers connected with the missions, 975.

The Press.—Number of printing establishments, 4; pages printed last year, as far as reported, 52,008,019; from the beginning 1,364,-106,926.

The Churches.—Number of churches, (including all at the Sandwich Islands,) 161; church members, (do do,) as far as reported, 24,456; added during the year, (do do,) 1 944.

Educational Department.—Number of Seminaries, 8; other boarding schools, 10, free schools, (omitting those at Sandwich Islands,) 298; pupils in free schools, (omitting those at Sandwich Islands,) 8,118; seminaries, 276, boarding-schools, 236; whole number in seminaries and schools, 8,630.

A NEW MISSION CHURCH.—The members of the Church of the Presbyterian Mission in Ningpo, China, residing in the Saupoh district have been organized into a separate Church. It has thirty-two communicants and two elders.

MISSIONS IN INDIA.—In India there are 1,170 Missionaries, native assistants, and Catechists, 75,000 scholars are taught in Mission Schools, including 15,000 Hindoo girls. There are now living 125,000 converts.

PRESBYTERIAN BOARD OF FOREIGN MISSIONS.—Receipts for the year, two hundred and eleven thousand and eighty dollars, including eight thousand six hundred and ninety dollars, from the British Government for losses in India. There are eighty-one ordained missionaries, one hundred and thirty-eight assistants, eighty native teachers, twenty eight hundred communicants.

SUCCESSFUL AFRICAN MISSIONS.—Ten years ago the first missionaries were sent to Corisco. Now there is a Presbytery, a church of sixty-three members, including fifty-two converts from heathenism, and forty more are seeking a spiritual knowledge of Christianity. There is an eldership, including three native converts, all candidates for the ministry. There are Sabbath schools numbering one hundred and sixty pupils.

MORAVIAN MISSIONS.—From the Annual Report of the Foreign Mission Board of the Moravian Church, we learn that there are at present of this body 14 Provinces in the Foreign Field; 79 Regular Stations; 313 Missionaries, and 77,-590 converts

CONTRIBUTIONS IN ENGLAND.—For foreign missions during the past year 1,764,000 Church of England members gave £119,000, 772,000 Wesleyans, £84,000; 607,000 Independents, £54,000; 880,000 Baptists, £19,000. This amounts to, for each Baptist, one shilling, for each Churchman, one shilling and three pence; for each Independent, one shilling and eleven pence, for each Methodist, two shillings two pence.

MISSIONS IN TURKEY.—The American Missions in Turkey are suffering very severely from the results of the troubles in the States, and the Missionaries have put forth a very earnest appeal to British Christians for aid. We hope the appeal will not be in vain

Religious Intelligence.

Chaplains

Rev. H. L. Wayland, of Worcester, Mass., and son of Rev. Dr. Wayland, Ex-President of Brown University, Rhode Island, has become chaplain of the 7th Regiment of Connecticut Volunteers.

Mr John Eaton, Jr, recently of Andover Theological Seminary, was ordained at Toledo, Ohio, on the 6th ult., and entered at once upon the chaplaincy of the 27th Regiment of Ohio Volunteers, now in service in Missouri.

Rev. Joel Grant, of the Congregational Church, of Lockport, Ill., has been appointed chaplain of the 12th Illinois Regiment, now at Bird's Point, Missouri.

Mr. Henry C. McCook was ordained to the holy ministry by the Presbytery of Steubenville, on the 2d inst., and enters at once upon the duties of chaplain of the Fourth Illinois Regiment.

Rev J. C. Drake, late pastor of the Westfield Baptist Church, N. Y., has raised a company of 130 men, become their Captain, joined the Second Buffalo Regiment, and joined the army of the Potomac. Mr Drake is highly esteemed as a minister, and is acting chaplain of his regiment.

General.

An Instructive Incident.—It was lately stated in the Chicago prayer meeting by a lieutenant in the regiment which met with such a dreadful accident on the Ohio and Mississippi railroad, that on the Sabbath previous, at Camp Holt, Kentucky, an old gentleman was distributing tracts among the men, and by chance gave one to an officer of the regiment, who immediately began to ridicule religion in such a way as to draw quite a crowd around him, much to the chagrin of the kind old man, who was only seeking to do him good. But, said the young man, in a few hours we were on the cars to the seat of war, and in an instant that officer was before that God whom he had despised and whose servant he had reviled.

The Progress of Truth in Italy.—A notable example has lately occurred in one of the Italian valleys, which proves that the peasantry are not disposed to wear the shackles of the Papacy much longer. Some villagers, who by studying Holy Scripture, had become dissatisfied with the teaching of their Church, invited a Protestant minister to come and instruct them. Such a decisive course aroused the indignation of the priests, who denounced it with characteristic vehemence. Undaunted, however, by such threats, these noble-minded persons challenged their accusers to discuss the points on which they differed. Uneducated though they were, they had sufficient confidence in themselves and the inspiration of the Spirit of truth to confront and argue with their clergy. The controversy lasted for two hours, and was conducted by the peasants with an ability and vigor that surprised their opponents. Foiled in this branch of the argument, the latter desired to widen the appeal by introducing extraneous matter, but the villagers refused to admit other authorities than the Bible. Upon this the priests abandoned the investigation, and the victorious peasants returned to their cottages in triumph. The result has been that the hostility of the ecclesiastical party has become more deadly—irritation has been superadded to bigotry on the one hand, and success has imparted a fresh impulse to inquiry on the other.—*Christian Advocate and Journal.*

Stuttgard Bible Society.—The Bible Society of Stuttgard recently held a meeting in that city to celebrate the forty-ninth anniversary of its foundation. In 1860 its receipts were £ 147 florins, and it distributed 11,122 copies of the Bible, 14,124 of the New Testament, 391 psalters, and 261 publications for the blind. Of the total distribution, 1,858 works were given gratuitously, and the others at reduced prices. Since the Society has been in existence it has distributed, altogether 484,975 Bibles and 209,-445 Testaments.

Personal.

Prof. A D Bache, Superintendent of the American Coast Survey has been elected a Foreign Corresponding member of the Academy of Sciences, of the French Imperial Institute.

Gen. W T Sherman will supersede Gen. Anderson, as the head of the Department of Cumberland, Kentucky, General Anderson retiring on account of ill health

W H Russell, the somewhat celebrated correspondent of the *London Times*, was recently arrested in Wellington, Will Co., Ill, while hunting on the Sabbath, and, on being brought before a magistrate, was fined $30 for violating the laws of the State by desecrating the holy Sabbath.

William May, Commander in the United States Navy, and brother of Hon. Henry May, member of Congress from Baltimore, died on the 10th ult, at his residence in the Eastern shore of Maryland, in the 46th year of his age.

John B Gough is, we notice, resuming his lecturing, having been engaged for that purpose at the Cooper Institute, New York, on Wednesday evening, the 16th inst., in aid of the objects of the Army Committee of the Young Men's Christian Association

Ernst Frederick Zwirner, the Architect, under whose care the Cathedral of Cologne was advancing to its long delayed completion, and one of the ablest architects of the world, died, at Cologne, on the 2d ult., sixty years of age.

Com. S. H Stringham one of the oldest officers of the United States Navy, and of long tried experience and worth, has retired from the Navy, having been censured by the Navy Department as showing a lack of judgment and a proper regard for the public good, by sending recently the Jamestown to Brooklyn, and the Flag to Washington Navy Yard for repairs, the Department charging that he should have had the work done at Hampton Roads

Domestic Items.

The Philadelphia Library now contains more than seventy thousand volumes, a large number of which are in manuscript. Some of them are rare, dating back to the eleventh century, and others are full files of the earliest American newspapers, the oldest of which was published in 1783.

The library was founded in 1731. The company first occupied Independence Hall, afterwards Carpenter's Hall, and completed the present building in 1790. There are nine hundred shareholders. One thousand five hundred volumes are yearly added to the stock, and two thousand dollars is annually laid out for English editions of new works. The library is enriched with portraits, busts, and memorials of early and revered Philadelphians. Strangers may consult any book in this library without charge, and take it away by depositing twice its value, and paying twelve cents a week for its use.

A Steady Advance.—Gen McClellan is making a gradual and steady advance upon the lines of the enemy. Regiment after regiment, and occasionally whole brigades, strike their tents and advance a mile or two towards the enemy, and then halt to fortify their position.

Missouri.—The late accounts from Missouri state that General Hardee, who was reported to be in command of the rebel troops at Bowling Green, Ky., was marching with twenty thousand men, to reinforce General Price, and it is expected that he will effect a junction with him in a few days.

The Cincinnati *Gazette* says that when Secretary Cameron went to St Louis he carried an order from the President to General Fremont, removing him from the command of the Western Department; that General Fremont asked for a delay in the [illegible] of the order, but that his removal was decided upon to take place next week, probably on Tuesday.

Southern News.—The Petersburg (Va.) *Express* of the 15th instant has the following concerning the late reported naval engagement at New Orleans:

The rebel steamer Turtle ran against the Preble, without firing a gun, and immediately sunk her, by staving in her sides—she (the Turtle) in the meantime being fired upon by the whole squadron—but the balls glancing from her iron form, without affecting the least damage.

The Turtle then turned on the other two vessels, which, seeing the fate of their companion, endeavored to get out of the way, in which effort they were driven on shore, their crews deserting them. Commodore Hollins, in his report, says he thinks he will be able to capture and carry them both into New Orleans.

The Preble cannot be raised. A large number of prisoners, arms, ammunition &c, were taken during the action.

Com Hollins confirms the account of the defeat of Billy Wilson's Zouaves on Santa Rosa Island

Com. Hollins arrived in New Orleans on the 14th ult. The city was illuminated on the receipt of the intelligence.

The number of men under Commodore Hollins was three hundred. The Federalists numbered one thousand.

Foreign Summary.

That a great moral change is gradually ripening in France, appears more and more evident. Many elements are at work for it. Besides various religious societies with this object in view, there is also an active one, styled the "Society for the Promotion of Primary Instruction," especially among the dispersed Protestants of that empire. It mingles thorough instruction in the Bible with the daily studies of the schools—and thus sows seed which may be expected, some day, to bring forth a most desirable harvest. Its receipts during last year were eighty-one thousand six hundred and eighty-five francs, and it afforded aid in the support of two hundred schools.

THE METHODIST CHURCH is steadily prosecuting a good work in France. Their annual Conference lately closed its sessions. It includes twenty seven ministers, ten colporteurs and teachers, seventy-seven lay preachers, one thousand six hundred and thirty three communicants five day-schools and forty-five Sabbath Schools. It has had four students under theological instruction during the last year, and has just laid the foundation of a Theological Seminary at Lausanne. A large plot of ground has been purchased in a desirable position in Paris, for the erection of a church school, book-store, and parsonage, at a cost, for the whole, of about seventy thousand dollars.

The French NAVY is having some large accessions made to it. The steamship Solferino was launched at L'Orient on the 24th of June. It is of one thousand horse power, to carry fifty-two rifled cannon and is the last of six armor-clad steam men-of-war. On the 22d of the same month the Magenta was launched. It is two hundred and eighty feet long, fifty-two and a half feet beam, and forty-five and a half feet in depth, and weighs, when fitted with armor, engines, and armament, five thousand six hundred tons.

In spite of the vigilance and opposition of Popery, the truth is spreading among large numbers who have long been in spiritual bondage. Through the shipping alone in New York, the American Tract Society has put in circulation, during the last year, six hundred and fifty thousand pages of tracts in Spanish, Portuguese, Italian, and French, in six hundred and fifty-five distinct grants, and at one hundred and two different points of the Roman Catholic world. These tracts found their way largely into Southern Europe, as well as into various portions of South America and other Romanist countries.

Progress is the order of the day. On the 21st of January last one of Morse's lines of Telegraph was opened between Teheran, the capital of Persia, and Tabreez, four hundred miles distant, on or near Lake Urumiyah. The opening was attended with great festivity and public rejoicing, in the presence of the young sovereign and all the dignitaries of the court.

The Evangelical Alliance opened its fifth meeting in the Church of St. Pierre, in Geneva, Switzerland, on the first of September. It was largely attended from all parts of the Protestant world, and its proceedings are said to have been of unusual interest. It continued ten secular days, and had nineteen sessions. The United States were actively represented by Rev Dr. Baird, of New York, Dr. Squires, of Geneva, N. Y., and others. Baptist Noel, of England, Drs. Gibson, of Ireland, Guthrie, of Scotland, D'Aubigne, of Switzerland, and others, took a prominent part. Two thousand persons from beyond the canton of Geneva were in attendance. It is said to have been very observable that the general sympathy of the meetings was very unmistakably in favor of the United States now struggling against rebellion.

A painful want of Bread Stuffs in Europe is spoken of. Reports from forty-two agricultural districts in France, as given in the 'Journal de Agriculture Pratique,' show that there is such a failure of crops in that country, that it is estimated eighty millions of bushels of wheat will have to be imported to meet the public want, beginning with the 1st day of September. In England it is estimated that at least sixty-four millions of bushels will have to be sought abroad to supply the people with bread. Other countries of Europe are in scarcely any better condition. The United States is the country mainly looked to to furnish the needed supply. Truly, it seems as if cotton is ceasing to be king.

The nobility of England has sometimes furnished happy examples of evangelical religion. The Right Hon. Lord Teynham is an instance. On a recent occasion, while the guest of a friend in the country, he preached three times for him, and though a peer of the realm, and attending faithfully to his duties as a member of the House of Lords, yet he spends a large portion of his time in faithfully but humbly preaching the gospel of Christ. Surely such men are significantly the salt of the earth

Just now considerable is said in Great Britain about a new RAILROAD. It is no less than one for some point on the Mediterranean, as Antioch, Acre, Sidon, or Tripoli, through the valley of the Euphrates, to Bussorah, on the Persian Gulf, to be called the Euphrates Valley Railroad. Time will show the result of the project. It would greatly facilitate the intercourse with India.

Singular and revolting as it may appear, the horrid crime of INFANTICIDE is spoken of as very prevalent in London. On a recent Saturday a verdict of wilful murder against persons unknown was returned by coroners' juries in four cases of this kind! The "tender mercies" of the wicked, are indeed, cruel!

The CHAPLAINCY of the British army is deservedly exciting attention. For the soldiers in Great Britain and Ireland alone there are one hundred and forty five Romish priests in the pay of the government for chaplain services, and costing, during the past year, four thousand seven hundred and forty five pounds, or nearly twenty-five thousand dollars. Besides these, there are twenty one priests appointed as commissioned officers, and bearing rank as officers. To circulate Romish Tracts and books among the soldiers, about six hundred pounds were expended. Thus reckoning the supplies of these priests and their appliances to the soldiers in India and the Colonies, it is estimated that not less than eighteen thousand pounds, or about ninety thousand dollars are paid by Protestant Britain to help Rome exert its worst influence upon the British army. May it not be so in the United States.

The right to AFFIRM rather than take the oath, to giving testimony, has been legalized by the British Parliament, and on the 1st instant went into practice. The party thus affirming must solemnly and truly declare that in his religious belief it is unlawful to take an oath. His declaration or affirmation in the case in hand is then to be received, and is to be of the same force as if the oath had been taken, and any false declaration or affirmation is to be liable to the same penalties as false swearing or perjury would be.

Advertisements.

THE UNITED Brothers and Sisters of Rev Willis Nazrey Society, are requested to attend their regular stated meeting, the 18th of this month, at 8 o'clock, P. M., on the corner of Quince and Locust Streets. Punctual attendance is strictly requested, by order of the President.

ANNE HALL, *President.*

E. MALONEY, *Secretary*

THE DAUGHTERS OF HOPE GRAND UNION Temperance Society met, it being the thirteenth session, April 18th, 1861. Representatives from Lodges are as follows:—

From Garnet Union No 4, D of T; from Phoenix Union, No. 8, D of T, from Northern Union, No 10, D of T, Weems Union, of Chambersburgh, Pa., from Dr Bias' Union, of Carlisle, Pa., from Mount Olive Union, No. 18 D of T, from Vechrechie Union, No. 16, D. of T., of Norristown, Pa.

Officers installed to their several positions are as follows:—

Grand P., Sister Bennett; Grand Associate, Sister Burris; Grand Treasurer, Sister Fansen; Grand Conductress, C Thompson, G and Sentinel, A E Dukhart; Grand Chaplain Sister Hall

O P. P.,	Sister	E Roberts,	O P. P	Sister	Armstrong,
"	"	E Bowen,	"	"	J T Black,
"	"	M. R Hurdy,	"	"	E A Clark,
"	"	S Newman,	"	"	Watts,
"	"	S Davis,	"	"	S Hall

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Admission Free.

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No 17—3mo. PHILADELPHIA

THE DAUGHTERS OF CORNISH SOCIETY

THE STATED QUARTERLY MEETINGS of the Society are held on the first Wednesdays of February, May, August, and November.

The meetings of the Board are held on the Wednesday previous to the regular stated meetings of the society.

MRS SARAH CARTER, President.

Mr. L. R. SEYMOUR, Sec'y.

MRS JOHNSON AND MRS. WARE

Beg leave to inform the Public in general that they continue

LAYING OUT AND SHROUDING THE DEAD

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James Le Count, No. 930 Rodman Street.

Thomas W Allmond, No 1027 Rodman Street

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We keep on hand, in connection with our other books, Sabbath school books of various kinds, Question Books; Catechisms, Nos. 1, 2, and 3. We have a good assortment of such books as are generally used in the Public Schools. Also, Stationery, Inks, Pens, Paper, Envelopes and Blank Books.

WANTED.—The charge of a Public School. Reference as to ability can be given. Apply to

J. W. A., 1641 Balmuch St

WISHART'S PINE TREE TAR CORDIAL

CONSUMPTION has destroyed more of the human family than any other disease and the best physicians for many years have despaired of furnishing a cure, or remedy that would heal the lungs, yet for more than two hundred years the whole medical world has been convinced that there is a mysterious power and efficacy in the Pine Tree Tar to heal the Lungs; therefore they have recommended the use of tar water which in many cases had a good effect; but how to combine the medical properties so as to heal the Lungs, has ever been a mystery, until it was discovered by L Q C Wishart, the proprietor of Wishart's Pine Tree Tar Cordial, and has been put in bottles patented by the U S Government. We say to the sick it imbues the blood of its gross impurities, touches every nerve and restores the whole system to health and vigor. Many have been cured in a short time, that have suffered for years without relief, and could you but stand at the counter of the store, No 10 South Third Street, for one week, and hear the afflicted tell of the wonderful, and healing power of the Pine Tree Tar Cordial, you would be satisfied that it does all that is claimed for it. This Cordial will cure Consumption, Inflammation of the Lungs, Coughs, Colds, Sore Throat and Breast, Bronchitis, Dyspepsia, Liver Complaint, Weak Stomach, Asthma, Gravel, Diseases of the Kidney, Blind and Bleeding Piles, Nervous Debility, Dropsy, Palpitation of the Heart, &c.

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Cephalic Pills CURE Sick Headache CURE Nervous Headache CURE All kinds of Headache.

By the use of these Pills the periodic attacks of *Nervous* or *Sick Headache* may be prevented; and if taken at the commencement of an attack immediate relief from pain and sickness will be obtained.

They seldom fail in removing the *Nausea* and *Headache* to which females are so subject.

They act so gently upon the bowels—removing *Costiveness*. For *Literary Men, Students, Delicate Females*, and all persons of *sedentary habits*, they are valuable as a *Laxative*, improving the *appetite*, give tone and vigor to the digestive organs, and restoring the natural elasticity and strength of the whole system.

The CEPHALIC PILLS are the result of long investigation and carefully conducted experiments, having been in use many years, during which time they have prevented and relieved a vast amount of suffering from Headache, whether originating in the nervous system or from a deranged state of the stomach.

They are entirely vegetable in their composition, and may be taken at all times with perfect safety without making any change of diet, and the absence of any disagreeable taste renders it easy to administer them to children.

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A Box will be sent by mail prepaid, on receipt of the

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THE FOLLOWING ENDORSEMENTS OF

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WILL CONVINCE ALL WHO SUFFER FROM

HEADACHE,

THAT A

SPEEDY AND SURE CURE IS

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As these Testimonials were unsolicited by Mr Spalding, they afford unquestionable proof of the efficacy of this truly scientific discovery.

MASONVILLE, CONN, Feb 5, 1861.

MR SPALDING

SIR

I have tried your Cephalic Pills, and I *like them so well* that I want you to send me two dollars' worth more.

Part of these are for the neighbours, to whom I gave a few out of the first box I got from you.

Send the Pills by mail, and oblige

Your ob't Servant,

JAMES KENNEDY.

HAVERFORD, Pa., Feb 6, 1861.

MR. SPALDING.

SIR:

I wish you to send me one more box of your Cephalic Pills *I have received a great deal of benefit from them.*

Yours, respectfully,

MARY ANN STOIKHOUSE.

SPRUCE CREEK, HUNTINGDON Co, Pa, January 18, 1861.

H. C. SPALDING.

SIR:

You will please send me two boxes of your Cephalic Pills Send them immediately.

Respectfully yours,

JNO. B SIMONS.

P S *I have used one box of your Pills, and find them excellent*

BELLE VERNON, OHIO, Jan 15, 1861.

HENRY C. SPALDING, Esq

Please find enclosed twenty-five cents, for which send me another box of your Cephalic Pills. *They are truly the best Pills I have ever tried.*

Direct A STOVER P M

Belle Vernon, Wyandot Co., O.

BEVERLY, MASS, Dec 11, 1860

H. C. SPALDING, Esq.

I wish for some circulars or large show bills, to bring your Cephalic Pills more particularly before my customers. If you have anything of the kind, please send to me.

One of my customers, who is subject to severe Sick Headache (usually lasting two days,) *was cured of an attack in one hour by your Pills*, which I sent her.

Respectfully yours,

W. B. WILKES

REYNOLDSBURG, FRANKLIN Co., OHIO, January 9th, 1861.

HENRY C. SPALDING,

No. 48 Cedar st., N. Y.

DEAR SIR:

Enclosed find twenty five cents, (25,) for which send box of "Cephalic Pills." Send to address of Rev. Wm. C. Filler, Reynoldsburg, Franklin Co., Ohio.

Your Pills work like a charm—cure Headache almost instanter.

Truly yours,

WM. C. FILLER.

YPSILANTI, MICH., Jan. 14, 1861.

MR. SPALDING.

SIR:

Not long since I sent to you for a box of Cephalic Pills for the cure of the Nervous Headache and Costiveness, and received the same, and *they had so good an effect that I was induced to send for more.*

Please send by return mail. Direct to

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From the Examiner, Norfolk, Va

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From the Examiner, Norfolk, Va

They have been tested in more than a thousand cases, with entire success.

From the Democrat, St. Cloud, Minn.

If you are, or have been troubled with the headache send for a box, (Cephalic Pills,) so that you may have them in case of an attack.

☞ A single bottle of SPALDING'S PREPARED GLUE will save ten times its cost annually.

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SPALDING'S PREPARED GLUE!

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China.—Letter from Rev D D Smith.—In my last letter I said that I hoped to write from some place on the "Yang tse Kiang," far up which river I then thought I would soon be living. You will have heard, before this reaches you, that our plans have been changed; the very unsettled and distressing state of the country in the interior of China absolutely forbidding any attempt to establish a new station in that direction. We (that is, Mr. Parker and I, with our families) left Shanghai on the 23d of April, and after a pleasant voyage of two days arrived here on the 1st of May.

This is a new country to us, and one in which very few foreigners have resided. I should make no exception, however, of this particular locality, for it is this place which the French troops occupied as their rendezvous during last summer while the war against Peking was going on. Since peace has been re-established these soldiers have been withdrawn, and now there remain but a mere handful of men on shore, and two or three ships in the harbor.

It is also a very beautiful country. Where we are living the mountains almost entirely encircle us. The harbor of Chefoo is closed in by high mountains, which come down almost to the water's edge, and on two sides are points of high rocky hills, linked with the other high land by long low sandy belts—evidently the growth of years; the drifting bottom gradually elevating and connecting the islands with the main shore. Farther out in the sea are abrupt, rocky, and apparently barren islands. From the tops of the loftiest peaks can be discerned range after range, as far as the eye can reach, broad valleys lie between, in which are many villages and towns.

There are very few rivers with water in them now; what are so called are only shallow sandy channels, which conduct the freshets from the mountains to the sea. I have seen several, and all but one or two were perfectly dry. These two were quite shallow, having too little water in them for the lightest draught boats. Besides these, deep gorges mark the face of the country in every direction, down which during the winter the melting snow and rains are carried down to the sea.

The view from the top of the mountain is exceedingly lovely; the more distant hills almost purple in their hue; the rich fields in most admirable cultivation, the contrasted colors of the deep green of the wheat, and the rich russet of the plowed land; thick clumps of trees profusely sprinkled about, and then the blue sea spreading out before us; all these combined make as fine a landscape as I have ever seen. The towns and villages, of which there are many, are handsome, and are well built of stone and hard burnt brick. The houses are constructed very much as all Chinese dwellings, a single door-way admitting to a large court, around which ranges of rooms are built, the doors opening on the court, or else ranges of buildings parallel with each, with courts between. They are but one story in height, well tiled, and floored with hard cement. Many of them are ceiled with firm white plaster, which is as good as any in America. Some of the walls and ceilings are covered with a kind of wall paper of very neat patterns; this is their own invention.

The mode of conveyance in this part of the Empire is almost exclusively upon the backs of mules and donkeys. Long droves of these animals are passing constantly, loaded with every kind of produce and merchandise. Some of these beasts are so small, that often, when heavily loaded with straw or other bulky material, they are scarcely visible. There is also a kind of cart, a heavy, clumsy vehicle, two-wheeled, without springs, most painful to behold. These are drawn by two, three, or four mules, as the load requires. The people travel either on the backs of their donkeys or else in large heavy palanquins, slung behind two mules. These palanquins are made of wood or of matting, and are sometimes large enough to accommodate three persons. The motion in riding is unpleasant, twisting, jolting, jerking the poor sufferer most unmercifully.

The people, I think, are superior to those in the lower country, especially about Shanghai. Their size at once attracts attention. They are finely developed, large-framed men, and we see many who are above six feet high.

Although they are essentially Chinese, yet their character seems to be more marked and independent. Perhaps their hardy life, living among the mountains, does much to bring out the more manly traits of character. They are said to be (by those who have seen more of them) more religious or superstitious than those about Shanghai, clinging with more tenacity, and caring evidently more for their customs and observances.

Their temples are kept in good condition. Their processions are orderly and more respectable, and there is an appearance of vigor and earnestness, such as I have not seen before in Chinese worship.

These decided characteristics are such as commend the people at once to our sympathies, and give us encouragement. Although they may hold with firmness to their own heathenish rites, yet this shows an earnestness which, when rightly directed, will be far better than a stolid indifference to any religion.

The Chinese that I have hitherto seen care too little for any thing. It is something for which to be thankful that these people differ somewhat from them.

The customs of these people are somewhat different from those at Shanghai. One I will mention. At the latter place the dead are placed above ground, the thick heavy coffins strewed all over the face of the land exposed to the weather, or else covered with brick, and frequently hidden beneath high mounds of earth. It was always a painfully unpleasant sight. Here we see no coffins. There are mounds of earth, but I believe the dead are buried beneath the soil. Graveyards may be seen all over the fields, some of them quite large. Trees are planted in them; broad spreading, stunted pines, cedars, and arbor vitæ. Neat tombstones of white flint, much like marble, carved with Chinese characters, are in every such burying-place. These resting-places of the dead are very neatly kept, and are quite pleasing in their effect. They remind me of our own cemeteries at home.

Although the personal habits of the people are not tidy, yet their cultivation of the soil is as beautiful and neat as I have ever seen. The wheat is sown in clusters in regular rows, and in harvest time, instead of reaping, these clusters are pulled up by the roots. The vegetable gardens are as thoroughly and systematically cared for as the most fastidious could desire. To see them from a little distance has a very pleasing effect. In the fields, the other day, I met a sowing machine of native manufacture, drawn by a mule, by which, at one and the same time, furrows for two rows of seed were opened, the seed deposited, and the earth drawn over the seed after they were sown.

We have been in "Shan Toong" a month, but have not yet got to work. It was more than two weeks before we could find a vacant house, and some time before we could get possession of it. We are in a village about three and a half miles distant from the port of "Chefoo." The village is called "Choo Kia," simply "the residence of the Kia family." These people, with true Chinese exclusiveness, were vehement against any coming among them. They used every endeavor to prevent us. They petitioned the Mandarin of the district, who came down and used his influence against us. They threatened to kill the owner of the house, who lived in another village, for daring to bring foreigners among them. They sent various deputations of their own friends and of some foreigners here. They called on the English Consul, who, of course, had nothing to do with the matter, and, finally, they offered to give us a house in another village, free of rent, if we would not come among them. But, having rented the house, we persisted in coming, and are now safely quartered in the house.

The storm which was raging on our account is at last dispersing, and we hope soon not only to have no difficulty with the people, but to be considered by them as their best friends.

As soon as they find they cannot succeed, they will submit, and we shall have no farther trouble. Just now the yard is full of workmen, who are fitting up the buildings so that they may become habitable.

The language differs somewhat from that spoken in Shanghai. It is, however, that called the "Mandarin Colloquial," which is spoken by all the educated men of the kingdom, and is the Court dialect at Peking. When learnt it will be more available than any other local dialect. By a little change and adaptation, what we know of the "Shanghai Colloquial" can be made use of here. I have engaged a teacher, who promised to come to-morrow; with his help I hope soon to be busily engaged gathering up materials for usefulness. I forgot to say that the place at which we are living is about 380 miles due north of Shanghai, in N. latitude 37 deg. 32 min., and E. longitude 121 deg. 23 min.

We are all in good health, and hope to continue so in this fine dry climate, and with the blessing of God upon us, to go forward in the work in which we have begun, seeing the fruit of our labors.

With all things *temporally* in our favor, we need but *his* grace to open the hearts of these poor heathen, and to keep our hearts warm, that we may have greater success. Without his grace we are powerless. We ask the prayers and sympathies of the whole church in this new enterprise. Affectionately yours in Christ.

Spirit of Missions.

India.—In Southern India we find a determination to read the Bible on the part of some of the Syro-Romanist priests in Travancore. There is vigorous opposition to the Italian Bishop, these Syro-Romanists contending for their superiority, as Chaldee Syrians, over the Latin party.

The Rev. William Peet, at one of the stations of the Church Missionary Society, reports the baptism of one hundred and eight adult heathen last year. has seventeen hundred baptized persons under his care, a large number of inquirers, and not a single pauper or dependant on the missionary among them all. In this field every former connection with caste or idolatry is abandoned by the converts.

In Northern India that terrible scourge, the Asiatic cholera, has again broken out, and carried off a large number of its victims. In one place, sixteen were attacked in the morning, and of that number only one was alive in the evening of the same day. The physicians account for the present appearance of the cholera in the failure of the summer crops, having been cut off by the heavy rains, and the famine which had prevailed for some months.

Italy.—Destruction of Life and Property. The destruction of life and property has been of such fearful extent as almost to undermine the whole social structure. Not less than a thousand persons have been known to be killed by the brigands. Only a few weeks ago the torch was applied to a hamlet and eighty persons were burned alive. Men, women and children suffer alike. So common are these atrocities that the daily reports in the newspapers of pillaging houses, robberies, and thefts in the interior cease to excite remark. An English merchant was robbed not long since in his own villa. A native merchant was assassinated because he had not placed a sum of three hundred ducats in a certain tree, as he had been ordered to do by a letter. In the presence of all these disasters the government of Victor Emmanuel was inactive, and apparently careless, and indeed came very near losing the Kingdom of Naples from lukewarmness. Garibaldi is immensely popular with the masses, but Victor Emmanuel has nearly lost their confidence and affection.

The Piedmontese troops here quite despise the degraded native soldiers, and unhappily the Neapolitans are aware of the fact. Hence much bad blood has been stirred up between them. The native troops are proud of their city, and cannot bear the thought that Naples, the third city in Europe, should be tributary to that little town, Turin." An officer told me the other day that "if they were not careful the Neapolitans would rise up and take that little upstart, Turin, just for sport." The presence of General Cialdini, and his vigorous efforts for the last two weeks to put down disorder and suppress the brigands, have had a happy effect in calming the public mind, and restoring confidence in the government. He has encouraged the native troops, banished the cardinals, and imprisoned many priests and monks! The political atmosphere is hence much purified, and probably all will end well yet if Rome shall cease to be the nest of treason and robbery.

Brigandage is yet a source of trouble and danger. Cialdini has eighty thousand men at his command and two noted chiefs have been taken, and four thousand captured brigands are now being drilled for the patriotic service. Most of the brigands have no political knowledge or preference, but are ready to fight where plunder leads or force urges. Naples is in a sad state of social demoralization. Bribery, treachery, and assassination are rampant. Italy cannot master Austria till she has mastered herself. Naples must be reorganized before Venice is annexed.

Memory.—Sir William Hamilton tells some huge stories in his lectures on Memory. Ben Jonson could not only repeat all he had ever written, but whole books he had read! If we had his faculty, we should pray to be delivered from the full exercise of it. Niebuhr in his youth was employed in one of the public offices of Denmark, where part of a book of accounts having been lost, he restored it from his recollection. Seneca complains of old age, because he cannot, as he once did, repeat two thousand names in the order they were read to him; and avers that on one occasion when at his studies, two hundred unconnected verses having been pronounced by different pupils of his preceptor, he repeated them in a reversed order, proceeding from the last to the first uttered. A quick and retentive memory, both of words and things, is an invaluable treasure, and may be had by any one who will take the pains. Theodore Parker, when in the Divinity school, had a notion that his memory was defective and needed looking after, and he had an immense chronological chart hung up in his room, and tasked himself to commit the contents—all the names and dates, from Adam and the year one, down through Nimrod, Ptolemy Soter, Heliogabalus, and the rest. Our verbal memory soonest fails us, unless we attend to it, and keep it in fresh order. A child will commit and recite *verbatim* easier than an adult, and girls than boys. To keep the verbal memory fresh, it is capital exercise to study and acquire new languages, or commit and treasure up choice passages, making them a part of our mental wealth.—*Monthly Religious Magazine.*

INTERCOURSE AT THE TABLE.

To meet at the breakfast table, father, mother, children, all well, ought to be a happiness to any heart; it should be a source of humble gratitude, and should wake up the warmest feelings of our nature. Shame upon the contemptible and low-bred ones, parent or child, that can ever come to the breakfast table, where the family have met in health, only to frown, and whine, and growl, and fret. It is *prima facie* evidence of a mean, and groveling, and selfish, and degraded nature, whencesoever the churl may have sprung. Nor is it less reprehensible to make such exhibitions at the tea-table for before the morning comes some of the circle may be stricken with some deadly disease, to gather round that table not again forever.

Children in good health, if left to themselves at the table, become, after a few mouthfuls, garrulous and noisy, but if within at all reasonable or bearable bounds, it is better to let them alone; they eat less because they do not eat so rapidly as if compelled to keep silent, while the very exhilaration of spirits quickens the circulation of the vital fluids, and energizes digestion and assimilation. The extremes of society curiously meet in this regard. The tables of the rich and the nobles of England are models of mirth, wit and bonhommie; it takes hours to get through a repast, and they live long. If anybody will look in upon the negroes of a well-to-do family in Kentucky while at their meals, they cannot but be impressed with the perfect abandon of jabber, cachinnation and mirth. it seems as if they could talk all day, and they live long. It follows, then, that at the family table all should meet, and do it habitually, to make a common interchange of high-bred courtesies, of warm affections, of cheering cheerfulness, and that generosity of nature which lifts us above the brutes which perish, promotive as these things are of good digestion, high health, and long life.

Hall's Journal of Health.

THE NEBULAE.

It is probable that not even Sir William Herschel, nor Maedler, nor any other man ever formed an adequate idea of the distances of the nebulæ from us, still, the mere effort to do this, however imperfectly successful, has a powerful influence in enlarging our ideas.

We have frequently thought that but one man ever fully realized the size of the United States; and that was the man who, in 1850 and 1851 went from Maine to California with an ox team. If it requires so much exertion to understand the meaning of three thousand miles, how utterly impossible must it be to form any conception of one hundred and ninety-two thousand! And yet this is the distance through which a ray of light moves in a single second of time.

Directly in line, between us and the great nebula in Orion, are four stars, entirely invisible to the naked eye, and called, from the geometric figure which they form, the Trapezium. Now, since the ray of light which entered our eye from these stars started forth in space, children have been born, have slowly grown to manhood, have moved through the varied scenes of life, have lived to old age, and died; they have been succeeded by their grand children, their great grand children through many generations, and still this ray of light was speeding ever onward in its straight track, till at last, at twenty minutes past nine o'clock, in the evening of March 1st, 1861, it darted through the great lenses of the telescope, and its long journey was ended. The more the mind dwells upon the subject the larger will be our ideas of the distance required for the passage of light through such length of time, and with such velocity. And yet this distance is inconsiderable in comparison with that which separates us from the nebulæ. When the light by which we see the nebula in Orion had arrived at the Trapezium, or the outermost stars of our stellar system, its course was nearly completed. Its swift flight had continued through the growth and decay of empires. It started on its journey in ancient times—before the pyramids were built—probably long before the human race was created. Sir William Herschel estimated that some of the nebulæ which were faintly visible by the aid of his great reflector were so remote, that light in coming from them to us would occupy two millions of years.

The number of the stars in the system to which our sun belongs is beyond the power of computation, and those in some of the nebulæ are probably more numerous still. The numbers of the nebulæ themselves which we see, all increase regularly with the power of our telescopes, and how many of these vast groups of stars there may be in the whole universe no astronomer presumes to conjecture.

"When I consider the heavens, the work of thy fingers, the moon and the stars which thou hast ordained, then say I, what is man, that thou art mindful of him?"

Scientific American.

THE CURATIVE EFFECTS OF GRAPES

Dr Herpin, of Metz, has published a very interesting account of the curative effects of grapes, in serious disorders of the body. They act, firstly, by introducing large quantities of fluids into the system, which, passing through the blood, carry off by perspiration and other excretions, the effete and injurious materials of the body; secondly, as a vegetable nutritive agent through the albuminoid of nitrogenous and respiratory substances, which the juice of the grape contains; thirdly, as a medicine, at the same time, soothing, laxative, alterative and deferative; fourthly, by the alkalies, which diminish the plasticity of the blood, and render it more fluid; fifthly, by the various mineral elements, such as sulphates, chlorides, phosphates, &c., which are an analogous and valuable substitute for many mineral waters.

Employed rationally and methodically, aided by suitable diet and regimen, the grape produces most important changes in the system, in favoring organic transmutations, in contributing healthy materials to the repair and reconstruction of the various tissues, and in determining the removal of vitiated matters which have become useless and injurious to the system. Directed by a skilful physician, this valuable agent can be made to produce the most varied effects on the constitution. It also possesses the advantage of being acceptable to most invalids. The treatment lasts from three to six weeks. The quantity of grapes that may be consumed varies from one to four pounds a day, commencing with small quantities which are gradually increased. The skins and seeds must not be swallowed. In the absence of grapes, the most beneficial effects may be obtained from dried raisins, provided a quantity of water, sufficient to satisfy the thirst they excite, be taken at the same time; or they may be stewed in the same manner as prunes.

CURE FOR STAMMERING.

Some years ago a famous professor came to a town where I was then residing, and announced that he could cure the worst cases of stuttering in ten minutes, without a surgical operation; a friend of mine was an inveterate case, and I advised him to call upon the wonderful magician. He called, was convinced by the testimonials exhibited, struck up a bargain, paid the fifty dollars, and soon called at my office, talking as straight as a railroad track.

I was greatly astonished, and asked my friend by what miracle he had been so strangely and suddenly relieved of his life-long trouble. He most provokingly informed me that he had made a solemn pledge not to reveal the process of cure.

I knew two other bad cases, ladies, and calling upon them, reported what had come to pass.

They were soon at the professor's rooms, came away greatly elated, raised a hundred dollars, went the next day, paid the cash, and in half an hour were ready, had the question been popped, to say yes, without a single jerk.

I was soon made acquainted with several other cures, quite as remarkable, and resolved to put on my sharpest wits and wait upon the magician myself.

He seemed an honest, earnest man, and in two days I had made up my mind to pay a large fee, and learn the strange art, with the privilege of using it to cure whomsoever I would.

Those who had been cured by the professor were solemnly bound not to reveal the secret to any one; but my contract gave me the privilege of using the knowledge as I pleased.

And now I propose to give the readers of my journal, a simple art which has enabled me to make very happy many unhappy stammerers. In my own hands it has often failed to effect the desired result, but in three-fourths of the cases which I have treated the cure has been complete.

The secret is simply this:

The stammerer is made to mark the time in his speech, just as is ordinarily done in singing. He is first to beat on every syllable. It is best at the first lesson to read some simple composition, like one of David's Psalms, striking the finger on the knee at every word, then read in a newspaper, beating each syllable. Soon you need only beat on every word.

You can beat time by striking the finger on the knee, by simply hitting the thumb against the fore-finger, or moving the large toe in the boot.

I doubt if the worst case of stuttering could continue long, provided the sufferer would read an hour or two every day, with thorough practice of this simple art, observing the same in his conversation.

As thousands have paid fifty and a hundred dollars for this secret, I take great pleasure in imparting it to the generous patrons of my journal.

The above is written in response to a request by a "Sister of Charity" of this city.

Dr Lewis' Journal of Physical Culture.

THANKSGIVING PROCLAMATION.

BY EDWIN D MORGAN, GOVERNOR OF THE STATE OF NEW YORK

Amid the tramp of armies, the sound of fratricidal strife and lamentation for the fallen, we still behold the merciful arm of the Ruler of the Universe made bare for our protection. Though a suicidal war, stimulated by leaders of faction and waged with all the power of a great and misguided people, weighs like the hand of death upon the national energies and throws its dark shadow over the land; though this nation, so recently prospering under Heaven's brightest smile and advancing with gigantic steps towards greatness and power, has been arrested in its progress, and is suffering the deep humiliation and blighting influence of a murderous civil war, yet we have infinite cause for thanksgiving and praise to Almighty God. Disease has been stayed from the fireside and from the camp, internal order has prevailed, plenty has abounded, liberty of conscience remains unabridged, ordinary pursuits have been uninterrupted, our national rights are respected, partisan animosities are fast burning out, and the spirit of fraternal affection has been beautifully manifest throughout a wide extent of our common country. Though composed of the representatives of many nations, a general calamity has revealed our strange homogeneity, has served to obliterate prejudices, has moved all alike by the same patriotic emotion. All alike have responded to the call to save our imperilled institutions. The marvellous energy which the crisis calls forth proves our national spirit to be unabated, our vigor unwasted, and gives promise, under the blessings of God, of a higher position in all that constitutes true national greatness. Though evils follow the train of armies, yet for these we have a great compensation in the fact that the experience and expenditures incident to all will necessarily counteract the tendency of the age to effeminacy and luxury. In this hour of affliction though we may not presume to lift the veil which mercifully hides the future, yet we believe that, in the wondrous plan of God, if we but humbly bow before Him and acknowledge our national sins, Infinite Wisdom will work out from this great tribulation, a marked and permanent good, that the startling evidence of the instability of human affairs taught us in the lessons of the year will tend to subdue our hearts, and that this noble Union, the work of men inspired by the loftiest patriotism, the wonder of the world and the glory of this nation, will be preserved. For the blessings seen by us, and for those which in the providence of God are vouchsafed unto us, but which mortal eye cannot discern, we should make our public acknowledgments.

Therefore, I, Edwin D. Morgan, Governor of the State of New York, do appoint Thursday, the twenty-eighth day of November next, as a day of praise, thanksgiving and prayer to Almighty God; and I do earnestly recommend that the people of this State do, on that day, abstain from their usual occupations, and assembling in their respective places of worship, unite in humble expressions of gratitude to Him from whom we derive all blessings, and to whom we look for a restoration of peace to our beloved country.

In witness whereof, I have hereunto set my hand, and affixed the privy seal of the State, at the city of Albany this first day of October, in the year of our Lord one thousand eight hundred and sixty-one. EDWIN D. MORGAN

By the Governor
LOCKWOOD L. DOTY, *Private Secretary*

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A compound remedy, designed to be the most effectual Alterative that can be made. It is a concentrated extract of Para Sarsaparilla, so combined with other substances of still greater alterative power as to afford an effective antidote for the diseases Sarsaparilla is reputed to cure. It is believed that such a remedy is wanted by those who suffer from Strumous complaints, and that one which will accomplish their cure must prove of immense service to this large class of our afflicted fellow-citizens. How completely this compound will do it has been proven by experiment on many of the worst cases to be found of the following complaints:—

Scrofula and Scrofulous Complaints, Eruptions and Eruptive Diseases, Ulcers, Pimples, Blotches, Tumors, Salt Rheum, Scald Head, Disease, Dropsy, Neuralgia or Tic Douloureux, Debility, Dyspepsia and Indigestion, Erysipelas, Rose or St. Anthony's Fire, and indeed the whole class of complaints arising from *Impurity of the Blood*.

This compound will be found a great promoter of health when taken in the spring, to expel the foul humors which fester in the blood at that season of the year. By the timely expulsion of them many rankling disorders are nipped in the bud. Multitudes can, by the aid of this remedy, spare themselves from the endurance of foul eruptions and ulcerous sores, through which the system will strive to rid itself of corruptions, if not assisted to do this through the natural channels of the body by an alterative medicine. Cleanse out the vitiated blood whenever you find its impurities bursting through the skin in pimples, eruptions, or sores, cleanse it when you find it is obstructed and sluggish in the veins; cleanse it whenever it is foul, and your feelings will tell you when. Even where no particular disorder is felt, people enjoy better health, and live longer, for cleansing the blood. Keep the blood healthy, and all is well, but with this pabulum of life disordered, there can be no lasting health. Sooner or later something must go wrong, and the great machinery of life is disordered or overthrown.

Sarsaparilla has, and deserves much, the reputation of accomplishing these ends. But the world has been egregiously deceived by preparations of it, partly because the drug alone has not all the virtue that is claimed for it, but more because many preparations, pretending to be concentrated extracts of it, contain but little of the virtue of Sarsaparilla, or any thing else.

During late years the public have been misled by large bottles, pretending to give a quart of Extract of Sarsaparilla for one dollar. Most of these have been frauds upon the sick, for they not only contain little, if any Sarsaparilla, but often no curative properties whatever. Hence bitter and painful disappointment has followed the use of the various extracts of Sarsaparilla which flood the market, until the name itself is justly despised, and has become synonymous with imposition and cheat. Still we call this compound Sarsaparilla, and intend to supply such a remedy as shall rescue the name from the load of obloquy which rests upon it. And we think we have ground for believing it has virtues which are irresistible by the ordinary run of the diseases it is intended to cure. In order to secure their complete eradication from the system, the remedy should be judiciously taken according to directions on the bottle.

Prepared by Dr. J C. Ayer & Co., Lowell, Mass
Price, $1.00 per Bottle; six Bottles for $5 00.

AYER'S CHERRY PECTORAL,

Has won for itself such a renown for the cure of every variety of Throat and Lung Complaint, that it is entirely unnecessary for us to recount the evidence of its virtues, wherever it has been employed. As it has long been in constant use throughout this section, we need not do more than assure the people its quality is kept up to the best it ever has been, and that it may be relied on to do for their relief all it has ever been found to do.

AYER'S CATHARTIC PILLS, FOR THE CURE OF

Costiveness, Jaundice, Dyspepsia, Indigestion, Dysentery, Foul Stomach, Erysipelas, Headache, Piles, Rheumatism, Eruptions and Skin Diseases, Liver Complaint, Dropsy, Tetter, Tumors, and Salt Rheum, Worms, Gout, Neuralgia, as a Dinner Pill, and for Purifying the Blood.

They are sugar-coated, so that the most sensitive can take them pleasantly, and they are the best aperient in the world for all the purposes of a family physic.

Price, 25 cts per Box: five Boxes for $1 00

Great numbers of Clergymen, Physicians, Statesmen, and eminent personages, have lent their names to certify the unparalleled usefulness of these remedies, but our space here will not permit the insertion of them. The Agents below named furnish gratis our AMERICAN ALMANAC, in which they are given; with also full descriptions of the above complaints, and the treatment that should be followed for their cure.

Do not be put off by unprincipled dealers with other preparations they make more profit on. Demand AYER'S, and take no others. The sick want the best aid there is for them, and they should have it. All our remedies are for sale by

Sold by all Druggists and Dealers everywhere

A CARD TO THE PUBLIC

DR. KENNEDY the Chiropodial Surgeon most respectfully informs the citizens of Philadelphia that he has REMOVED his office to S. E. corner of Ninth and Filbert Streets.

PERSONAL.

Additional conclusive evidence of Dr KENNEDY'S INSTANTANEOUS and PAINLESS process of effectually removing the worst cases of CORNS and BUNIONS, and all diseases of the Feet, Hands and Face.

(From Dr O'Leary, M. D.)—"This is to certify that Dr Kennedy has operated on my feet to my entire satisfaction." (From John W Dows, Broker and Real Estate Agent, Walnut Street.)—"Dr Kennedy has operated on the feet of my wife and myself with consummate skill." (From Isaac L. Mathews.)—"Dr Kennedy has removed a bunion off of my right joint which has been a pest to me for the sixteen years." (From Francis Torrey, Philadelphia.)—"This is to certify that I called on Dr Kennedy a few weeks ago, and he operated on my feet to my entire satisfaction." (From Thos. H. Shoemaker, Philadelphia.)—"I called on Dr Kennedy to see him, and he operated on my feet to my entire satisfaction." (From Frances H. Hunt.)—"This is to certify that I called on Dr Kennedy. He removed three corns and one bunion off my feet, without pain or bleeding, and I am satisfied that he has effectually cured me." (No. 11 Catharine Street.)—"This is to certify that Dr Kennedy has removed corns and bunions off my feet which have annoyed me for several years. He also removed a cancer from my middle finger which I had no use of for the period of six months. I cordially recommend him to the suffering humanity of Philadelphia as a skilful surgeon. Mrs. J. C. Harmon."

REFERENCES.

John Corbet, M. D.—Captain Stevens—William S. Wills, Jr.—Rev Walter W Hunter, LL. D.—Samuel W Howard, Attorney at Law—Charles Parsons, Pharmacist—Mrs Smith, Green Street—Mrs. S. L. Howard—Walter L. Foster, Consumer, Third Street—M. Davis, Market Street above Sixth—S. Joe Comstock—Mrs W. L. Colridge, Walnut Street.

OF THE MEDICAL FACULTY.—(From Dr. W. L. Stevens.)—"Dr Kennedy has operated on my feet and has effectually cured me of some torturing pests that I have been annoyed with for years." (From the Rev Walter S Thompson.)—"This is to certify that whilst sojourning in Philadelphia, Dr. Kennedy has operated on three of my family to my entire satisfaction." (From the Hon. Wm. M. Thorn, a member of the Ohio Legislature.)—"This is to certify that I called on Dr Kennedy to operate on my feet. He displayed great skill as a surgeon, and I am satisfied that he has effectually cured me of those torturing pests which have annoyed me for many years." (From George T Hinsley, 257 Arch street.)—"This is to certify that I called on Dr Kennedy. He has operated on my feet to my entire satisfaction."

Dr KENNEDY claims to be the only Chiropodial Surgeon in Philadelphia that ever received the unanimous commendations of the Philadelphia press.

He can be consulted at his office daily—N. W. corner of Ninth and Filbert Streets.

MOFFAT'S
LIFE PILLS AND PHŒNIX BITTERS.

THESE MEDICINES have now been before the public for a period of THIRTY YEARS, and during that time have maintained a high character in almost every part of the Globe, for their extraordinary and immediate power of restoring perfect health to persons suffering under nearly every kind of disease to which the human frame is liable.

The following are among the distressing variety of human diseases in which the

VEGETABLE LIFE MEDICINES

Are well known to be infallible.

Dyspepsia, by thoroughly cleansing the first and second stomachs, and creating a flow of pure, healthy bile, instead of the stale and acrid kind. FLATULENCY, Loss of Appetite, Heart Burn, Headache, Restlessness, Ill Temper, Anxiety, Languor and Melancholy, which are the general symptoms of Dyspepsia, will vanish, as a natural consequence of its cure.

Costiveness, by cleansing the whole length of the intestines with a solvent process, and without violence; all violent purges leave the bowels costive within two hours.

Fevers of all kinds, by restoring the blood to a regular circulation through the process of respiration in such cases, and the thorough solution of all intestinal obstruction in others.

The Life Medicines have been known to cure RHEUMATISM permanently in three weeks, and GOUT in half that time, by removing local inflammation from the muscles and ligaments of the joints.

Dropsies of all kinds, by freeing and strengthening the Kidneys and Bladder; they operate most delightfully on these important organs, and hence have ever been found a certain remedy for the worst cases of GRAVEL.

Also WORMS by dislodging from the turnings of the bowels the slimy matter to which these creatures adhere.

Scurvy, Ulcers, and Inveterate Sores, by the perfect purity which these LIFE MEDICINES give to the blood and all the humors.

Scorbutic Eruptions, and Bad Complexions, by their alterative effect upon the fluids that feed the skin, and the morbid state of which occasions all eruptive complaints, sallow, cloudy, and other disagreeable complexions.

The use of the Pills for a short time will effect an entire cure of SALT RHEUM, and a striking improvement in the clearness of the skin. COMMON COLDS and INFLUENZA will always be cured by one dose, or by two in the worst cases.

Piles.—The original proprietor of these Medicines was cured of Piles of thirty-five years standing, by the use of the LIFE MEDICINES alone.

Fever and Ague.—For this scourge of the Western country, these Medicines will be found a safe, speedy, and certain remedy. Other medicines leave the system subject to a return of the disease, a cure by these Medicines is permanent.—TRY THEM, BE SATISFIED, AND BE CURED.

Bilious Fevers and Liver Complaints.—General Debility, Loss of Appetite, and Diseases of Females—the Medicines have been used with the most beneficial results in cases of this description—King's Evil and Scrofula in its worst forms yields to the mild yet powerful action of these remarkable Medicines. Night Sweats, Nervous Debility, Nervous Complaints of all kinds, Palpitation of the Heart, Painters' Colic, are speedily cured.

Mercurial Diseases.—Persons whose constitutions have become impaired by the injudicious use of Mercury, will find these Medicines a perfect cure, as they never fail to eradicate from the system all the effects of Mercury, infinitely sooner than the most powerful preparations of Sarsaparilla.

Prepared and sold by W. B. MOFFAT,
335 BROADWAY, NEW YORK.

FOR SALE BY ALL DRUGGISTS
1y—n17

TARRANT'S EFFERVESCENT SELTZER APERIENT.

This valuable and popular medicine has universally received the most favorable recommendations of the Medical Profession and the Public as the most efficient and agreeable Saline Aperient. It may be used with the best effect in Bilious and Febrile Diseases, Costiveness, Sick Headache, Nausea, Loss of Appetite, Indigestion, Acidity of the Stomach, Torpidity of the Liver, Gout, Rheumatic Affections, Gravel, Piles and all complaints where a gentle and cooling aperient or purgative is required.

It is particularly adapted to the wants of Travellers by Sea and Land, Residents in Hot Climates, Persons of Sedentary Habits, Invalids and Convalescents. Captains of Vessels and Planters, will find it a valuable addition to their Medicine Chests.

It is in the form of a powder, carefully put up in bottles, to keep in any climate, and merely requires water poured upon it to produce a delightful effervescent beverage.

Numerous testimonials from professional and other gentlemen of the highest standing throughout the country, and its steadily increasing popularity for a series of years strongly guaranty its efficacy and valuable character, and commend it to the favorable notice of an intelligent public.

TARRANT'S CORDIAL ELIXIR OF TURKEY RHUBARB

This beautiful preparation from the true Turkey Rhubarb has the approval and sanction of many of our best physicians as a valuable and favorite Family Medicine, and is preferable to any other form in which Rhubarb is administered, either for adults or Children, it being combined in a manner to make it at once palatable to the taste and efficient in its operation.

TARRANT'S IMPROVED INDELIBLE INK,

For marking Linen, Muslin, Silk, etc., has been proved by many years experience, to be the best, most permanent and reliable preparation ever offered to the public.

The superiority of this article is acknowledged by all and purchasers and dealers will find it to their interest to give it a preference over all similar preparations.

Manufactured only by
JOHN A TARRANT & CO. Druggists
No 278 Greenwich St., cor Warren St. New York.
And for sale by all druggists generally.

JOHN LYONS,
STOVE AND TIN WARE MANUFACTURER,
N. E. Corner Tenth and Ridge Avenue,
[illegible] PHILADELPHIA.

SEWING & GIBBS
WILCOX & MACHINES.

Price with Hemmer and Feller,
$35 00
THIS MACHINE HAS POINTS OF SUPERIORITY PECULIARLY ITS OWN
Stitching, Hemming, and Felling with a Single Thread

It forms a flat, even, and elastic seam, which is warranted not to rip in wear, even if the seam is cut at frequent intervals, and also under all circumstances "to survive the wash tub."

A Patented device of great utility in hemming, prevents the possibility of the machine being run in the wrong direction, or the balance wheel wearing a lady's dress.

Another feature which deserves particular attention is the Willcox Patent Needle, known as set gauge.

Two thousand stitches or five yards of work, can be done in one minute without dropping a stitch.

These Machines in design and accurate in their construction, supersede the use of the shuttle; and with one thread sew in all the practical results of the two thread machines, and sews the finest fabrics without puckering.

Although at about half the price of the other first class machines they will accomplish double the sewing in a given time.

"It is emphatically the great low priced Family Sewing Machine that the public have long been waiting for."—Boston Transcript.

"It is indeed a wonderful production, and for family use especially, no other will bear any comparison with it."—Philadelphia Evening Journal.

"A mechanical wonder."—Scientific American.

"Among the best and most serviceable sewing machines. Light and elegantly finished, and so simple in its construction that it seems almost impossible for it to get out of repair."—Pittsburg Chronicle.

"Has combined with its own peculiar merits all the really valuable improvements of the higher priced machines."—Pennsylvanian.

"This machine, in the opinion of the committee, fills more nearly the requirements of a perfect family machine than any on exhibition."—Franklin Institute Exhibition Report of 1860.

"Taking into consideration simplicity, compactness, durability and doing all work, the committee were unanimously in favor of the Willcox & Gibbs as a single thread machine."—Pennsylvania State Agricultural Society's Report.

"We must, in justice, express our confidence in the merits of the Willcox & Gibbs Sewing Machine. We consider that a great desideratum has been supplied by it, in proving beyond doubt, that two threads are not, as was supposed, necessary to a good instrument." Christian Advocate and Journal, June 21, 1860.

"We have one of these machines in use, and think more highly of it than of any of the number we have tried."—Richmond Whig.

The undersigned, Missionary to Constantinople, has examined more than twenty different kinds of Sewing Machines, and after six weeks' experience with Willcox & Gibbs' Patent, he has purchased one of them, as the best adapted to the wants of his family, and as the least liable to require repair. OLIVER CRANE

Boston, July 5, 1860.

The undersigned having eighteen months, has had in almost constant use in his family, a Willcox & Gibbs Sewing Machine, upon which has been made the clothing of his large family—from muslin to pilot cloth—including the clothing required by his several boys; and in no case has the seam failed, although in hard service. The machine now is as in his family has required no repair, and is, in all respects, well appointed and finished. JOHN CHRISTIAN, Boston.

☞ Send for a Circular.

JAMES WILCOX, Manufacturer
No. 508 Broadway, New York,
Opposite St. Nicholas Hotel.

GREAT IMPROVEMENTS IN
SEWING MACHINES.
EMPIRE
SHUTTLE MACHINE.
PATENTED FEB. 14, 1860.
Salesroom—510 Broadway, New York.

This MACHINE is constructed on an entirely new principle of mechanism, possessing many rare and valuable improvements—having been examined by the most profound experts, and pronounced to be SIMPLICITY and PERFECTION combined.

The following are the principal objections urged against Sewing Machines:—

1.—Excessive fatigue to the operator.
2.—Liability to get out of order.
3.—Expense, trouble, and loss of time in repairing.
4.—Incapacity to sew every description of material.
5.—Disagreeable noise while in operation.

THE "EMPIRE SEWING MACHINE" IS EXEMPT FROM ALL THESE OBJECTIONS.

It has a straight needle, perpendicular action, makes the LOCK or SHUTTLE STITCH, which will neither rip nor ravel, and is alike on both sides—performs perfect sewing on every description of material, from Leather to the finest Nansook Muslin, with cotton, linen or silk thread, from the coarsest to the finest number.

Having neither CAM nor COG WHEEL, and the least possible friction, it runs as smooth as glass, and is

EMPHATICALLY A NOISELESS MACHINE

It requires fifty per cent. less power to drive it than any other Machine in market. A girl of 12 years of age can work it steadily without fatigue or injury to health.

Its strength and Wonderful Simplicity of Construction render it almost impossible to get out of order, and is guaranteed by the Company to give entire satisfaction.

We respectfully invite all those who may desire to supply themselves with a superior article, to call and examine this

UNRIVALLED MACHINE

But in a more especial manner do we solicit the patronage of

MERCHANT TAILORS, COACH MAKERS, HOOP-SKIRT MANUFACTURERS, SHIRT & BOSOM MAKERS, DRESS MAKERS, CORSET MAKERS, GAITER FITTERS, SHOE-BINDERS, VEST AND PANTALOON MAKERS.

☞ RELIGIOUS AND CHARITABLE INSTITUTIONS WILL BE LIBERALLY DEALT WITH.

Price of Machine Complete
No. 1, or Family Machine, $45.00—No. 2, small Sized Manufacturing, $60.00—No. 3, Large Sized Manufacturing, $75 00.

CABINETS IN EVERY VARIETY.

We want Agents for all towns in the United States, where agencies are not already established, to whom a liberal discount will be given—but we make no consignments.

T. J. McARTHUR & CO.,
510 BROADWAY, NEW YORK

BAUGH'S
RAW BONE SUPER-PHOSPHATE OF LIME,
MANUFACTURED FROM UNBURNED BONES
BY BAUGH & SONS,
Wholesale office and Store, 20 S. Wharves, between Market and Chestnut Streets, Philadelphia.

CASH PRICE $45 PER 2000 POUNDS. (2¼ CTS. PER POUND.)

In the preparation of this Valuable Manure, BONES ARE USED IN THEIR RAW STATE ONLY. They have never been boiled or steamed. They are taken as nature has made them, crushed with powerful machinery, and subjected to a process, by which, while all the virtue of the bone is retained a Fertilizer is procured, furnishing in a concentrated and soluble form, the two indispensable ingredients for the growth of Plants and enriching the soil, viz: phosphoric acid and ammonia. These two ingredients, by the use of "BAUGH'S RAW BONE SUPER-PHOSPHATE," are given to the soil in all their original strength and purity. They assimilate at once with the soil, furnish all the needful nutriments for the growing crop, divide it ample in surface, and leave the land permanently benefited, so that its presence can be traced for years afterwards.

Downingtown, Chester County, Pa., April 9th, 1859.

Messrs. Baugh & Sons: Gentlemen,—I have been using your article of Super Phosphate on wheat and corn for several seasons, and am well satisfied of its value as an active and "paying" fertilizer.

I have applied it on wheat at the rate of 300 pounds per acre, alongside of a heavy coat of barn-yard manure, kept dry and under cover, and the result was, that by harvest the wheat where the Phosphate was put, was much the better headed and heavier, while the grain was taller more strongly than on the other portion of the field. I have also used the Phosphate by the side of Peruvian Guano, each in the same quantity, and in regard to both grain and grass, the action of your preparation was much the more satisfactory. On corn, my experience in its use has been that it pays well for the money laid out.

Yours respectfully, ISAAC T. LEWIS.

Newtown Square, Delaware Co., Pa., July 29th, 1859.

Messrs. Baugh & Sons:—Being anxious to test some prepared manures offered for sale, I was induced by your agent to make a trial of three different kinds, which I did on wheat, side by side in the same field. I purchased Pacific Ocean Guano and Super-Phosphate of Lime (one of the most popular in use) together with your Raw Bone Super-Phosphate, and sowed them as above stated. During the growing, as well as the gathering of the crop, the test resulted most decidedly in favor of the latter.

But whether it is from the mode and care in preparing, or in the superior quality of the material used in your Raw Bone Super-Phosphate, I am unable to say; however, I cheerfully send you the result of my trials, thinking that others may be induced to make similar experiments, and in my opinion, greatly to the agricultural interests of the whole country.

Yours, &c., JAMES DUNWOODY

Plymouth, Montgomery Co., Pa., August 10th, 1859.

Baugh & Sons: Gentlemen,—Having used your Super-Phosphate, bought of John W. Christman, at the Montgomery Co. Agricultural Store, on wheat and corn, I can with pleasure recommend it. The effect it produced was so manifest, that I greatly increased my confidence in the value of your Fertilizer. Where it was applied on the wheat, the soil was decidedly the greenest in the field, yet its yield was fully equal to the balance, which had a heavy coat of barn-yard manure. Where it was applied on the corn, I am satisfied the yield was fully double.

Very respectfully, DAVID MARPLE

Also apply to WM. S. YOUNG, 1035 Race Street, or 65 North Sixth Street, Phila., Penna.

☞ We recommend Farmers to purchase of our Agents.

CHILDREN TEETHING.
MRS. WINSLOW,
AN EXPERIENCED NURSE AND FEMALE PHYSICIAN, presents to the attention of mothers her
SOOTHING SYRUP FOR CHILDREN TEETHING
—which greatly facilitates the process of Teething, by softening the gums reducing all inflammation—will allay ALL PAINS and spasmodic action, and is sure to regulate the Bowels.

Depend upon it, mothers it will give rest to yourself and

RELIEF AND HEALTH TO YOUNG INFANTS

We have put up and sold this article for over ten years, and can say, in confidence and truth of it, what we have never been able to say of any other medicine—never has it failed in a single instance to effect a cure when timely used. Never did we know an instance of dissatisfaction by any one who used it. On the contrary, all are delighted with its operations, and speak in terms of commendation of its magical effects and medical virtues. We speak in this matter what we have after ten years' experience, and pledge our reputation for the fulfilment of what we here declare. In almost every instance where the infant is suffering from pain and exhaustion, relief will be found in fifteen or twenty minutes after the syrup is administered.

This valuable preparation is the prescription of one of the most experienced and skilful nurses in New England, and has been used with never failing success in

THOUSANDS OF CASES

It not only relieves the child from pain, but invigorates the stomach and bowels, corrects acidity, and gives tone and energy to the whole system. It will almost instantly relieve

GRIPING IN THE BOWELS AND WIND COLIC,

and overcome convulsions, which, if not speedily remedied end in death. We believe it the best and surest remedy in the world in all cases of Dysentery and Diarrhoea in Children, whether it arises from teething, or any other cause. We would say to every mother who has a child suffering from any of the foregoing complaints, do not let your prejudices, nor the prejudices of others, stand between you and your suffering child and the relief that will be sure—yes, absolutely sure—to follow the use of this medicine, if timely used. Full directions for using will accompany each bottle. None genuine unless the fac simile of CURTIS & PERKINS, New York, is on the outside wrapper.

Sold by Druggists throughout the world.
Principal office, 13 Cedar street, New York.
Price Twenty-five Cents per Bottle
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THE CHRISTIAN RECORDER.

Published by the African Methodist Episcopal Church in the United States, for the Dissemination of Religion, Morality, Literature and Science.

Rev. Anthony L. Stanford, Editor. PHILADELPHIA, NOVEMBER 2, 1861. Vol. I.—New Series.—No. 43.

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Is published every Saturday on behalf of the
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No. 619 Pine Street, Philadelphia.

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All articles or matter for the Christian Recorder must be directed to Rev. A. L. Stanford, care of E. Weaver, [illegible] Philadelphia.

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Cards or Advertisements, inserted for one year, provided they do not exceed eight lines, ten dollars per year, paper included; or eight dollars without the paper,—six months, for six dollars, paper included,—three months, four dollars,—one month $1 50, paper in each case included.

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Rev. L. ROSS

Poetry.

For the Christian Recorder.

WOMAN

Oh, woman! when for sin, high on His cross, the "Mighty Sufferer" hung,
And darkness veiled the wide o'er-bending heaven—
When harps in glory gave no joyous sound, nor angel voices sung,
Thou knelt'st at the cross, tho' rocks and hills were riven!
Faithful thy love! thy friendship knew no change
Through all the wide dominions of life's range.
To thee what wondrous love hath the Creator given,
To elevate thyself—thy sons—thy spouse to heaven!

When they who loved Him fled in sore distress,
And left Him to the fate His foes prepared,
Thy greater love—thou couldst not love Him less—
His dangers braved, and His high passions shared—
And, later still, His gospel thou declared!
Beneath the shadow of His wings thou shalt find rest,
And in the rich pavilion of His love be blest.
"Last at the Saviour's cross," shall thy distinction be,
"First at His sacred tomb" shall crown and honor thee.

R. W. STOKES.

Chicago, Feb 28th, 1860.

THE LITTLE SHOE

I found it here—a worn-out shoe,
All mildew'd with time and wet with dew,
'Tis a little thing, ye would pass it by
With never a thought, or word, or sigh,
Yet it stirs in my spirit a hidden well,
And in eloquent tones of the past doth tell.

It tells of a little fairy child,
That bound my heart with a magic wild,
Of bright blue eyes and golden hair,
That ever shed joy and sunlight there—
Of a prattling voice, so sweet and clear,
And the tiny feet that were ever near.

It tells of hopes that with her had birth,
Deep buried now in the silent earth—
Of a heart that had met an answering tone,
That again is left alone—alone!
Of days of watching and anxious prayer—
Of a night of sorrow and dark despair.

It tells of a form that is cold and still—
Of a little mound upon yonder hill,
That is dearer far to a mother's heart
Than the classic "statues of Grecian art."
Ah, strangers may pass with a careless air,
Nor dream of the hopes that are buried there.

Oh, ye, who have never o'er loved ones wept—
Whose brightest hopes have ne'er been swept
Like the pure white cloud from the summer sky
Like the wreath of mist from mountain high—
Like the rainbow, beaming a moment here,
Then melting away to its native sphere;—

Like rose-leaves loosed by the zephyr's sigh—
Like that zephyr wafting its perfume by—
Like the wave that kisses some graceful spot,
Then passes away—yet is never forgot;
If, like these, your life hopes have never fled,
You cannot know of the tears I shed.

Ye cannot know what a little thing
From Memory's silent fount can bring
The voice and form that were once so dear,
Yet there are hearts, were they only here,
That would feel with me, when, all wet with dew,
I found it this morning—this little shoe.

Selections.

WORLDLY-MINDEDNESS

Man is morally and spiritually diseased. This disease manifests itself in various forms; but there is none more dangerous than worldly-mindedness. What is it that hinders so many from laying hold of salvation? What is it that so sadly checks the spiritual growth of so many of God's children? What is it that prevents their example from having a more happy effect upon the impenitent around them? We think this evil has more to do with these ills than any thing else. The minds of those who have never embraced the plan of salvation, have been so set upon this world, and the things of the world, that the great interests of the immortal soul have been neglected. The things of the world have so hardened the minds of even God's people as to check their spiritual growth. They become so engrossed in the enjoyment of these that they lose much of their enjoyment of God. While they have professed to take Him as their chief good, their actions have too often manifested to the ungodly around that they esteem earth, and earthly things, above heaven and heavenly things. No wonder, then, that their example is lost, and worse than lost on the impenitent.

This disease of the mind clogs the soul, and unfits it for spiritual exercise. When a man is burdened with anxiety about how he shall become enriched in this world's goods—about how he shall gain the honors of the world—he is unfit for all heavenly and spiritual duties. In vain do we enter the closet to read God's word, and pour out our hearts in prayer to him, if our minds are engrossed about the things of time. In vain do we go from Sabbath to Sabbath to the house of God, there to mingle with each other in worshipping Him, if our affections are set upon the world. His declaration is, "Ye cannot serve God and Mammon." This giant evil shuts out from our view God and eternity.

M. M.

THEOLOGY IN A LOAF

We have been permitted to read a letter from a faithful Western missionary to a friend in the East, who enclosed a small sum of money in a business letter, under the impression, that owing to recent trials, the receiver might be in need.

"Your letter, with the contents, was most gratefully received. Never in my life, did any thing appear more clearly Heaven-sent than that letter. We were without a cent to purchase bread, and I went from my knees to the post office, with a faint hope that deliverance might come from that quarter. Those five dollars have done me fifty dollars worth of good! They have wrought an entire change in my feelings. I did not know *how much theology there was in a loaf of bread*, until I purchased one and brought it home. The great good to which I refer, as having been done me by this money is, that it has furnished me a much needed evidence, just now, that God is still disposed to care for us.

SIGNS OF MOURNING IN THE EAST

SCRIPTURE ILLUSTRATIONS.

(From Observations made on a Trip up the Nile.)

Hearing very near our house a more loud death wail than usual, I went up to the roof, when I beheld a company of women, in the court of our next neighbor's house gesticulating and dancing in their usual frantic manner, the men at the same time, violently walking to and fro in the street, giving vent to their exclamations of grief. As such scenes afterwards became very familiar to us, I will here give in order a few points of scripture illustration which they suggested to my mind, some of which were new, and very striking to me.

1st. *Covering the face and lips.* I noticed the men above mentioned had such a kind of shawl wound around the head and lower part of the face, their ordinary turbans being removed. They were also barefooted, and I was particularly struck with the manner in which they carried their faces upwards, never looking towards the ground, which (being so contrary to our ideas of the effects of grief as bowing the mourner to the earth,) together with their unusually quick step, and short vehement expressions, caused me for some time not to recognize them as mourners, and their conduct quite puzzled me, until I understood their expressions. I was afterwards very much struck with the agreement of all this, with the following expressions, Ezek. xii. 6: "Thou shalt cover thy face, that thou see not the ground, for I have set thee for a sign to the house of Israel," and verse 12. Ezek. xxiv. 17. "Forbear to cry, make no mourning for the dead, *bind the tire (turban) of thine head upon thee, and put on thy shoes upon thy feet, and cover not thy lips and eat not the bread of men*," and verses 22 and 23. Also Micah. iii. 7, Es. vi. 12, Jer. xiv. 3, and li. 51.

2d. The "*eating the bread of men*," mentioned above in Ezek. xxiv. 17, refers to the following custom, still prevalent. The mourners, during the days of mourning do not bake bread, each of the neighbors sending in a few loaves, for the present supply of the family, and then when the "days of mourning are ended," they make a feast, to which the neighbors are invited. See also Deut. xxvi. 14 and Hosea ix. 4.

3d. *Going barefoot.* This is mentioned in the above passage, and also together with the covering of the head, in 2d Sam. xv. 30, and xix. 4.

4th. *Rending the clothes.* This is frequently mentioned in the scripture, as a sign of grief, and we frequently witnessed it. It is usually done by the women, and in the funeral procession they may frequently be seen apparently in a very ostentatious manner, holding up before them, and tearing a portion of their veil or loose dress.

5th. Connected with this, the wearing of, and girding with sackcloth is often mentioned, and one of the women above mentioned, had a strip of sackcloth around her waist under her loose dress, one end of which she held in each hand, these ends protruding outside her garment, while at the same time she was dancing in a most violent manner.

6th. The employment of mourning women. Their office is fully described, Jer. ix. 17: "Call for the mourning women that they may come, and send for cunning women that they may come, and let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters." Also 2 Chron. xxxv. 25, and Matt. ix. 23. Many of these women are "skilful of lamentation." They usually describe in most hyperbolical terms the good qualities of the deceased, and lament the stroke of fate by which he has been taken away. Being exercised in the matter, they soon cause a great deal of sympathetic feeling among themselves, and as for the spectators, and especially the bereaved ones, their hearts must be hearts of stone, if their eyes do "not" run down with tears, and their eyelids gush out with waters. Two or three points in their mourning deserve special mention, as being deeply founded in the laws of the human mind. 1. They do not attempt to keep up a long continued sorrow. The period of mourning is more or less extended, according to the age, sex and social station of the deceased, but these mourning women do not attempt to keep up a long continued feeling. Human nature could not endure that. Every high excitement must have a speedy reaction, and consequently they only strive to produce a paroxysm of grief, violent, but short, and then they have till the next day. 2d. Their gesticulations are most wild and frantic, and their expressions and shrieks of sorrow, short and piercing. They are entirely devoid of that idea of tender melancholy which we attach to grief, and often, and especially as accompanied with instrumental music, and the not unpleasant song of the blind Sheikhs, repeating the confession of faith, convey to the spectator the idea of a joyful rather than a mournful occasion. Their movements also correspond with this. The procession moves at a very quick pace, instead of slowly as with us, and the women dance, or rather jump up and down, in a manner so violent, that it is wonderful how they can long continue it. All this shows that tendency in human nature in all deep and violent emotions of the mind to pass from one extreme to the opposite. Shakspeare understood this principle well when he so often introduced in the midst of his most tragic scenes a clown or buffoon to relieve for a time the audience from their intense and painful excitement, and cause them to laugh at sayings and actions, which, on other occasions, would only have excited contempt, and J. B. Gough doubtless owed much of his success as an orator to his skilful commingling of the pathetic and ludicrous in the arrangement of his anecdotes. It is wonderful to what an extent even the joyful is mingled with the violent and demonstrative grief of an oriental funeral. The procession is often preceded by a company of boys, who run about and frolic, singing as they go to their school lessons from the Koran in a most joyous strain. Then come the religious sheikhs (usually blind) chanting in a not unpleasant manner, the Mohammedan confession of faith, 'There is no deity, but Allah, and Mohammed is the prophet of Allah.' Then follow the male mourners and friends, who usually abstain in public from all demonstration of grief. Then follows the bier, not in sombre pall, but covered with a bright colored cloth, usually a Persian shawl embroidered with scarlet. At its head, on an upright staff, is placed the tarboush of the deceased, often ornamented with jewels and tinsel. Bouquets of flowers and green and red flags, with verses of the Koran, are often carried in connexion with it. Behind it follow the mourning women and the female members of the family with their expressive and often violent demonstrations of grief.

7th. Connected with this I may mention the *voluntary and formal* [illegible] of oriental mourning. They set about it as a *performance*, which the usages of society, and the memory of the deceased demand of them, and they call upon the wise, mourning women to come and assist them in the work. Among the poorer classes who cannot afford to call in hired mourners, the neighboring women are expected to come and assist in the work, and if they do not come jealousy and hard feelings are the result; and they may expect to be left to mourn alone when their time comes. So David called upon Israel to mourn for Abner. 2 Sam. iii. 31, and the voluntary character of the mourning makes it a fit subject for legislation; and the government has recently sent out an order that the women should not be allowed to run into excesses in their mourning, and passing one day through the streets as a Mustapha Aga he scattered a company of mourning women in a harsh and unceremonious manner which would have seemed very grating on the feelings had their lamentations been the expression of true sorrow. How different is all this from the subdued, chastened, and heartfelt sorrows of the Christian heart.

The time prescribed by custom for the mourning varies. Children, and especially females, are often hurried away to the tomb by the bearers and sheikhs alone, not even the members of the family following. Grown up males, and especially 'an only son,' require a longer time, and the days of mourning are often extended to two or three weeks. All the house of Israel mourned for Aaron, and also for Moses, thirty days. Joseph and his Egyptian friends mourned for Jacob, three score and ten days, and afterwards at the threshing floor of Atad which is beyond Jordan, they mourned with a great and very sore lamentation, seven days, so that the inhabitants of the land said, "This is a grievous mourning to the Egyptians," and the Egyptians are still noted among all the orientals for the length and grievousness of their lamentations.

8th. *Going about the streets.* Solomon says, Ecc. xii. 5, "And the mourners *go about the streets*." It was always the custom in Luxor for the mourning procession to make the circuit of the town, and when the mourning extended over several days, they each day did so, going through the principal streets.

9th. *Casting dust upon the head*, and towards heaven. Job ii. 12. This is still the custom. On the occurrence of a death the women of the house often go to the coal house or ash heap, and sitting down cover themselves with coal dust or ashes, while screaming and tearing their hair and clothes in a terrible manner; and in the streets they often bedaub their faces and clothes with mud.

10th. *Exclamations apostrophizing the dead.* In the instance with which I commenced the men who were the sons of the deceased were crying out, "According to what God has judged, O my Father. In the religion of God, O my Father, O my Father! O my Father!" This reminded me of David's expressions. "O Absalom, my son, my son Absalom," &c., and other Scriptural examples. 1 Kings xiii. 30; 2 Sam. xix. 33, Jer. xxii. 18.

11th. *Formal visits of condolence.* These are expected from the friends of the family of the deceased, and are often given when there is but little friendship or true sympathy with the bereaved, and sometimes a long journey is made for the purpose. Thus Job's three friends came to mourn for him in his affliction though their speeches did not exhibit much true sympathy. Two instances have come under my notice in which distant villages were visited for the purpose. In one of these happening to be at the bishop's house, a messenger came from the family of the deceased, announcing the death of a mother, and asking for a friend to come and comfort them. The bishop ordered one of the priests to go, at the same time complaining of it as a hardship saying that when she was living they wished her out of the way, but that now that she had died she had suddenly become very dear and precious to them. I asked them what consolation they offered on such occasions. He said, "Oh, we say that Adam died, and Abraham died, and that all the patriarchs and fathers, and that we all must die—and the like empty talk." Three other priests besides the one about to go, and a number of the people being present, I made them sit down and gave them a specimen of the consolation of the gospel, and then having the priest bring his Testament, I turned down the leaves of the 15th of 1st Cor., and the 11th and 14th of John, and told him to read for them those chapters, and explain them as well as he could, and the next day when he returned he said he had done so, and they thought it much better than the stereotyped phrases which they had been accustomed to use. Many of these phrases, however, are very expressive and pretty. I was struck with the following: in consoling for the death of a child, if there be other children, it is said, "The blessing is in those that remain;" if an only child—"God will replace it by a better." But I will not give more, for such expressions lose their force in translating. They are mostly the maxims of a stoic philosophy. They do not offer to the smitten heart the strong consolation of Him who is the resurrection and the life, and truly they are 'empty talk.'

I might mention other points of Scripture illustration, but these are the most important.

It is important to remark that many of those customs exist only, and all of them in greater perfection among the Muslims, and especially those of Bedouin origin than among the Christians and Jews. The latter might have been suspected of copying them from the Bible, but the former cannot. Thus testimony is borne to the fidelity of the description of oriental manners and customs contained in the Scriptures, and thus strength is added to the strong chain of argument by which they are proved authentic.

Before leaving the subject I may be permitted to mention a classical illustration. Most of the women carried in their hands in the funeral processions long staves of a kind of reed abundant in Egypt. These they flourished in the air over their heads, and taken in connexion with their leapings and convulsions, they reminded me of the orgies of the Bacchantes with their thyrsus staves. They seemed only to want the deerskin nebris, and the ancient Egyptian priests, as depicted in the funeral procession in the Theban tombs, wore a leopard skin. I have never seen elsewhere this carrying of staves, and it was interesting to witness it in Thebes, from which we know so much of the Greek and Roman mythology, as well as the Christian superstitions, have their origin.

G. L.

INTOXICATING DRINKS

AN INCIDENT.

MESSRS. EDITORS:—It appears that at the chief seat of war, vigorous measures are used to prevent the liquor vendors from disposing of their assortment of inflammatory articles to the soldiers. Intoxicating liquors are thus in a certain sense declared to be contraband of war. And yet the jolly, and especially the sanctimonious, defenders of John Barleycorn's fair fame would fain persuade the skeptical that health and strength, patience and ability to endure the fatigue and brave the summer's sun and the winter's frost, are to be derived from rum and its kindred. Now is the time for these pet articles to prove their utility for the purposes just referred to; yet it seems that military authorities, who are not, in general, overburdened with piety, or fanatics in temperance, have not been able to discover the sovereign virtues of intoxicating drinks in making a soldier steady and reliable. I wish this city were placed under martial law, so far as respects the sale of intoxicating articles. I know the skill with which a defence of the use and of the sale of these articles has been conducted, and I confess myself to be, or rather to have been, of the number of those who could not acquiesce in all the dogmas of the more strenuous advocates of total abstinence, yet when I look around, and especially when I enter the family of a [illegible], and witness the results of dram drinking, I feel disposed to pray for the banishment of every article which can, through human depravity, acquire so much of absolute and baleful domination. In the presence of the awful realities which constitute the history of drunkenness, [illegible] the logical subtleties which dram-drinkers and rumsellers have assiduously woven in self defence seem not only [illegible] but [illegible] heartless, diabolical mockery. None but the Omniscient can conceive the ruin wrought, the desolation of hearts and hearths effected, in a single year in this one city, by intoxicating drinks and drugs. I shall not attempt to sketch what I witness almost daily of the dire effects of the passion for strong drink. I shall simply try to set down, without embellishment or fictitious coloring, a case,—as medical men say,—which came lately under my observation. This case, be it understood, is merely what is common. There is in it nothing extraordinary. It is what may be called terribly interesting [illegible]. A short time since I was asked to [illegible] house, where I was told a woman—wife and mother—lay ill of consumption. On calling as requested I found the poor woman in a little, dark, unventilated room, upon a bed sadly in keeping with the apartment in which it stood. She was manifestly dying of consumption. Her husband was at work; but, I learned, that instead of bringing home his earnings to make his family comfortable, he had been in the habit, in which he still persisted, of neglecting wife and children, and frequenting the bar room. His wife lay upon her bed unattended save by a sister who came occasionally to see and help her. His two children were left very much to themselves. The sick woman had been a church member, but having married a non professor, and one less moral than many ungodly persons are, she had gradually abandoned the house of God, and almost every semblance of religion. She retained her Bible, however. That, I was glad to see lying on her pillow, and, from her answers to some questions which I addressed to her, I discovered that she had, at least, an intellectual knowledge of the way of salvation. When I left the house, two reflections, alternately, occupied my mind,—not at all suggested for the first time, for many a scene much more suggestive of them, I have witnessed, viz., the singular selfishness, the inhuman insensibility, which love of intoxicating drinks induces—and the folly of which those are guilty who unite in marriage with men who give any occasion for being suspected of an inclination for rum. I am not aware of any sin which renders people so selfish, so dead to respect to all the finer and nobler sensibilities, as that of intemperance. There are many, however, who dread so much being called 'old maids,' or continuing to be so stigmatized, but, with open eyes, they will enter into matrimonial relations with sots, whose look and breath are enough to convict them of habits of dissipation. Most of those who run this risk find dismal occasion of repentance; yet there are others who might be acquainted with the fate courted in such a case, by whom the addresses of the incipient, if not confirmed drunkard are gladly welcomed. Most of those who get married in such circumstances cherish the hope of being able to work a reformation on their suitor when he shall have become their husband. I believe, however, that instances of reformation brought about in such a way, are comparatively very rare. For a few weeks, perhaps, the new companion may displace, or seem to displace, the old acquaintance, but in ninety-nine cases out of a hundred, the latter will recover its ascendency. There is no safety in marrying a drunkard, or one who has manifested a leaning to intemperance.

A short time after the visit mentioned above I called again to see the sick woman; but found that she was gone. She had been released from her earthly misery at least. Her two children bore all the appearance of neglected children; yet are they bright-eyed and intelligent in looks. Under such a father as they are cursed with, what may be expected of them? It may be otherwise, but the probabilities are, that they will grow up in ignorance and vice, be early initiated into the mysteries of iniquity, at once victims and scourges. Who can fathom the guilt of parents who thus act toward their children? And there is nothing so productive of the kind of parents of which the father of the two little children of whom I have been writing is a specimen, as intoxicating drinks. There are other stimulants or narcotics of a more refined, but not less dangerous, nature than rum or brandy, rapidly coming into use at the present time. Opium, in different forms, is extensively resorted to by those who crave excitement. These drugs have the advantage of the ordinary intoxicating articles in that they do not madden, in so great a degree, those who partake of them. The opium-eater is quiet and dreamy, and in that respect is to be preferred to the noisy, outrageous, amusing exponent of the virtues of rum; but it is alleged by those who have had means of forming an accurate judgment, that the use of opium, habitually, produces a deeper moral prostration than strong drinks, bad as they are, do. The opium-eater becomes nerveless, loses power of resistance to his known foe, and is more rarely cured of his baneful habit than the habitual drunkard. One reason, perhaps, of the hold which opium takes of him who uses it is, that he can quietly, without any marked exposure of himself, indulge, from day to day, his monstrous appetite. The demon of rum is a rude, noisy, impetuous one; that of opium is calm, placid, sly, but mighty. If any one would learn without either experiencing or witnessing the effects of the habit of opium eating, let him read De Quincey's "Confessions of an English Opium-Eater," a magnificent effort at word painting. That essay De Quincey may be said almost to have written with his own blood, for it was by bitter experience he was prepared for writing it. More law breakers than law makers may be charged with Draconian cruelty.

ATTIC BEES IN GLASS HIVES, OR GREAT MEN AT THEIR STUDIES

A general opinion prevails that those easy, flowing, and graceful compositions, which are admired from age to age, were thrown off with little thought and little effort, as the spontaneous fruits of a happy genius. Certainly, there is a sense in which we may say, that a labored composition cannot be a pleasing one—that ideas which do not pass naturally from the mind of the writer can rarely win an easy admission into the mind of the reader. But, notwithstanding, the history of every great writer bears witness that no genius is so fertile as to dispense with cultivation—that while nature does much, pains and practice will do more, and that the words "line upon line, precept upon precept, here a little and there a little" truly represent the patient exercise and the delicate study of their mother tongue, which have characterized every successful Author.

Neither is it any exception to this rule to admit, that some much admired productions have flowed from the pen almost as fast as that pen could write. This facility of execution is by no means a proof of the absence of severe labor and preparation, because, facility the most surprising to witness is often only a result of much habitual and antecedent labor. It is commonly the meditation of many years that is mistaken for the happy effusion of a mouth. In such cases, thoughts long familiar to the mind will insensibly clothe themselves in appropriate words, and then they come forth, as much to the wonder of the uninitiated as even the tunes which were thawed from Baron Munchausen's trumpet. Ideas long floating in the mind, and existing in a state of solution, will, under the stimulus of occasion, issue forth in one continued flow and readily crystallize into fair proportion.

When we read the lives of the most eminent painters, every page informs us that no part of their time was spent in dissipation. Even an excess of fame served only to augment their industry. To be convinced with what persevering assiduity they pursued their studies, we need only reflect on their method of proceeding in their most celebrated works. When they conceived a subject, they first made a variety of sketches, then a finished drawing of the whole, after that a more correct drawing of every separate part, heads, hands, feet, and pieces of drapery; they then painted the picture and after all retouched it from the life. "The pictures thus wrought with such pains," said Sir Joshua Reynolds, "now appear like the effect of enchantment and as if some mighty genius had struck them off at a blow."

But some one will inquire, What are we to do when the subject is not a [illegible] one, when ideas have to be pressed into an unwilling service? [illegible] to give them [illegible] a natural [illegible] reason in a lucid series of easy sentences, and to throw out the matter into bold relief by graphic touches or sparkling illustrations, this is by no means a [illegible] employment. Why then our only hope [illegible] writing well depends on continued musing, meditating, and digesting, till the subject has become no longer a stranger, but on the footing of a familiar and daily acquaintance of the mind; by that time, it will also be associated with a fair number of expressive household words.

To become familiar with a new subject, it is usual to read and reflect on all that throws light upon it. When thus the mind is charged with all the common facts, topics, or arguments, some writers walk about the room and think, some talk to themselves almost audibly putting their best of things into their best words. Some dictate to an amanuensis; but this is rare, for, most persons find themselves, like Oliver Goldsmith, utterly lost when they try to dictate, and say that pen and thoughts must go together; and are a few write down a list of topics, with some slight sketch of their argument; and, not uncommonly, many a sentence is written and erased, wholly or partially, and words substituted, and again replaced by others, for euphony of sound or propriety of expression. Only, we must observe, that all of these methods bear on one and the same point, from which every effective writer, whatever his practice or preliminaries, needs must start; namely from a comprehensive view and a thorough acquaintance with his subject. This was Horace's meaning when he said, "Choose a subject within your strength, and with full command of that subject, you will never be at a loss either for choice words or clear arrangement."

This excellence in composition Horace further explains, by an apt illustration, when he proceeds to say, "The great beauty of writing consists in this; that you should have so perfect a command over all your materials as to be able to introduce each topic precisely at its proper moment—that your ideas should never be at the mercy of your words, but your words be ever waiting on your ideas; and so much so that you should be able to put aside one thought after another, as having so abundant choice of them, with little doubt of their recurring when more immediately applicable to your subject."

In this opinion, all good writers agree with Horace. For all good writers choose a topic on which their thoughts have long been roaming; or, when the subject is forced on them by circumstances, they read and ruminate upon it till they have ideas enough and to spare, well knowing that this fulness of mind and superfluity of ideas, struggling as under high pressure to find vent, is the secret of all compact and nervous diction.

The foregoing observations we now propose to illustrate by the admitted practice of writers of the highest eminence.

The style of Hume's History was admired by Gibbon for what he called its "careless, inimitable beauties." But Lord Brougham tells us that this apparently careless style was, in reality, the result of a great deal of pains and patient correction. The manuscript of the reigns last written, bears marks of most careful composition; but it must be observed that the reigns last written were not the later but the earlier reigns; for the volumes first written and first published were those which contained the history of the Stuarts: neither is it only in the History, but also in the letters of Hume, that the copy shows erasures, corrections, and words replaced by others and replaced more than once, in some instances. Indeed, Hume, in a letter now extant, acknowledges that, in the choice of words, he followed the maxim of Quinctilian—"*Quæramus equidem, nec protinus offerentibus gaudeamus*—We should look for the best word, and not be too fond of using the first that offers."

This remark of Quinctilian reminds us of a very high compliment as related to us by a contemporary, paid by Charles James Fox to William Pitt.—"For my own part," said Fox, "I cannot say that I am ever much at a loss for a word, but the honorable member has not only *a* word, but *the* word, *the very word*, to express his meaning."

But here we must interpose one very necessary caution; namely, that the time to seek for the best word is not when we are writing, but rather when we are reviewing and correcting our pages. While in the act of writing or speaking it is necessary to think chiefly of what we are going to say, and to let the words come of themselves, otherwise, if we stop at every line to pick and choose our expressions, our style will lose in fluency far more than it will gain in phrases.

It is thorough command of materials, and a full knowledge of what we are going to say, is essential to a good style, no man ever gave such proofs of this qualification as Sir Walter Scott.

For, "Sir Walter Scott," said his Amanuensis, "could dictate with ease, although I wrote with as much rapidity as I was able. I had performed the same service of writing to dictation for other persons who would walk up and down excogitating—would stop in ending a phrase, or recasting a sentence. None of these aids were necessary to Sir Walter; his thoughts flowed easily and felicitously, without any difficulty in finding appropriate language. However, it soon became apparent to me, that he was carrying on two distinct trains of thought—one of which was already arranged and in the act of being spoken while, at the same time, his mind was in advance considering what was afterwards to be said. This double train of thought revealed itself occasionally in the mention of a word which had no reference to the sentence then dictating, but a word which was immediately recognized in the sentence following."

Still, with all deference to Sir Walter, we doubt whether he, or any other Author would have found this leisurely dictation quite compatible with a more serious subject. The writers of Fiction are usually characterized by much more full and facile [illegible] their own peculiar province. Neither is extreme conciseness and accuracy of writing desirable in familiar stories of every-day life. It is the part of the Novelist, alternately to excite and to gratify curiosity. The inquisitive and sanguine reader must be kept continually in suspense. He must have time to wonder, conjecture and to guess. The Novelist therefore must not unfold his legendary roll too fast, but must take time to read, to mark and to digest. It is a great error to drive the varied Panorama too fast across the stage; seeing that too rapid a succession of objects however beautiful in themselves, serves rather to confuse than to multiply impressions. The necessary pauses and intervals of a narrative are agreeably afforded by a style rather diffuse than concise—so that if the thread is lost at one point, the reader may be able to take it up at another.

Indeed, a Novelist has more of the character of a Speaker than of a Writer; so, he may naturally sketch with a free pencil and a flowing brush and indulge in a more copious and conversational style. Pelham said that a fair proportion of [illegible] things, was more desirable than that brevity which many feel bound in honor to affect, on the principle [illegible] one of the [illegible] we have ever heard, "that without [illegible] modicum of chaff, the horse is apt to bolt his oats."

THE STRENGTH OF A KIND WORD

How strong is a kind word! It will do what the harsh word, or even a blow, cannot do. It will subdue the stubborn will, relax the frown and work a wonder.

Even the dog, the cat, or the horse, though they do not know what you say, can tell when you speak a kind word to them.

A man was one day driving a cart along the street. The horse was drawing a heavy load, and did not turn as the man wished him to do. The man was in an ill temper, and beat the horse. The horse reared and plunged, but he either did not or would not go the right way. Another man, who was with the cart, went up to the horse, and patted him on the neck, and called him kindly by his name. The horse turned his head, and fixed his large eyes on the man, as though he would say, "I will do anything for you, because you are kind to me;" and bending his broad chest against the load, he turned the cart down the lane, and trotted on briskly, as though the load was a plaything.

THE SABBATH SCHOOL TEACHER

Should be kind. In our last paper we took up the importance of Punctuality in the Sabbath School Teacher. We propose now to treat briefly of the necessity of *kindness* in the teacher's intercourse with the scholar.

Kindness is one of the attributes of God. How often does the psalmist of Israel speak of the loving-kindness of God! Ps. xxxvi. 7; xlviii. 9; lxiii. 3; cxxxviii. 2, etc. The apostle Peter, addressing Christians throughout the world, commands them to add to godliness brotherly kindness. 2 Pet. i. 7. To be kind is to be disposed to do good to others, and to try to make them happy by supplying their wants, by rejoicing with them in their joy, and sympathising with them in their sorrows; to have goodness of nature and to be benevolent. If any one does us a kind act, we are disposed to consider that person a friend, and, if it is ever in our power, we will return the kindness. If we are kind to those around us, it contributes to their happiness, and in making others happy, we add to our own joy. If we are kind to those with whom we associate, we will gain their respect and confidence, and they will be more ready to hear and heed our advice and instruction. While, on the other hand, if we are rude and unkind in our intercourse with others, we lose their respect, and what we say in the way of advice and instruction, has but little effect on their minds. We presume no one will deny this position.

Children seek kindness and love, and none need it more than they. If kindness begets a like feeling, surely it is important that we should be kind to those whose dispositions are yet to be moulded, so that they may be of a kind and loving nature. By being kind to Sabbath School scholars, the teacher gains their respect and love; and what he says will be listened to with more attention, and will make a deeper impression on their minds, than if their love was not gained. Seeing that the work in which you are engaged is so important, and the truths you would teach are so fraught with happiness or misery to the little souls committed to your care, oh! teacher, cultivate this spirit of kindness. Encourage the little ones by kind words and kind actions, to seek after and understand those precious truths, contained in the Bible, without a knowledge of which they cannot be happy in this world nor in that which is to come. Go into any of our Sabbath Schools, and see if you will not find that the successful teacher is one who has a kind and loving disposition. If, then, you would be a successful Sabbath School teacher, cultivate, among other requisites, a spirit of *kindness*.

THE COLLIER GIRL

In a small village of Lancashire, England, there lived, a few years ago, an industrious man and his wife, who had six children. The man worked in a neighboring colliery, and the wife took care of the family. The eldest daughter worked at the spinning wheel. When the second daughter was about nine years old, the father took her and one of her brothers down into the coal pit, because he could not find employment for them above ground, and he did not wish them to be idle. These children were employed in dragging coal from the miners to the mouth of the pit. By so doing they earned not less than seven shillings or one dollar and a quarter every week, and thus helped their parents along very much.

But, in the midst of this cheerful diligence, on one sad day, while their father was fixing a basket to the rope by which it was drawn up, a stone fell from the top of the pit on his head and killed him. His poor wife on hearing of his death became deranged in her mind, nor did she ever recover her senses. She was taken charge of by the parish. Soon the eldest daughter married; two of the little brothers, of the ages of nine and seven were bound as apprentices by the parish, which also took charge of the two others, one three years old, and the other an infant until they would grow old enough to be bound also.

Mary, who was now between eleven and twelve years old, determined to support herself by working in the coal pits. She made a quarter of a dollar a day, and often half a dollar. She thus earned more than enough to keep herself. And what do you think she did with the balance? She relieved the parish of the charge of her mother and one of her brothers. This brother was sick and soon died. She then took another, and he took sick also. She attended to all his wants for over a year when he died, and she paid all the expenses of the funeral. She took care of her mother for seven years, when she died also.

About this time Mary began to lose her strength from over work and excessive grief. She had seen with her own eyes the dreadful death of her father; she had for a long time witnessed the affecting condition of her mother, who followed her about the house, not knowing to whom she was indebted for support; she had attended her brothers in their sickness; and now being sick herself, weak in both body and mind, she was living alone in a comfortless habitation, having been deprived by death of those dear ones, the sight of whom cheered her to labor for their support, and lightened her toil.

It was in this strait that she was advised by a lady of the same village to seek a servant's place in a family which needed one. She did so, and told all her former habits. The answer was unfavorable. She turned away with a mind quite broken down with the refusal. The owners of the mansion observed her modest manner, and made inquiries about her, and found out her true worth. She was taken into their service, and entirely recovered her health, and gave universal satisfaction.

This little story should teach all that they cannot be in any position where they may not do good and practise many noble virtues; it may teach the afflicted to serve and trust God in all their trials, and the young to try and be useful and dutiful to their parents, and to love and serve God, who, though their father and mother forsake, will never leave nor forsake them.

A KISS BETTER THAN A BLOW

A visitor once went to a Sabbath school where he saw a boy and girl on one seat, who were brother and sister. In a moment of thoughtless passion the little boy struck his sister. The little girl was provoked, and raised her hand to return the blow. Her face showed that rage was working within, and her clenched fist was aimed at her brother, when her teacher caught her eye. "Stop, my dear," said she, "you had much better kiss your brother than strike him."

The look and word reached her heart. Her hand dropped. She threw her arms around his neck and kissed him. The boy was moved. He could have stood against a blow, but he could not withstand a sister's kiss. He compared the provocation he had given her with the return she had made, and the tears rolled down his cheeks. This affected the sister, and with her little handkerchief she wiped away his tears. But the sight of her kindness only made him cry the faster. He was completely subdued. Her teacher then told the children always to return a kiss for a blow, and they would never get any more blows.

THE DOCTRINE OF REPENTANCE.

WHAT ARE OUR OBLIGATIONS WITH REGARD TO REPENTANCE?

1. It lies in the very nature of things that we cannot be abidingly happy without it. Whatever our dreams may be, unless we repent, or thus turn from our sins to God, we are undone, and shall have lived in vain. "Two cannot walk together except they be agreed." God and the wilful sinner are *not* agreed. They are against each other. And as God cannot change, the sinner must, or be ruined everlastingly.

Heaven is a holy place; men, by nature and conduct are unholy; and it were easier for a fish to live in air, or a bird in water, than for an impenitent man to find eternal life in his impenitence. The excellent Baxter did not state the case too strongly, when he said, and gave it forth for all to ponder, that "it is the unchangeable law of God that wicked men must turn or die."

2. God himself has laid it upon us as a command. This the apostle specially affirms. He says that "*God now commandeth all men everywhere to repent.*" There once were days of ignorance at which he winked. There was once a period when he did not deal so rigidly with some men because of their great blindness. He does not judge us for the abuse of privileges which we have never enjoyed. But since his full revelation has been given, and his name made known—since men can no more shelter their crimes under the cloak of ignorance, and duty has been made manifest, and the grace needful in its performance has been given,—increase of privilege has brought increase of responsibility. It is *now the command* of God that we repent. He does not leave it to our option or discretion to be reasoned out as a question of prudential morals, but demands it as a matter of imperious exaction. It is a thing made as binding upon us as any precept of the decalogue. It is so much a command and special enactment of God, that to fail in its performance is as much an infraction of the Divine law, as if we were in cold blood to shoot down our nearest friend upon the street. We are just as solemnly required to repent as we are required not to lie, steal, cheat, or kill. The mandate has gone forth, supported by all the sublime authority of God, "*Repent ye, and be converted.*"

3. Nor is there room left for any one to think himself exempted from this imperious obligation. "God commandeth *all men* to repent,"—not only particular classes,—not such merely as have been basely profligate and offenders against the common decencies and order of society; but *all men*"—the high and the low, the rich and the poor, the learned and the simple, the supposed moral as well as the reputed immoral, male and female. There is no exception in favor of the fashionably vicious, or the vulgarly depraved, and none for the cautiously bred any more than for the base and neglected. The solemn necessity is upon all, without respect to persons, either to repent, or fall under the eternal condemnation of God.

Nay, to make the thing still more unequivocal, and to present it in terms which can be by no means evaded, "God commandeth *all* men EVERYWHERE to repent,"—*everywhere*—in all places and situations in life—in all sections and divisions of the earth—in palaces and cabinets, and in hovels and huts—in the highways and in the by-ways. None can exclude themselves from the range of a requirement so broad, or be exempt from a necessity laid down in terms of such unmistakable universality.

4. And what is still more, God makes this *a present requirement*. He "*now* commandeth all men everywhere to repent." It is at this particular moment that the commandment holds. It binds to immediate and instantaneous obedience. It is not a general demand that may be met at our option any time in the future; but something now present in all its pressing urgency. Every hour any one delays it, he is positively disobeying God, adding sin to sin, and so continually treasuring up wrath against the day of wrath. It is for this very hour that the requisition is made; and, if not complied with, it goes with the present hour to make its report of delinquency in the court of heaven. And so with every succeeding hour of life the same demand is renewed; and every hour of disobedience or neglect is another of so many distinct acts of transgression, gathering upon the records of eternity to be confronted by the delinquent in the great day of final settlement. Every moment of delay is so much fresh guilt added to what is passed.

Nor should it be thought strange that God should thus bind men to such immediate compliance with this great requirement. Delay augments the difficulty of the work. Resisting present duty, induces a progressive hardening against those influences by which alone a man can be moved to repentance. The soul, like metal, if not broken, is compacted and indurated by the force which is laid upon it. If arguments now sufficient are not allowed to soften and overpower the heart to devotion, another day, though as potent, and put forth in terms as impressive, they will have still less efficiency. At the weakest, man's evil dispositions are hard to subdue, how then will it be when the infant has grown into a giant? If a strenuous effort is required to pluck up a little shrub, how shall it be torn up when it has grown into an oak, with its gnarled roots built in among the rocks? For prudential reasons, therefore, the command is for to-day. *To-day—to-day—to-day!*—everything says TO-DAY. And may none of the fearful risks of a deferred repentance be assumed by any one who readeth these lines. 'Tis God himself commands *now—now—now*.

THE GOOD GIFT.

There was a great lady who had three sons. She was about to start on a long journey, and be a great while from home. Before leaving she requested each of her sons to make her a present, showing their love for her. One gave her a marble tablet, with her name upon it. Another brought her a beautiful wreath of sweet flowers. But the other gave her—Children, what do you suppose it was? He came into her presence, laid his hand upon his breast, and said, "Mother, I have neither marble tablet nor fragrant nosegay; but I have a heart—here your name is engraved—here your memory is precious—and this heart, full of affection, will follow you wherever you travel, and remain with you wherever you repose." He gave her his *heart*; and she valued that more than all the other gifts.

The best gift that God can give you is a *new heart*, and the best gift that you can give God is your *old heart*. He says, in the language of a tender father, "*My son, give me thine heart.*" Give him your understanding, inclinations, thoughts, feelings, desires, purposes, words, bodies and actions. Give them to the Father, for the sake of the Saviour, and by the help of the Spirit. Give them lamenting that they are so spoiled, rejoicing that he will take them, such as they are, and promising to try and make them better. Give them, and he will make them holy and happy. Do not forget or neglect this.

O children! be sure to give God your heart! *your heart!! YOUR HEART!!!*

Youth's Evangelist.

PROGRESS.

EMANCIPATION OF SLAVES.—The Presbyterian and Congregational Convention, at a meeting lately held in Milwaukie, adopted the following resolution:—

Resolved, That we recommend the members of our churches to engage actively in petitioning the Congress of the United States, at its next session, to pass a law which shall confiscate and endow with freedom all the slaves in the country owned by the rebels against the Government; and set at liberty all remaining slaves by compensating all loyal slaveholders.

The Christian Recorder.

Philadelphia, November 2, 1861.

BISHOP'S APPOINTMENTS.

Bishop Nazrey, according to appointment, will preach at the A. M. E. Bethel Church, Sixth St., Philadelphia, on Sunday, the 10th of November, at 10 o'clock, A. M. In the evening of the same Sabbath, at the Union A. M. E. Church From the 15th to the 22d of November, he will be on the Bucks County Circuit He will then leave for Freehold Circuit, and there remain to the 29th From thence he will proceed to Allentown Circuit. The ministers of the above circuits are requested to make appointments of preaching for the Bishop, at the different places of their circuits or stations; and also give him timely information at what point they will meet him The Bishop will make other appointments in due time

RELIGIOUS NOTICE

In the A. M. E. Wesley Church, Hurst St., on Sunday, the 3d of November, preaching, 10½ o'clock. Subject—The existence and unity of God.

In the afternoon, at 3 o'clock, a sermon on the conversion and death of Cornelia B. Pagans, will be delivered by the pastor. In the evening, at 7 o'clock, a sermon preparatory to the Holy Eucharist will be preached by Rev. Joshua Woodlin, Elder of Bethel Church.

NOTICE

The Itinerant ministers of the Philadelphia District, are hereby notified to assemble at Bethel Church, Sixth Street, Philadelphia, on the 9th of November, at 10 o'clock, A. M. By order of the Bishop Rev. WILLIS NAZREY

A CONVERSION AND SUDDEN DEATH

In the A. M. E. Church, Hurst St., Philadelphia, for three or four weeks past the pastor has held a series of meetings, during which there were some sixteen conversions and accessions to the church. Among them was a remarkable case, which will doubtless be interesting to a portion of our readers.

On Sunday evening, the 13th of October, after the sermon, the Pastor stated that he felt moved upon to inform the congregation present, that some one in their midst would very soon be summoned to appear before God, and a preparation was necessary. On Wednesday evening, the 16th, a young lady, namely Cornelia B. Pagans, having taken warning, came forward to the inquirer's seat to be prayed for. During the day she informed her cousin that she felt so bad she must surely die if not relieved. In the early part of the evening, Cornelia and her cousin attended their society, i. e., Order of Love and Charity, of which they were members. Cornelia was not content to stay long, but desired to attend church that she might seek the forgiveness of her sins. Her cousin desired her to go home, and have the Doctor or some medicine, but she refused; her desire was to attend church, and to church she came. When the invitation was extended for inquirers, she desired her cousin to accompany her, who refused. Cornelia, however, made her way to the anxious seat, and bowed in humble submission to Almighty God. She was not ashamed to pray, but boldly confessed her sins and asked forgiveness. She continued wrestling in prayer until the hour of adjournment, when the congregation was dismissed, and many dispersed. While many were leaving church to go home, what were Cornelia's thoughts? They were these, as she has since confessed:—"Must I go home without the blessings of salvation? No, I will wait here, I will pray here, until my sins are forgiven." She had scarcely finished these resolutions when her dungeon shook, her chains fell off. "Glory to God," she cried; "My soul is happy, and I am free." She went home rejoicing and giving God the glory. On Sunday, the 20th, she joined the church. Many of the Society rejoiced in her reception. Ah! little did they think that their sweet fellowship would soon be ended. But, on Thursday evening, the 24th, after Cornelia had read a lesson in the Bible, and while singing a favorite hymn,

"The Lord is my shepherd," &c.,

she passed before the furnace, and her clothes took fire. She immediately ran up stairs to Mrs. Samuels, with whom she lived, and requested her to extinguish the flames, but alas! it was too late. The flames soon devoured almost every fragment of the wearing apparel in which she was clad. But while fire tortured the flesh, she exclaimed, "Glory to God, the fire is burning out my soul, but I have got Jesus." She was conveyed to the hospital, and survived till Saturday, the 26th, when she died in the full triumphs of faith, exclaiming, "I am going home to Jesus." "She hath given up the ghost; her sun is gone down while it was yet day." Ten days was the brief period of her pilgrimage. She has finished her course, her race is ended, and now the sparkling garland is entwined about her spiritual brow Cornelia was truly tried by and with fire.

"She has gone to God; she has gone to her home;
No more amid peril and error to roam:
Her eyes no longer are dim;
Her feet no more will falter:
No grief can follow her;
No pang her cheek can alter.
O! honored, beloved, to earth unconfined,
Thou hast soared on high, thou hast left us behind.
But our parting is not forever,
We will follow thee by heaven's light,
Where the grave cannot dissever
The souls whom God will unite."

For the Christian Recorder.

NEWS FROM THE CHURCHES

The churches in Baltimore city have recently enjoyed an Episcopal visit from Rev. Bishop Payne, and though his health is poor, yet his appearance among us was hailed with delight. On Sabbath morning, the 20th, he visited Rev. H. Turner's charge, and in the afternoon Rev. J. M. Brown's. At both churches he gave short exhortations, which were well received.

On Monday night, the 21st, he attended the grand Concert given by the Choir of Bethel Church. The pastor announced on the previous Sabbath that the Choir had been solicited by the trustees to give a concert for the benefit of the church, and promised the congregation that it would not be a whit behind those given by other celebrated songsters By 7½ o'clock the church was well filled. Mr Benjamin Murphy and Proffer Wheeler marched their band of songsters in, and took their positions upon the stage The exercises were opened by singing and prayer by the pastor.

The concert then commenced with such an outburst of sweet singing, as many have not heard for many days.

Mrs. Eliza Tillman, who is considered the Black Swan of Baltimore, led off with one of her choice quartettes Then came the lovely Miss Wells, with her charming voice, producing almost profound silence for a few moments, and when she had concluded, several young gentlemen presented her handsome bouquets She received them, and gracefully returned to her seat.

Then came the smiling Miss Nell, whose voice was exceedingly sweet She received also tokens of high appreciation The next was the graceful Miss Kate Cook, who sang the piece assigned her The congregation was so well pleased with her that they called her out again, and it was thought by many that her last effort excelled the first.

There were many other ladies who distinguished themselves at this concert, such as Mrs Maria Grey, Indiana Hexson, Emily Aschwood, Miss Rebecca Trives, and many others whose names we do not now recollect.

The Choir has sustained a great loss by the death of Mr Henry Morrison, husband of Mrs Mary Jane Morrison, well known as one of the most active members of the female societies of this and other cities.

Another new African Methodist Episcopal Church, on the Ellicott Mills circuit, was consecrated on Sabbath, the 20th. The services were conducted by Rev. Wm H. Waters, of this city The amount realized was sixty dollars. The members of that church are rejoicing over the great success that has attended their labors this year in building new churches on their circuit

The church under the pastoral charge of Rev. W H Waters has been blessed with an outpouring of the Spirit of the Lord Many are found at the altar every night, seeking redemption in the blood of the Saviour

A. W W

Baltimore, October 28th, 1861.

MINISTERIAL QUALIFICATION

PART FOURTH.

Let me continue to enumerate the different traits to be possessed by him who thinks he is called to preach the gospel of the Son of God; then I would go on to say, he must be industrious, for a lazy preacher is not apt to do much at saving souls, and this thing of a preacher being lazy is productive of more mischief than we are apt, at first thought, to suppose. In the first place, a lazy preacher learns his whole congregation the same habit, or is apt to do so, in which event a great deal of misery is brought about.

I make these assertions from the fact that it certainly is not hard to discern that whatever the preacher indulges in, his congregation is apt to, to a greater or less extent. Think of it, a congregation of a hundred families say, made lazy; more or less of them, perhaps all of them, by one lazy preacher.

Then the preacher of the Gospel must be industrious, otherwise he may be the ruin of a whole charge of a hundred or more families. By such conduct of one preacher, hundreds may be made beggars, and, perhaps, many on the account of such conduct may find the way to the county jail, and to the State's prison for life, and some, mayhaps, to the gallows, and many in all likelihood to the eternal prison-house, from whence none are ever released. Hence my doctrine is, that the minister who refuses to be industrious, refuses to answer his call—for God calls a man to be industrious as certainly as he calls him to preach—so, if he fails to perform in one particular, it amounts to a failure to perform in the other.

He must be of good natural ability, for I do not think that it is any part of God's plan to call men who are fools to preach his gospel. Then he must be well informed, to preach successfully these days; though I have no doubt but that men have been called to preach who had no education, but it was when the mass of people were less enlightened than they are now. As the masses become enlightened, so must the preachers become more so than they, else those whom God intends to be leaders of the people, will be found greatly in the arrears of the people, which would be a perfect inversion of God's order of affairs I know there are some who are opposed to learning; even some ministers are opposed to it, for I heard a minister say, not long ago, (in speaking against learned ministers) that he knew a preacher, a number of years ago, who converted the Governor of some State by his preaching, who himself did not know a letter in a book; yet such was the result of his preaching. This was used as an argument against ministers spending much time now in order to become educated.

Yet, notwithstanding all this, I contend that every preacher of the Gospel should be well educated, in order to be well qualified for the sacred desk.

In a word, a preacher of the Gospel must be irreprehensible—for how can he reprove sin in others while they are reproving him? He must not be quarrelsome and ready to fight at every time he is but the least insulted. He must not feel so disposed, for if he feels so disposed, and it is known to no one but himself, it will vitiate his religion, and disqualify him for the pulpit. He must not even become mad and disagreeable with others who differ with him in religious sentiments. He must not, as it is said by one,

Prove his doctrine orthodox
By apostolic blows and knocks

T. STROTHER.

Terre Haute, Ind.

(To be continued.)

For the Christian Recorder.

HAYTIEN EMIGRATION

MR. EDITOR:—I have watched your paper for some weeks past to see whether some one would not "come out" upon the last (but not least) move upon Emigration to Hayti. But as no one has said anything, so far, and as I think the only thing wanting is to set the ball in motion, I take the liberty of dropping you a line in reference thereto.

First, I would ask, why is this move made just at this time? Is it because there is more money bid by the Government of Hayti? or because there is war in our country, and the fears of the people can be wrought upon more easily, and induced to leave their homes for a land they know not of? I ask, are these the reasons—or are there other reasons that the people know not of? I have, for one, looked at the book which the travelling editor of the New York Herald got out—the man who so villainously represented the people of Hayti previous to his employment as an agent for the Herald, to induce the colored people to emigrate But I have not seen anything which I consider calculated to induce us to emigrate I have had but one opportunity to hear a lecture upon the subject in our city, for those who are hired and paid so much a head to get the people to emigrate, seem to have studiously avoided holding any meeting in Philadelphia for reasons it seems best known to themselves They remind me of our city gunners—the game near the city fly too high; and hence the necessity of going away into the country. They seem to think that the city of Philadelphia is not the place for their lectures, and they are to be found away up in the country or mountains, among those who are not acquainted with the fact of their getting from three to five dollars a head for all they can get to leave the country.

Now, Mr. Editor, I have merely set the ball in motion, and hope that some one will take hold of the subject and show them up.

More anon, G. W. G.

Phila., Oct. 28, 1861.

CONTINUATION OF THE SERMON DELIVERED IN ST. THOMAS' CHURCH, FIFTH STREET, PHILADELPHIA, JULY 17th. 1794.

The depraved condition of the soul, being the effect of man's fall, you find set forth in Holy Scripture, by no expression so frequently, as that of "darkness," and what is very observable, this internal darkness always implies that extreme evil, unbelief—a distrust in the Almighty, and his declarations, and in relation to the redemption offered to the world, it is a refusal to accept thereof, or to comply with its gracious terms.

2d. In the next place let us observe, agreeable to our text, that a "people that walked in darkness," external and internal, "have seen a great light:" they have perceived by the eye of their understanding—they have discovered—they have become acquainted with that which will guide them to liberty and happiness. By this great light, is meant the knowledge of Jesus Christ,—the light of the glory of God in the face of his beloved Son, who is himself called "The light of men," the true light which lighteth every man that cometh into the world. Verily, under the circumstances in which this world lay by reason of sin, and in the expectations of deliverance through the grace and virtue of a messenger sent from God, who is the eternal, essential light, there could not be a more proper word summarily to characterise that divine messenger, than light. Well, therefore, may the beautiful metaphor be used, as it often is, to designate, or to express his influence. This is called light, as opposed to darkness. It dispels darkness. It radiates the external and internal hemisphere of the mind. It is that spiritual medium of light by which we see spiritually. It shows God to be what he is. Our altars need no more to have this inscription: TO THE UNKNOWN GOD. It reveals his name, his nature, his perfections. It shows man as a creature, and a sinner. It shows him in a very different view from what he is disposed to consider himself by the light of his own reason. It discovers to him his littleness, his dependence on a superior, his depravity, and withal, his utter inability to save himself. Particularly, does it open the way of salvation, setting forth in manner most comfortable, most easy to be understood by people of all capacities—high or low, that God may be just, and yet the justifier of him who believeth in Jesus. It shows that grace is the true spring of holiness, that divine pardon produces divine peace; and this peace to be inseparable from purity and virtue. It shows, moreover, all the social and relative duties, and points out the connexion of each of them with the glory of God, and with general and individual happiness Yes, my brethren, and to complete the whole, it opens the divine abodes of existence in the world to come.

It carries your hopes steadfast and sure to the morning of that bright day, to which the redeemed ones shall put on immortality,—shall all meet one another, and meet the Lord, when dignity and excellence that cannot now be uttered, shall be theirs forever

3d It is called a great light. Let us inquire into the reasons for this epithet It is great, both with respect to its object, its origin, and its circumstances.

1st Its object Here, indeed, there is not one only, but many; and in the like multiplied view may the origin be contemplated, together with other particulars

In regard to the first, I shall try a moment to direct your attention to the principle of all It is a great light, because it manifests to the world the Great Being The knowledge of God, or the religious impression of an intelligent, Almighty cause of all things, the rewarder of them that diligently seek him, is as essential to human happiness, as the breath he draws is now to human life. Man may exist without knowing God, but existence, merely, is not happiness A sensibility on our part, of the relation we stand in, to the infinitely great and good Creator, and of the duty flowing from that relation,—it is this that gives man his dignified place in the arrangement of the universe. Yet it is too certain to be disputed, that such knowledge or sensibility, might, through human degeneracy and weakness, in a great measure, or altogether, become lost. It actually did so. What was the state of the world in this respect, before the revelation of the gospel light? What has been its state ever since, in places where that light has not reached, or in minds which refused its friendly aid under all the circumstances that appreciate and recommend it? One cannot give a more express, and at the same time a more full answer to the above, than in these few Scriptural words, "Having no hope, and without God"

The great light I am speaking of, immediately tends to the removing from human minds, that obscurity which covered them, with regard to that Infinite Being It is light that doth make manifest. And it is this great light that hath revealed or manifested God—not in the mysteries of his nature, but, as far as by us he may be known a Being great and good, in whom the most entire confidence may be reposed; a Being who ordereth and governeth universally, and in the most perfect manner; a Being who is the standard of excellence, and who is still the compassionate benefactor of man, though fallen; a Being who is reconciling the world to himself, who is establishing an intercourse between earth and heaven, bestowing forgiveness, through a mediator, and opening all the springs of righteousness and consolation Here there is in view another object of this light, enhancing its exalted nature and qualities I mean the great salvation by the gospel of Jesus Christ, a salvation from sin and death, into holiness and life eternal for, wherever his gracious influence is experienced, there peace is established; the dominion of Satan is overthrown, and a new dominion fixed in the soul—the reign of God, new principles are implanted, the principles of light and love; a new life communicated—the life of heaven

This sketch must suffice at present.

Other particulars, numerous and important, might here be brought forward, as objects of the great light before us; but as the principal ones contemplated just now, do virtually include or refer to all the rest, I forthwith pass on to the greatness of this light, in respect of its origin and sources.

It is great.

(1.) Because it comes from the Great Being, "the Father of lights," the Author and Creator of all things. He "who commanded light to shine out of darkness," in the beginning,—hath now "shined into our hearts, to give us" this light.

(2.) Because it was conveyed to the world, by the great Immanuel, the Son of God, "the brightness of the Father's glory, and the express delineation of his person;" of whom it was predicted, that "he should be great." It was conveyed by him whose immense dignity and divine attributes, attested and announced in the clearest manner, must give it value. It was conveyed by him who was THE WORD, and in the beginning "with GOD;"—"who hath a name above every name;" of whom it is said, as "the first begotten," and "let all the angels of God worship him;" and "thy throne, O God, is for ever and ever"—upon whose shoulder is "the government," as Mediator—the WONDERFUL, the Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace—"able and willing to save unto the uttermost." I repeat it—This light, this "wisdom, which is from above," conveyed by Him, must be great.

(3.) It is great, because it is communicated by the agency of the Holy Spirit, whose power is great to overcome all resistance from earth and hell; whose office it is to "reprove the world of sin, of righteousness, and of judgment;"—the Spirit who led the disciple Peter to make the memorable confession, which his Lord entitles, THIS ROCK "on which he builds his church, and the gates of hell shall not prevail against it;"—the Spirit, through whose divine irradiations the ancient prophets, and all the men of God, from the beginning, saw and foretold the several periods of the Messiah's kingdom;—its dawn, its commencement, its gradual unfolding, and the unutterable glory in which it is to issue;—the Spirit whose guidance and inspiration were given in a manner full more extraordinary, unto the apostles—leading unto all truth; bringing to their remembrance all that their Master had taught them; endowing them with miraculous powers; accompanying their preaching with irresistible energy and demonstration; instructing them how to answer and refute their adversaries; supporting them and their pious followers against the spirit and malice of the world; qualifying them, severally, to fulfil the great purposes of the ministry; and abiding with all the faithful servants of Christ, ministers and people, to the end of the world: the Spirit, who is the Author at first, and the Promoter ever afterwards, of all saving impressions, gracious influences and heavenly virtues in the human mind;—the inspirer of the gifts of faith, of purity, of love, of consolation Through this agency and operation is this light communicated.

3. I said, it is great in relation to the circumstances pertaining to it; and this is the third head with which the consideration of the greatness of this light supplies me.

(1.) It is great, because it hath endured a great while—from the fall of man to the present day It is as old as the creation. With its rays it comforted and refreshed the patriarchs. Increasing gradually, it was a guide to the prophets. From one age to another down to the "fulness of time," it taught the good and just to "live by faith" It was reflected back, in hope and consolation, from every type and ordinance of the law It encircled every altar It interpreted every sacrifice. It enabled the members of the church of God to look through each emblem and shadow to the substance In a word, it may be traced in a distinguishable stream, up to the beginning of time; it will extend down to the end of time, and it will shine more and more "unto the perfect day." M STILL.

Mount Holly, N. J.

THE GREAT MAN

BY JAMES LYNCH, GEORGETOWN, D. C.

No man ever attained greatness simply because *he wanted* to be great. The condition of acquiring true greatness is not simply a *desire* to attain it; or else we would have so many great men that nobody would be small. Neither do we often find one man great in many things—there is generally one sphere of life, one speciality of labor, that gives him distinction. Who ever heard of a man becoming a great artist, who went at, and followed the business, only with the hope that the queen of an empire, or the lords of a realm, might gaze upon his productions, and his name should be associated with undying fame? With this motive only, he never could succeed. It is the man who loves the *art*, and loves it better than *any thing else on earth*—who will stow himself in a garret—live the life of a recluse—eat one meal a day—cheerfully plodding at his toil; happy amid poverty and obscurity; so he can but *paint*. Who ever heard of a man becoming a great preacher, whose only motive was to gain popularity and money? He may desire to be a great preacher, and as the strongest motive of a man, be what it will, must stick out, this desire would not be realized, for men would turn away from him with loathing and disgust, and heap contempt instead of laurels green upon him.

But let a man love Jesus more than any thing else on the earth—let him desire the salvation of souls more than any other object—how soon does he become a great preacher? and how soon will men begin to concede his greatness, when they find that he loves the cause of Christ more than himself?

There may be men who pass for great preachers, and who impress people with that idea, and they may have no desire above that of popularity, but they generally have to *pass very fast*, at least fast enough not to give people time for observation The great chemist, astronomer, or philosopher, becomes such from his love of the science, and not from the love of self-exaltation The great statesman becomes such, mainly from his love of country—it is this which fires his soul with energy, gives vigor to his thoughts, and renders almost prophetic his conceptions, and magical his power Catiline's love of self, and disregard for Rome, never could have made him a statesman or a man of distinction, but his conspiracy called out the powers of Cicero, who loved his country more than himself, and rendered the man immortal. Cicero was great, because his object was great, and his whole heart was in it I admit, that abilities have something to do with the measure of greatness; but the rarest child knows, true greatness does not depend alone on ability I claim that a man, to be a great man, must have selfish feelings, subordinate to high moral purpose; then he becomes the invincible hero; enemies may fire every poisoned dart in envy's quiver at him; they fall as from an impenetrable wall—he clings to his purpose like the valiant soldier to his flag, as he bears it onward amid the leaden rain of musketry, and the wholesale, death dealing balls of the cannon; and if he falls, he falls with it tight in his grasp. This seems to be a divine arrangement, for its type is impressed on nature The tall oak has to rise up from the little acorn: when it first sprouts, how it has to struggle; leaves overlay it; the winds bow its head; it is glazed by the freezing rain; whitened by the hoary frost; no kind stake and cord support it, no artificial means shelter and protect it; but, braving nature's elements, it rises up in all its majestic proportions, and when stretching out its ample boughs, shaking its beautiful foliage, it seems to say to man, "Here I am to build your houses, your ships, your bridges—to give you shade while the vertical rays of an August sun pour down their heat" O, how unselfish in appearance! It is majestic—it challenges admiration—it demands the admiring gaze But who, as he rests beneath it, or fells it down for use, can say that it grew up, only to be admired. The silver stream that furrows deep the pleasant vale, or the steep hill-side, runs murmuring along, climbing over pebbles, rocks, and trunks of trees; it stops not for any obstacle, but hastens to turn your mill, or water your cattle. The language it speaks is, "I want to benefit you; I live, I run not for myself alone" All nature speaks this language. In the book of nature we read the great object and end of human life. Some of its elements may be destructive, but while they are, they are blessings too. Men, to do good, oftentimes has to become the cause of death, suffering, and devastation. We are not one of those who believe that the shedding of blood does no good, or is not necessary. It does what the lightnings do. While they may deal death to a dozen blooming households, they purify the atmosphere and render it more healthful.

(To be continued.)

OBITUARY OF MRS. CATHERINE WIGGINS

Seldom are we called upon to record the death of one who possessed in so great a degree all those Christian virtues which adorn the followers of Christ, as was seen in the character of our departed sister.

CATHERINE WIGGINS, the subject of this commemorative, departed this life on Sabbath evening, June 16th, 1861, in the forty-seventh year of her age.

Sister Wiggins' funeral sermon was delivered in Bethel Church, by the Rev. James Frisby, on Sabbath afternoon, October 20th, before a very large audience, which was much affected by the very forcible language used by the speaker in setting forth the many Christian virtues of the deceased during her Christian warfare.

It perhaps will not be out of place here to mention a few of the incidents referred to by the speaker in his funeral discourse After a full elucidation of the portion of Scripture he had selected for the foundation of his discourse, the preacher related the circumstances of an interview he had with her just previous to her dissolution.

He visited her, and, approaching the bed-side, he observed her fixed and steady gaze, and supposing that she might possibly desire to speak inquired of her if she had any requests to make. She answered, "None, I was only taking the last look at you, my brother, until I shall meet you in my Father's house."

The attending physician was requested by our sister Wiggins to inform her how long she probably would still live, and when she perceived that through motives of delicacy he gave an evasive answer, the question was again asked by her, with a request that a categorical answer might be given; the Doctor replied, "Catherine, less than twenty-four hours!" "Then," exclaimed our sister Wiggins, "in twenty-four hours, or less, will I be shouting around God's throne!"

Sister Wiggins made an open profession of religion in the year 1840, and became a member of Bethel Church, where she remained until her death She was ever found walking uprightly after her connexion with the Church, always keeping in view the commandment of her Redeemer, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." Although at times she greatly regretted her unlettered education; yet she consoled herself in knowing that by an humble and an upright walk before her God she could do much, yea more, to convince the ungodly of the truth of the religion of the meek and lowly Jesus, than by all the disputation of doctrine and by all the displays of rhetoric. It was an affecting scene, just previous to her death, to witness her deep anxiety for the welfare of her younger offspring.

She requested that her children should be brought to her bed-side, and, taking each by the hand, she bade them a final adieu, enjoining on her eldest offspring to be a mother to her infant sisters.

Our Sister Wiggins lived the life of a devoted Christian, ever found ready to relieve the wants of the indigent. She was benevolent, without ostentation, meek and frank, without guile; she visited the sick, relieved the distressed, consoled the desponding, directed the erring, counselled with equals, and gave wholesome advice to her younger brothers and sisters in Christ.

Such were the Christian graces exhibited in the life of our departed sister.

Wisely did the preacher select for his text the inspired words of John, the Revelator. "And I heard a voice from heaven saying unto me: Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors: and their works do follow them."—Rev. xiv. 13.

Philada., Oct. 30, 1861.

WINTER RULES.

Never go to bed with cold or damp feet

In going into a colder air, keep the mouth resolutely closed, that by compelling the air to pass circuitously through the nose and head, it may become warm before it reaches the lungs, and thus prevent those shocks and sudden chills which end in pleurisy, pneumonia, and other serious forms of disease.

Never sleep with the head in the draft of an open door or window

Let more cover be on the lower limbs than on the body. Have an extra covering within easy reach, in case of a sudden and great change of weather during the night.

Never stand still a moment out of doors, especially at street corners, after having walked even a short distance.

Never ride near the open window of a vehicle for a single half minute, especially if it has been preceded by a walk; valuable lives have thus been lost, or good health permanently destroyed

Never put on a new boot or shoe in beginning a journey

Never wear india rubber in cold, dry weather.

If compelled to face a bitter cold wind, throw a silk handkerchief over the face—its agency is wonderful in modifying the cold

Those who are easily chilled on going out of doors should have some cotton batten attached to the vest or other garment, so as to protect the space between the shoulder blades behind, the lungs being attached to the body at that point.

MORAVIAN MISSIONS.—From the Annual Report of the Foreign Mission Board of the Moravian Church, we learn that there are at present of this body 14 Provinces in the Foreign Field 73 Regular Stations; 313 Missionaries, and 77,000 converts

CONTRIBUTIONS IN ENGLAND—For foreign missions during the past year, 1,764,000 Church of England members gave £119,000, 772,000 Wesleyans, £84,000; 607,000 Independents, £54,000; 380,000 Baptists, £19,000 This amounts to, for each Baptist, one shilling; for each Churchman, one shilling and three pence, for each Independent, one shilling and eleven pence; for each Methodist, two shillings two pence

MISSIONS IN INDIA.—In India there are 1,170 Missionaries, native assistants, and Catechists, 75,000 scholars are taught in Mission Schools, including 15,000 Hindoo girls There are now living 125,000 converts

DON'T GIVE UP THE SHIP

The government of our country, as our fathers left it, is the best order which man has ever lived The government of our country, as its character is represented by those who have originated the awful troubles under which we now labour would be one of the worst governments with which man could be cursed If those who now try to overthrow our Constitution, have been its just interpreters, there is no Christian government which would afford so little security for property, and life, and for the highest social and civil interest, as would ours. Could they sustain their position, as to what our government has been, their argument would be more formidable than their armies; and their only vulnerable point logically, would be that they profess a desire to perpetuate on Southern soil, the same kind of Union, under the same general constitution as the old They would show the best of reasons for overthrowing the government, though they would show none for establishing another like it, and we might help them to overthrow this, on condition that they would join hands with us in preventing the world from being cursed with another of the same miserable kind To such a government as ours is claimed by its enemies to have been, that of Prussia, or France, of Austria, or of Russia, is far to be preferred.

This war, like every truly great war, is a war of ideas. Any other kind of war is simply on both sides, a hideous butchery There is but one thing on earth worth having, and worth fighting for, and that is truth The whole question of human capability, of human freedom, of human progress, is thrown into the balance; and our country is now to determine whether these great interests with the sword of justice laid in among them, are weightier than the sword of conspiracy and wrong, lying by itself in the other side of the scales. If the object of this struggle were simply to excite a little terror, inflict a little vengeance, and then yield principle and honour, abandon all our history, and surrender all our future, in the hope of giving a little ease to the present, then this war, upon the part of our government, would simply be a vast system of legalized murder, the murder alike of those who fell in battle against it, and of those who bled for it. Such a war would end in a practical justification of the very wrong it professes to oppose The blood of every soldier sacrificed, would cry to heaven against it For mere vengeance, for the mere appeasing of wounded pride, we would not give the blood of the humblest soldier, who has fallen, or who will fall in this strife. We would give everything for principle, nothing for passion. Nations may execute justice, but vengeance belongs to God, though He may make their justice his vengeance War is so awful a resort, that nothing but the imperative demands of the highest interests justify it, and they justify it only when they can be obtained in no other honorable way. Nothing but the maintenance unconditionally of the Constitution, and of the Union, could justify this war, and on this issue our government must stand, or by it must fall. Our government must have her whole right or perish in maintaining it. Let her not lose her soul to save her right eye, or her right hand We do not believe that the power exists, which can finally overthrow our government. But if there be such a power, let our nation die nobly, rather than live ignominiously. The worst of fates, she can in many cases save herself from She can refuse dishonour. At the worst, she can give her name to immortality, as the martyr nation, the nation that died amid the flames, rather than abjure the right. If the spirit of demon self-will, of cruel pride, of guilty ambition, which arrays itself against her, should prove too strong for justice and the right, then let her set the calm spirit of martyrdom over against the spirit of murder, and give to the world a memory which shall be a treasure for the race, hardly less precious than her life has been. If the mystery which often presents itself in human life should be repeated in our national existence, if an early death should be ordained for the most useful, the good, and the best beloved, yet let not her lesson to our race be unfinished Let not the volume of her history be less magnificent in its closing, than in its opening page She has shown how free, how large, how grand, may be the life of a young nation. God grant that she may long abide, to perfect this part of her teaching. But if this may not be, if our country must perish, may she show the world how a great nation should die; faithful to principle, inflexible to right, refusing to temporise with wrong If the ship of our human freedom is destined to founder in this fearful tempest, may she sink with it, rather than desert it.

THE LESSON IN WEEPING

Our Saviour as he wept in love and grief over Jerusalem, rises before us as the image of what our own love, and our own grief should be The tears of Jesus teach us how our own should flow

Jesus wept over human griefs, and our tears should be philanthropic. They should be prompted by the real sorrows of our fellow men Tears are too precious to be wasted on the imaginary grief of fiction—too sacred to be lavished on the pathos of the novel, or of the stage Our world is so full of real sorrows that none need artificial aids in opening the sacred fountain of tears Poverty, sickness, bereavement, and death are around us Ours is a world of stricken souls, and of bleeding hearts One great drop of human grief calleth to another, until the wild dashing of the waves that meet and agonize against each other, drowns every other sound. The sobbings of humanity swell so loudly that ofttimes the voice of God, which comes to assuage them, is long unheard.

Every lane in a great city hides in its poor hovels tragedies which would melt the very soul. But grief does not confine itself to the hut Sorrow has its sad wealth of sighs, which it sometimes pours upon the rich man in the proportion of his treasures. The deepest misery of the city might be found in the palace There springs into life with each day its sufficient evil—and how often is it an evil which will not die with the day, but abides, more fixed by time. It becomes another skeleton of the household—another ghastly relic of an old sorrow, a pain of memory, which retains its freshness, while life and life's years fade away.

The sorrows which move the true Christian most deeply are not his own. His blessed guide here, as everywhere, is the High Priest, who robed himself in our human infirmities, that he might learn to sympathize God, as a Spirit, can pity, can be gracious, can love, but, as a pure and perfect Spirit, he cannot sympathize. He cannot feel that fellow-pain which half heals the pang with which it accords. But our Incarnate Saviour, the Word made flesh, felt our griefs, and has taught us to feel with each other. To sorrow over the miseries of those that are bound to us by none of the ties of kindred, and of social life, to feel for those that are remote from us by abode, by race, by institutions, to have a genuine regret for the miseries even of our enemies, to preserve a tenderness for those that repel us, who say all manner of evil things against us falsely, and who do all they can to make us miserable, this is the hard lesson which our great teacher sets before us. This lesson he has traced out in the radiant lines of an example, transcending in its energy all the power of human speech There was a potency of teaching in our Saviour's life, which reached beyond his own words, even further than his words surpassed those of all other men The act is always mightier than language, but the life of our Saviour, which was the pure outgoing of perfect holiness, was, in a peculiar degree, above his utterances, for they were necessarily made under the limitations which man's imperfections throw around language He had to use speech as he found it on earth, but the spirit of his life came down from a higher world To words he could only give new uses—he did not create them he merely reformed and sanctified them But his life was underived, he had moral life "in himself" His life was more than a new creation, it was a creative power. When it touched the dead it made them live All the earthly life of our Lord was love, supreme and self renouncing love There is a something which calls itself love, which is jealous without cause, querulous and exacting The pride of possession, and the triumph of self-will, mingle themselves with its tenderness It is fretful, passionate, and easily changed to scorn and hate There is a love which struggles on unappreciated It is received with coldness, and scorn Its urgency is met with cruel rebuffs. But it has a sublime perseverance It may melt into tears, but it never changes to hate or indifference. This was a Saviour's love, and this love must be ours

The grief of our Lord was intense, and how much there is to give to our sorrows the tinge of bitterness Especially is that grief bitter which arises from the contemplation of the spiritual misery of men If we accept the witness of God's words, myriads of our race are drifting toward exquisite and eternal misery There are those around us, at our very side, drawn to our hearts, gathering at our knees, eating at our board, folded in our arms, loving and beloved, watching and watched to tenderness, those whose words are our chief music, those who are the desire of our eyes, the yearning of our souls, bone of our bone, flesh of our flesh, so near that we are reluctant to be separate from them for a day—such there are, who may be torn from us forever, banished from the home in the skies, given up to a wounded conscience, dead immortals never dying, to whom there is to be no light, no hope, no mitigation forever Do we not faint at the thought that such things may be—yes, at the appalling thought that they are? Can we speak, can we think of those whose end is destruction without weeping? He that is roused to violence when he holds up before men these awful truths, who preaches them without tenderness, has an unbelieving, or a hard heart. But the reality of the doom of those who resist God's love to the end, is only too sure. Men must be saved now, or they may never be saved.

To what earnest and faithful effort then should all these contemplations of human misery rouse us We may treat them as mere stimulants of the mind Hearers may weep over touching sermons, and do nothing Men may be be moved at the recital of a Saviour's sufferings, and crucify him afresh before they have left the church They may confound the mere instinctive sentiment of sorrow with the healthy sympathy whose inmost soul moves to relieve what it pities, or to prevent what it would deplore If we weep like our Saviour, we will labor like him to remove, if it may be or to mitigate, if we cannot remove, the causes of grief. The working hand and pleading tongue will give witness how sincerely we weep. We will be inventive and active in doing good. We will warn those whose souls are in peril, and will pray for them. That true love which prompts the genuine tears of a Christ-like commiseration for our race in its folly, guilt, and misery will be first in the warfare with the sin that brings the woe, and in the work that removes its cause. Its tears shall not be shed in vain It is not sunshine, but dew which is most needed, that the harvest of our holiest hopes may be a harvest of eternal fruition. "He that goeth forth, and weepeth, bearing precious seed, shall doubtless, come again with rejoicing, bringing his sheaves with him"

WHAT A VOLCANO CAN DO.

Cotopaxi, in 1738, threw its fiery rockets 3,000 feet above its crater, while in 1744 the blazing mass, struggling for an outlet, roared so that its awful voice was heard a distance of over 600 miles In 1797 the crater of Tunguragua, one of the peaks of the Andes, flung out torrents of mud which dammed up rivers, opened new lakes, and in valleys of a thousand feet wide made deposits of six hundred feet deep The stream in Vesuvius, which in 1737 passed through Torre del Greco contained 33,600,000 cubic feet of solid matter; and in 1794, when Torre del Greco was destroyed a second time, the mass of lava amounted to 45,000,000 cubic feet. In 1679 Etna poured forth a flood which covered eighty-four square miles of surface, which measured 100,000,000 cubic feet. On this occasion the scoriæ formed the Monte Rossi, near Nicolosi, a cone two miles in circumference, and four thousand feet high. The stream thrown out by Etna in 1810 was in motion at the rate of a yard per day for nine months after the eruption; and it is on record, that the lava of the same mountain, after a terrible eruption, was not thoroughly cooled and consolidated ten years after the event. In the eruption of Vesuvius, A. D. 70, the scoriæ and ashes vomited forth far exceeded the entire bulk of the mountain; while in 1660 Etna disgorged more than twenty times its own mass. Vesuvius has thrown its ashes as far as Constantinople, Syria, and Egypt; it hurled stones eight pounds in weight to Pompeii, a distance of six miles, while similar masses were tossed 2,000 feet above its summit. Cotopaxi has projected a block of 109 cubic yards in volume a distance of nine miles, and Sumbawa, in 1815, during the most terrific eruption on record, sent its ashes as far as Java, a distance of 300 miles surface, and out of a population of twelve thousand souls, only twenty escaped —*Recreative Science.*

Opinions on the State of the Country—An English Opinion.

The London Morning Star says:—

"There has occurred, indeed, no one event of such magnitude as to indicate a speedy termination of this unhappy contest But there are signs that the war has in truth been 'carried into Africa'—where alone it can be brought to a lasting close, and peace restored without offence to freedom. While McClellan provides, with the quiet energy of a Fabius, for the safety of the Capitol, the conquering tactics of Scipio are carried out by the expeditions under the commands of Butler and Fremont. The capture of the Hatteras forts has produced the great results anticipated, and is to be followed up by a second descent on the coast of North Carolina. The Union element in that State has taken courage to declare itself.

RAIN-DROPS

Pat-pat-patter came the rain
Down upon the window pane,
Shall I tell you what it said
As I listened on my bed?

"Very little things are we,
Formed in clouds where none can see,
Yet we little drops of rain
Never fall to earth in vain.
Sometimes as silent dew we fall
Noiseless—yet refreshing all,
And then again in gentle showers,
Moistening the grain, cooling the flowers;
And oft, as tonight, we all unite
Our drops, and fall, on one and all,
Lowly cottage, and lordly hall;
And washing the leaves on all the trees,
O'er the hills in sparkling rills,
On—on we go to the river below,
And mounting its dancing waves we ride,
Far out to the ocean deep and wide,
But stay not here—our work is not done
So up on the shining rays of the sun
Away we hie, to our home in the sky,
To wait, till we little drops of rain
Are needed to water the earth again."

"Pat-pat-patter came the rain
Down upon my window pane,
And I asked myself if there might not be,
In the rain drops' voice a lesson for me.

Then I thought if a single drop of rain
Never falls to the earth in vain,
If even the kiss of the morning dew
Can make all nature smile anew
May there not be a work for me?
Though but a child, I will watch and see,
Hoping each day to find (as they say)
"Where there's a will there's a way"
So I'll try by kind words, or a look or a smile,
Some one's cares to lighten or sorrows beguile,
And though my childish attempts may seem
Little, and weak, and almost mean,
Yet our Father in heaven will not despise,
My offering of love—a sacrifice.

Pat-pat-patter came the rain
Down upon my window pane,
Little children, do not spurn
A *lesson of love* from the rain drops to learn.

THE IRON MOUNTAINS OF MISSOURI

There are three iron mountains in this vicinity, literally such, viz: Pilot Knob, at the terminus of the Iron Mountain Railroad, Shepherd's Mountain, less than a mile directly opposite, and Iron Mountain six miles north, on the line of the railway. The surrounding valleys are about a thousand feet above St Louis and these with almost an endless number of mountains from three to a dozen miles around them, have been thrown up a few hundred feet above the general level of the country. The top of Pilot Knob is 576 feet above Arcadia valley, which separates it from Shepherd's Mountain. Shepherd's Mountain is a few feet the higher of the two.

The top of Pilot Knob is composed of immense masses of solid rock, one of the principal ingredients of which is iron, and being far above the trees, it affords a splendid view of the surrounding country.

On Saturday afternoon, in company with a citizen of Ironton, we spent several hours in examining the works of the Ironton Company, at the base of the Knob; in exploring the vein that is worked three hundred feet up the side of the mountain, and in enjoying the magnificent views from its summit. Two furnaces are situated on the north side of the Knob, only one of which is in operation, making about twenty tons of iron per day. The ore is brought down from the mine, three hundred feet above, on a railway.

So far as we have observed, the rocks of the entire mountain are composed largely of iron; but the vein that is worked is some twelve to twenty feet thick, and though workmen have been vigorously engaged upon it a dozen years or more, very little impression seems to have been made upon it. The ore is a deep blue specular variety, very finely granulated, and so hard that it wears the drills very rapidly in boring it. It makes the very best of iron. The ore from Shepherd's Mountain is magnetic, some of the specimens being very highly polarized. It makes a softer and even a more tenacious iron, than the ore from Pilot Knob. Each has its excellencies, and together they have no superior. We believe the Lake Superior, and the very best Swedish iron, can alone approach, and perhaps claim an equality.

The magnetic ore of Shepherd's Mountain yields 70 per cent. of iron. Prof. Swallow estimates the amount of iron in Pilot Knob alone at 13,000,000 tons above the surface, and the capacity of Pilot Knob, Iron, and Shepherd's Mountains, and the adjoining hills to be fully 1,000,000 tons of manufactured iron annually for the next two hundred years. What folly, then, to be sending abroad and draining the riches of the nation for iron to build our railways and for other uses, when Providence has thrown far above the surface, such vast quantities of the best iron that can be found anywhere upon the globe.

But the iron treasures form only a portion of the riches of South-eastern Missouri. Commencing in Madison, the county southeast of Iron, and passing around through St Francois to Washington county on the north, is one of the richest and most extensive lead districts in the country. Some of these mines have been wrought for more than a century, having been discovered by the early French settlers of St. Genevieve and Cape Girardeau. Nor is this all, for copper exists in large quantities, and manganese, cobalt, nickel, tin, and silver have also been discovered in this rich mineral district, and it is believed that some of them will be found in large quantities, and in positions where it will pay handsomely to work them. As the geologist would expect, where so many varieties of oxides combine to color the adjacent rocks, the most beautiful marbles are found in several localities and in inexhaustible quantities. Some of them have been used in the ornamental work of the capitol at Washington. They will in a few years be a source of great wealth to the State of Missouri.

This magnificent mineral region, with that in South-western Missouri, afford the most undoubted assurance that Missouri is, in a few generations, to be one of the most populous and wealthy States upon the American continent. Nor are her mineral resources, wonderful as they are, her only reliance for future greatness; for both the soil and the climate of Southern Missouri make it one of the best fruit and wine producing regions upon the continent, while for agricultural purposes, the valley of the Missouri and the country north of it, are not excelled in the valley of the Mississippi.—*Letter to Chicago Tribune.*

MISSIONARY ANNIVERSARY.

THE AMERICAN BOARD.—This great foreign missionary organization opened its fifty-first annual meeting in Cleveland, Ohio, on Thursday, the 1st inst. There was a large attendance, and a deep interest in all its meetings. The following summary is interesting;—

Missions.—Number of missions, 20; stations, 118; out-stations, 171.

Laborers employed.—Number of ordained missionaries, (seven being physicians) 152; physicians not ordained, 5; other male assistants, 7; female assistants, 171; whole number of laborers sent from this country, 335; number of native pastors, 29; native preachers, 218; native helpers, 405, whole number of laborers connected with the missions, 988.

The Press.—Number of printing establishments, 4; pages printed last year, so far as reported, 33,003,079; from the beginning, 1,264,106,926.

The Churches.—Number of churches, (including all at the Sandwich Islands,) 161, church members, (do do.,) so far as reported, 24,456; added during the year, (do do.,) 1 944.

Educational Department.—Number of Seminaries, 9; other boarding schools, 10; free schools, (omitting those at Sandwich Islands,) 298; pupils in free schools, (omitting those at Sandwich Islands,) 8,118; seminaries, 276; boarding-schools, 236; whole number in seminaries and schools, 8,630.

[Adapted from the German for the [illegible].]

HISTORY FOR THE LITTLE FOLKS

BAYARD, THE KNIGHT WITHOUT FEAR OR REPROACH

Born 1476, Died 1524

This remarkable hero was born of a noble family. By nature he was a bold and fearless man. His ancestors had been brave warriors for many generations. In his thirteenth year he became a page of the Duke of Savoy, who was in friendship and alliance with the King of France. When he went away his excellent mother told him never to forget the virtues of frankness, modesty, and compassion. He took the advice, and his conduct at the court of Savoy was such as to win the respect and love of all.

On one occasion he attracted the notice of the King of France by the splendid way in which he managed his horse. The invitation was made him to be an officer in the French service. It was accepted, and Bayard entered his new field of duty in his seventeenth year.

One day a knight of great strength and noble family came forward and challenged all men of war to fight him in a tournament. He was astonished to find among his opposers a young man scarcely eighteen years old. The King and noblemen, and wealthy men gathered from all parts of the country, were spectators of the combat. Vaudrei conquered one enemy after another, and they fell like straws beneath his strong blows. Finally he made an attack upon Bayard. But the brave young man fought fearlessly. Every one trembled for him, but when the conflict was ended he was the victor. Then he pulled the mask from his face, and the great multitude knew for the first time who he was. A shout arose in his praise, and Bayard's name was on every tongue. The King presented him with a magnificent horse, and said to him:

"My friend, may the Lord still protect you! Be brave, and I will always take care of you!"

After some time he made a tournament, and offered to combat all knights who would enter the lists against him. The victory resulted to him, for he overcame all who opposed him. People said of him "Bayard conquers everybody."

A HAPPY RELEASE.

He was a plain man, willing to tell the truth even before his enemies. Once he was fighting near the city of Milan, and the French forces proved victorious. But Bayard was too impulsive. He followed the flying host of Italians too far, and found himself within the gate of the city. At once it closed behind him, and he was in their hands. The Duke of Milan had often heard of his bravery, and was delighted with his prisoner. He saw him captured, and was extremely anxious to make his acquaintance.

"What brought you here?" asked the Duke, as Bayard was led into his presence.

"My wish to conquer," was his reply.

"But did you think you could conquer Milan alone?"

"Not at all, but I thought a few brave men were with me."

"Had they followed you, they might also have been taken prisoners."

"It might have been so. But they were wiser than I. When they saw the great danger before them, they fled back to our army. But here I am a prisoner. Still, I will not complain. I am in the hands of an honorable man."

After a few less important questions the Duke inquired after the strength and number of the French army.

Bayard replied,—"We never count our enemies, but all I shall here tell you is that the soldiers of my King are so brave and fearless that your men will never be able to conquer us in a single conflict. Would God we could have another battle to-morrow, and I should certainly be free."

"*You are now free!*" said the Duke. "I admire your frankness and honesty, and if you want anything else I will give it to you."

"Then I will ask for my arms and my horse," said Bayard.

"You shall have them," answered the noble Duke.

In a few minutes Bayard was galloping his spirited steed through the Milan gate, and when his comrades recognized their brave returning home to them, they raised a shout of gladness almost as loud as the thunders of their cannon.

Bayard was willing to fight alone, as well as with his army. Once he defended a bridge over the river Garigliano against two hundred Spaniards, and by this means he saved the whole French army. For this heroic deed, he received a title of nobility from his King, with this inscription:—"*Vires agminis unus habet—one man alone has in himself the power of a multitude.*"

Pope Julius II. having declared war against France and a great battle taking place between his forces and the French, the Holy Father was on the point of being taken prisoner by Bayard. Afterwards the Pope issued a bull of excommunication against him, and offered a high reward to any one who would deliver Bayard into his hands. He also sent a secret agent to Alphonso of Ferrara with the proffer of great wealth if he would betray the French. The Duke told this to Bayard, and also informed him that he had bribed a certain man to poison the Pope within eight days.

"O my Heavenly Father!" exclaimed the good Knight, "how can you be so foolish and blind as to undertake such a wicked piece of work? If I were sure you were in earnest, I would warn the Pope at once of his danger."

"But it would be ridding us of a great enemy."

"No matter for that, it would be dishonorable and wicked to resort to such means to put your enemies to death. I would much rather be betrayed myself than to betray others."

After that nothing more was said about poisoning the Pope.

BAYARD WOUNDED.

At the siege of the City of Brescia, while Bayard was fighting bravely in the street, he received a deep wound from a lance. Nevertheless he fought on, but when he could keep up no longer he lay down exhausted. He cried out to a lower officer: "Brother, take command of my men; but don't trouble yourself about me."

The French had no sooner heard that their leader had fallen, than they rushed with such vigor and enthusiasm against their enemies, that in a few minutes they were masters of the city.

When a few soldiers bore their general into one of the most magnificent houses in the city, he said to them as they were taking him through the door,—

"Children, I hope you will not injure this house or anything in it. Take good care of it for my sake, and I will compensate you for the treasures in it out of my own private purse."

Then the lady of the house cast herself at his feet and said:—

"My dear sir, this house and all it contains is by the laws of war in your hands, to do with it as you please. You shall have all our wealth if you will accept it. But I beseech you to look at these my two daughters. Take pity on them and on my husband, who has fled for safety to the cloister."

"Madame," he replied, "I wish the whole city could be saved. I cannot tell whether I shall ever recover from my wound, but as long as I live I will protect you and your daughters. You may depend upon that."

Then he sent for the absent husband and the two daughters who had concealed themselves from fear. When they arrived, he told them not to fear anything.

And that was the only house in Brescia that was free from the cries and sobs of grief.

When he recovered from his wound and was about to take his departure from the friendly family, the lady said,—

"Gracious friend, you have saved our honor and our property. While all our neighbors have been murdered or plundered, you have protected us from all harm. Permit me then to give you a little testimonial of our esteem and gratitude."

Then she handed him a little box, which was filled with ducats.

"How much money is there in this box?" he asked.

"Only twenty five hundred ducats. I wish we could give you much more, but that is impossible."

"My good lady," replied Bayard, "I wish no money. All that I desire from you is the friendship of yourself and your family. You have been very kind to me, and I can never forget it. Take back your money, and always consider me your servant and friend."

Full of astonishment, the lady cast herself at his feet and implored him to accept the box of ducats. Bayard refused no longer, but took it with assurances of gratitude. He then turned to her two daughters, and said,—

"I thank you, girls, for your attention to me in my sickness. I wish I could make you some adequate compensation for your kindness. But you know we soldiers never have much money, so you must take my present as if it were ten times as much. Here are one thousand ducats for you, and another thousand for you. Here are five hundred which I would like you to take to the cloister, which has suffered a great deal from our conquest of the city."

So the girls received the money which their mother had just made Bayard accept. In return they presented him with a beautifully embroidered purse. In reply, he said,—

"I accept this with heartfelt gratitude. Depend upon it, I shall wear it as long as it will last."

Soon he was with the French army again, ready for new deeds of valor. But the joy over his return did not last long. He was taken very sick, and he felt that his life was in danger.

"Ah!" said he, "I am not afraid of death; but what grieves me so much is, that I may die like a woman in my bed." But he afterwards got well again, and was once more in battle against the enemies of his country.

LAST DAYS.

In a severe battle between the French and Spanish Bayard was struck by a stone shot from a gun. He sank down to the ground with these words: "*Jesus, my Saviour, this is my death!*" He then prayed with a loud voice: "Lord have mercy upon me in thy great compassion!"

When the soldiers carried him off a short distance and laid him under a tree, he said.—"Turn my face around, so that I can see the enemy."

His friends were unwilling to leave him, though hard pressed by their foes. He exhorted them to flee for their lives, and in a few minutes the dying hero found himself surrounded by his enemies. But not one of them approached him without the greatest respect. Among them was Duke Charles of Bourbon. He said:

"Ah! Bayard, how I pity you!"

"You need not pity me, for I die in the service of my King and my country. But you ought to take pity on yourself, for you have drawn your sword against your chieftain, your country, your friends, your oath, and your honor."

The commander-in-chief of the Spanish forces sought out the place where his great enemy was dying. As he seized Bayard's hand he said with tears in his eyes,

"I would give the fourth part of my blood if you could be my prisoner without suffering any injury. Then would I be able to show how generously I can treat a noble enemy."

After he died his body was embalmed. The grief which followed his death was universal all over France, and in the province of Dauphiny the people refrained from all plays and sports for a whole month.

The common people were dearly attached to him. He had spent the greater part of his wealth for their good. On one occasion, when an epidemic broke out among the poorer classes of the citizens, he went to see them, and waited upon them himself. He bought necessary nourishment for them, and paid the physicians for their services out of his private purse.

There were no limits to his beneficence and liberality. At least a hundred orphan girls were provided for and educated by him. When taking one of them by the hand he once said:—

"I wish you what neither rain, nor storm, nor human power, nor injustice can ever take away—*wisdom and virtue.*"

Col E D Baker, whose melancholy fall in the skirmish at Edwards' Ferry, on the Potomac, on Monday, the 21st, casts a gloom over the entire country, was of an English family, who came to this country about the year 1825, settled at first in Philadelphia; removed then to Illinois, where the son gradually arose to distinction as a lawyer, and then a member of Congress, afterwards engaged in the Mexican war, removed to California and then to Oregon, where he was elected to the United States Senate, of which he was a member at the time of his lamented death.

Domestic Items.

Battle of Ball's Bluff, or Edwards' Ferry.—During the past week we have suffered another defeat on the Potomac. The following account is given of the engagement:

General Stone, having information that the rebel General Evans had five thousand men near Leesburg, and that he had sent his baggage over Goose Creek to the south, that he might not be impeded in retiring to Manassas if attacked by a superior force, and perceiving that the coast was clear, concluded to attempt the capture of Evans' whole force. Colonel Baker took command. General Stone gave him seven thousand five hundred men, being Colonel Baker's own brigade and the Tammany Regiment, with cavalry, and as much artillery as the enemy had, and the residue of the Fifteenth and Twentieth Massachusetts, being the best regiments he had. According to one statement, Colonel Baker's orders were to cross at Harrison's Island—not to go beyond the island, unless his means of transportation were ample—nor to move from the Virginia bank of the river until the whole force was over. (The means of transportation were two flat-boats, capable of carrying thirty men each, and a small metallic life-boat.) Col. Baker, however, moved forward before more than seven or eight hundred had crossed. After he had been joined by the two Massachusetts companies, under command of Colonel Devens, he, with about eighteen hundred men, was attacked by General Evans' whole force, with the exception of his battery, which remained on a hill opposite Edwards' Ferry—being threatened by General Stone, who made a feint of crossing in order to keep it there.

Colonel Baker was attired in a plain dress, on foot, marching among his men, and encouraging them, and, while forming the line for a bayonet charge, slightly in advance, and waving his sword, he was killed.

After a desperate fight the Federalists succeeded in obtaining his body.

At sundown the Federalist forces commenced retreating, followed by large bodies of the rebels. In re-crossing the river many were drowned, it being almost impossible to manage the unwieldy boats. The rebels took possession of the heights on the brink of the river to shoot our men as they were swimming over.

Direct Telegraphic Communication with the Pacific—First Message from San Francisco.—NEW YORK, Oct. 25.—The Overland California telegraph has been completed. The following message was received this afternoon:

SAN FRANCISCO, Oct. 25.

To the Mayor of New York—San Francisco to New York sends greeting, and congratulates her on the completion of the enterprise which connects the Pacific with the Atlantic. May the prosperity of both cities be increased thereby, and the projectors of this important work meet with honor and reward.

A Memorable Day.

Monday, the 21st of October, will be noted in the history of the present rebellion as an eventful day. While our brave troops were being slaughtered at Ball's Bluff, in Virginia, the rebel General Zollicoffer, with six thousand Tennessee secessionists at his back, made three separate attacks on Camp Wildcat, in Kentucky, and each time was driven back by General Garrard, with twelve hundred Union men. On that day, also, two thousand five hundred Union troops, under command of Colonel Plummer, encountered a body of rebels, estimated at six thousand, commanded by Generals Thompson and Lowe, at Fredericktown, Missouri, and completely routed them. While the gallant Colonel Baker was giving his life to his country at Ball's Bluff, the rebel General Lowe fell at the battle of Fredericktown.

Federal Victory at Romney, Va.

NEW CREEK, Va, Oct. 27.—Brigadier General B. F. Kelley marched from this point on Friday night, and attacked the rebels intrenched at Romney yesterday afternoon. He routed the enemy, capturing many prisoners, three pieces of cannon, and all their wagons and camp equipage. The rebels retreated towards Winchester.

Our loss is trifling. That of the enemy has not been ascertained, but it is believed to be large.

By this movement upon Romney, the secession forces in the valley of the Shenandoah are outflanked, and Winchester, only 25 miles from this point, is seriously menaced. By this route Manassas can be completely turned, or a march made upon Richmond through Staunton, without regard to Beauregard's army.

Romney can be easily fortified and held. But its possession, except as a point to guard the rear of an advancing column, is of little military importance. Winchester is the strategic point of that region.

The Great Naval Expedition.—Plans and results

The great naval and military expedition which has been in course of preparation for the last two or three months, sailed from Hampton Roads on Saturday afternoon last, the 26th inst. This is the most powerful expedition that has ever been fitted out on this continent, and it consists of no less than eighty vessels, some of them first class men-of-war, and all armed, manned, and furnished to the very highest point of efficiency. On these vessels are embarked from twenty thousand to thirty thousand picked troops, with all the munitions and supplies necessary for a campaign.

The objects expected to be realised from it are fourfold.

First. To carry the war into the cotton States, which are chiefly responsible for the rebellion, and, by doing so, to produce the disorganisation and dispersion of the immense rebel army now collected in Virginia.

Second. To secure winter quarters for our troops, and harbors of refuge for our naval and mercantile marine.

Third. To open one or more Southern ports to commerce, and thus satisfy all demands, and obviate all difficulties about the supply of cotton, and the efficiency of the blockade; and

Fourth. To form nuclei in those rebel States near which the long suppressed loyalty and good sense of the people may find safe and appropriate expression, and to encourage and stimulate this reactionary feeling of which we have seen such a remarkable and encouraging manifestation in North Carolina.

The war will now be transferred from the border slave States to the cotton States, where it properly belongs, and thus, with or without a blow from General McClellan, the great rebel army in Virginia will soon be demoralized, disorganized, and dispersed. Nor can there be, to any intelligent mind, the shadow of a doubt that, when relieved of the rebel forces of the cotton States, Virginia will be speedily restored to the Union, through the spontaneous reaction of her loyal people. So with all the other border slave States. The rebel forces of the cotton States now hold them in subjection, and when they are relieved of their Southern invaders the reign of secession, even in Tennessee, will be ended, for the Union forces in the great West, and of Kentucky, will be moving southward with the retirement of the rebels.

It will open one or two Southern cotton ports, and upon the test of allegiance to the Union, the Southern cotton planter will be invited to bring forward his cotton and ship it to England. Beginning within the lines of occupation of our Southern army, shipments of cotton thus secured will soon spread a wholesome infection throughout the cotton States, to the extent of a decisive counter revolution.

Hopeful Signs

From this great eastward expedition, from our still increasing strength in the border slave States, from the desperate financial straits of the rebel treasury, from the terrible exactions and sufferings which this rebellion has brought upon our Southern people, from the increasing signs of a Southern Union reaction, and from the approach of winter, with its severe necessities, there is every reason to hope that this great Southern rebellion will be utterly subdued and forever extinguished, perhaps before another year has passed.

Neal Dow, well known throughout the country for his connexion with the Maine Liquor law, has been commissioned Colonel of the 13th Regiment of Maine Volunteers.

Mrs Samuel A Fraser, of Duxbury, Mass now 92 years of age, is engaged in knitting stockings for the soldiers in the army as she did 85 years ago for the soldiers of the Revolution.

Foreign.

An affecting evidence of the sympathy of the Protestant Christians in France with the cause of the Union and against Rebellion in the United States, was given lately in a very general agreement among them all to observe the day appointed by President Lincoln as a Day of Fasting, Humiliation and Prayer in view of the sad state of the country. Count de Gasparin, in a letter to the *Esperance*, took the lead in it, and on its being proposed it was cordially responded to,—and the day was most solemnly observed.

Some idea of the falling off of the grain harvests in France may be had from the fact that eleven million pounds sterling have been expended in the purchase of foreign wheat since last harvest. In consequence there has been a rapid loss of bullion by the Banks of France, and the rate of discount has been raised from five to five and a half per cent.

A singular fact has just come to light in reference to the Jewish child, MORTARA. It will be remembered that this boy was said to have been presented by its nurse for baptism in the Roman Catholic Church, and that afterwards it was seized by the Romish authorities, torn from its parents, and subjected to an exclusive Romish training, on the ground of its having been thus baptized. Recently, however, the fact has come out, on the confession of the servant herself, that the child was not so baptized—and that while this has been for some time known by the Romish authorities, they have been unwilling to restore it, in order, not that the discipline of the Church might be maintained, as was said, but to hide the fact that the Pope had been deceived, and thus his reputation for "infallibility" suffer. An appeal is about to be made for the liberation of the boy to Victor Emmanuel, and it is understood the Emperor of the French is in favor of the application.

A great change has taken place in the affairs and the position of the famous East India Company. Long it was one of the most influential organisations in the world. But its early and constant unwillingness to encourage the spread of Christianity in its vast possessions, and its active support of the very worst forms of idolatry, brought upon it the frowns of GOD, and worked its ruin. At present it is utterly stripped of its political power, and is merely a mercantile affair. The very fixtures of the once celebrated India House, Leadenhall street, London, were lately sold at auction, and the Company have rented, at one hundred pounds a year, a single room for its business. Surely this is a change, and is a striking illustration of the great truth that no man, or company, or country, can ignore GOD and his cause, and prosper.

Advertisements.

THE UNITED Brothers and Sisters of Rev. Willis Nazrey Society, are requested to attend their regular stated meeting, the 19th of this month at 8 o'clock, P. M., on the corner of Quince and Locust Streets. Punctual attendance is strictly requested, by order of the President.

AARON BELL, *President.*

B. MALONEY, *Secretary*

THE DAUGHTERS OF HOPE GRAND UNION Temperance Society met, it being the thirteenth convention, April 10th, 1861. Representatives from Lodges are as follows:—

From Garnet Union No. 4, D. of T.; from Phoenix Union, No. 8, G. of T., from Northern Union, No. 16, G. of T.; Webb's Union, of Chambersburgh, Pa.; from Dr. Sims' Union, of Carlisle, Pa.; from Mount Olive Union, No. 19, D. of T.; from Vaubrackle Union, No. 18, D. of T., of Norristown, Pa.

Officers installed to their several positions are as follows.—

Grand P., Sister Bennet; Grand Associate, Sister Norris; Grand Treasurer, Sister Faucett; Grand Conductress, C. Thompson; Grand Sentinel, A. E. Dukhart; Grand Chaplain, Sister Hall.

G. P. P., Sister E. Roberts, G. P. P. Sister Anderson,
" " E. Bowen, " " J. F. Brown,
" " M. H. Pursey, " " E. A. Clark,
" " S. Newman, " " White,
" " S. Davis, " " S. Hall.

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No. 17—3mo. PHILADELPHIA

THE DAUGHTERS OF CORNISH SOCIETY.

THE STATED QUARTERLY MEETINGS of the Society are held on the first Wednesdays of February, May, August, and November.

The meetings of the Board are held on the Wednesday previous to the regular stated meetings of the society.

Mrs SARAH CARTER,
President.
Mr L R SEYBOTH, Sec'y.

MRS JOHNSON AND MRS WARE
Beg leave to inform the Public in general that they continue
LAYING OUT AND SHROUDING THE DEAD.

REFERENCES.
Thomas Charnock, No. 127 South Sixth Street.
James Le Count, No. 930 Rodman Street.
Thomas W. Allmond, No. 1027 Rodman Street.

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Mrs. JANE JOHNSON, Residence—610 S. 8th St. | Mrs. ANN WARE, Resid'ce—641 Lombard St.

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We keep on hand, in connexion with our other books, Sabbath School books of various kinds, Question Books, Catechisms, Nos 1, 2, and 3. We have a good assortment of such books as are generally used in the Public Schools. Also, Stationery, Inks, Pens, Paper, Envelopes and Blank Books.

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PINE TREE
TAR
CORDIAL

CONSUMPTION has destroyed more of the human family than any other disease, and the best physicians for many years have despaired of furnishing a cure, or remedy that would heal the lungs, yet for more than two hundred years the whole medical world has been convinced that there is a mysterious power and efficacy in the Pine Tree Tar to heal the Lungs; therefore they have recommended the use of tar water, which in many cases had a good effect, but how to combine its medical properties so as to heal the Lungs, has ever been a mystery, until it was discovered by L. Q. C. Wishart, the proprietor of Wishart's Pine Tree Tar Cordial, and has been put in [illegible] the patented by the U. S. Government. We say to the sick it cleanses the blood of its gross impurities, touches every nerve and restores the whole system to health and vigor. Many have been cured in a short time that have lingered for years with no relief and would you but stand at the counter of the store, No. 10 North Third Street, the one week and hear the afflicted tell of the wonderful and healing power of the Pine Tree Tar Cordial, you would be satisfied that it does all that is claimed for it. This Cordial will cure Consumption, Inflammation of the Lungs, Coughs, Colds, Sore Throat and Breast, Bronchitis, Dyspepsia, Liver Complaint, Weak Stomach, Asthma, Gravel, Diseases of the Kidney, Blind and Bleeding Piles, Nervous Debility, Dropsy, Palpitation of the Heart, &c.

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Sick Headache
CURE
Nervous Headache
CURE
All kinds of
Headache.

By the use of these Pills the periodic attacks of *Nervous or Sick Headache* may be prevented; and if taken at the commencement of an attack immediate relief from pain and sickness will be obtained.

They seldom fail in removing the *Nausea* and *Headache* to which females are so subject.

They act so gently upon the bowels—removing *Costiveness.*

For *Literary Men, Students, Delicate Females,* and all persons of *sedentary habits,* they are valuable as a *Laxative,* improving the *appetite,* give *tone* and *vigor* to the digestive organs, and restoring the natural elasticity and strength of the whole system.

The CEPHALIC PILLS are the result of long investigation and carefully conducted experiments, having been in use many years, during which time they have prevented and relieved a vast amount of suffering from Headache, whether originating in the nervous system or from a deranged state of the stomach.

They are entirely vegetable in their composition, and may be taken at all times with perfect safety without making any change of diet, and the absence of any disagreeable taste renders it easy to administer them to children.

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As these Testimonials were unsolicited by Mr Spalding, they afford unquestionable proof of the efficacy of this truly scientific discovery.

MASONVILLE, CONN., Feb. 5, 1861.

MR. SPALDING.
SIR:
I have tried your Cephalic Pills, and *I like them so well* that I want you to send me two dollars worth more.
Part of these are for the neighbours, to whom I gave a few out of the first box I got from you.
Send the Pills by mail, and oblige
Your ob't Servant,
JAMES KENNEDY.

HAVERFORD, Pa., Feb. 6, 1861.

MR. SPALDING.
SIR:
I wish you to send me one more box of your Cephalic Pills, *I have received a great deal of benefit from them.*
Yours, respectfully,
MARY ANN STOIHHOUSE.

SPRUCE CREEK, HUNTINGDON Co., Pa.,
January 18, 1861.

H. C. SPALDING.
SIR:
You will please send me two boxes of your Cephalic Pills. Send them immediately.
Respectfully yours,
JNO. B. SIMONS.
P. S. *I have used one box of your Pills, and find them excellent.*

BELLE VERNON, Ohio, Jan. 15, 1861.

HENRY C. SPALDING, Esq.
Please find enclosed twenty-five cents, for which send me another box of your Cephalic Pills. *They are truly the best Pills I have ever tried.*
Direct
A. STOVER, P. M.
Belle Vernon, Wyandot Co., O.

BEVERLY, MASS., Dec. 11, 1860.

H. C. SPALDING, Esq.
I wish for some circulars or large show bills, to bring your Cephalic Pills more particularly before my customers. If you have anything of the kind, please send to me.
One of my customers, who is subject to severe Sick Headache, (usually lasting two days,) *was cured of an attack in one hour by your Pills,* which I sent her.
Respectfully yours,
W. B. WILKES.

REYNOLDSBURG, FRANKLIN Co., OHIO,
January 9th, 1861.

HENRY C. SPALDING,
No. 48 Cedar st., N. Y.
DEAR SIR:
Enclosed find twenty-five cents, (25,) for which send box of "Cephalic Pills." Send to address of Rev. Wm. C. Filler, Reynoldsburg, Franklin Co., Ohio.
Your Pills work like a charm—cure Headache almost instanter.
Truly yours,
WM. C. FILLER.

YPSILANTI, MICH., Jan. 14, 1861.

MR. SPALDING.
SIR:
Not long since I sent to you for a box of Cephalic Pills for the cure of the Nervous Headache and Costiveness, and received the same, and *they had so good an effect that I was induced to send for more.*
Please send by return mail. Direct to
A. R. WHEELER.
Ypsilanti, Mich.

From the Examiner, Norfolk, Va.

Cephalic Pills accomplish the object for which they were made, viz.: Cure of headache in all its forms.

From the Examiner, Norfolk, Va.

They have been tested in more than a thousand cases, with entire success.

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If you are, or have been troubled with the headache, send for a box, (Cephalic Pills,) so that you may have them in case of an attack.

☞ A single bottle of SPALDING'S PREPARED GLUE will save ten times its cost annually.

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SAVE THE PIECES!
ECONOMY! DISPATCH!

☞ "A STITCH IN TIME SAVES NINE."

As accidents will happen, even in well regulated families, it is very desirable to have some cheap and convenient way for repairing Furniture, Toys, Crockery, &c.

SPALDING'S PREPARED GLUE

meets all such emergencies, and no household can afford to be without it. It is always ready, and up to the sticking point.

"USEFUL IN EVERY HOUSE."

N. B.—A Brush accompanies each Bottle. Price, 25 cents. Address,
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No. 48 CEDAR Street, New York.

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As certain unprincipled persons are attempting to palm off on the unsuspecting public, imitations of my PREPARED GLUE, I would caution all persons to examine before purchasing, and see that the full name,

☞ SPALDING'S PREPARED GLUE

is on the outside wrapper; all others are swindling counterfeits.

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THE LARGEST IN THE WORLD!
Jewelry and Silver Plated Ware
LARGEST AND BEST STOCK EVER EXHIBITED IN THIS CITY. CALL AND EXAMINE.

The following is a partial list of the Goods offered for ONE DOLLAR EACH—the same as are usually sold at from $2 to $15 each.

ONLY ONE DOLLAR EACH!
SILVER-PLATED WARE.
Sets of six Forks, (plated on German Silver)
" Table Spoons, " " "
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" Tea Spoons, " " "
Pairs of Butter Knives, " " "
" Salt Spoons, " " "
Salt Stands, (different styles)
Nut Crackers, " "
Drinking Cups, " "
Goblets, " "
Cream Cups, " "
Knife and Fork, " "
Pairs Napkin Rings, " "
Silver Pencils, (with Benton Bros' Gold Pen)
The above Goods are nearly all manufactured by me, and warranted to give satisfaction.

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JEWELRY AND FANCY GOODS
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" " Ribbon Twist Sets, with brilliants.
" " Bouquet Sets, new styles.
" " Cluster Sets, Enameled Styles
" Plain Gold, Florentine and Rays Sets
" Goldstone, and Coral Sets, different styles.
" Etruscan Lava, and Carbuncle Sets
" Fine Coral Breast Pins
" Berlin Iron Port Monnaies
" Pearl and Morocco Port Monnaies
" Fine Gold Onyx, and Miniature Pins.
" Bracelets, plain and engraved
" Coral, Bead and Jet Bracelets
Misses' Bracelets, plain and engraved
" " fancy links
" Neck Chains, fancy settings
" Armlets, fancy settings.
Ladies' Guard Chains
" Medallions, large size, for two likenesses
Gents.' Fine Vest Chains, twenty different styles
" " Onyx Studs, and Sleeve Buttons to match
" " Enamel'd, Florence, Plain, and Cameo Studs.
" " Carbuncle Studs, Etruscan
" Gold Pens, Silver Extension Holders.
" " " Ebony Holders, with cases
" Heavy Gold Pens, Propelling Holders
" Gold Propelling Pencils.
" " Finger Rings (different styles.)
" " Breast Pins " "
" " Watch Keys " "
" " Ribbon Slides. " "
" " Charms for Watch Chains " "
Fine Hair Brushes, inlaid
" Cigar Cases.
Ladies Reticules.
" Cabas
" Enameled Crosses.
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Gents.' Chain Pins
" Pearl Handle Knives
" Propelling Tooth Picks.
Ladies' Revolving Pins.

N B—Country Merchants and others will consult their interests by examining my Goods and wholesale prices, before making their purchases.

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We are closing out a large stock of Standard and Miscellaneous Books, at about one-half the regular prices.

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We sell every article in our store for $1 00. You can take your choice out of our immense stock for $1 00 each.

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ORIGINAL ONE DOLLAR STORE,
No 335 Chestnut Street Mar 8-1y

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General Undertaker and Furnisher,

Respectfully informs her friends and the public, that she still continues the Undertaking business at the old establishment, No. 634 Lombard St., and being thankful for past favors, hopes still to obtain a share of the patronage of the public.

Ready made Coffins always on hand. Also a handsome Hearse and Carriages, with careful drivers, to attend funerals on the most moderate terms.

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Also, the first lessons given on the Melodeon and Piano.
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A. B.—*Terms Moderate.* [Feb. 23.—1y.

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FONCINE " SOFT SOAP.
March 2—1y

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Ellis J. Peer would announce that he keeps constantly on hand a general assortment of all kinds of Cakes, Creams, Jellies and Pastries.

Festivals, Balls, and Private Parties served upon the shortest notice, and warranted to give general satisfaction. jan 19—1m.

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We hope, that brethren of our connexion and friends will send orders, accompanied with the cash, for such works as they themselves ought to study—also the Sabbath Schools—so that our Depository may have an upward, and not a downward tendency.

I remain, your humble and obedient servant,

ELISHA WEAVER,
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CHAIRS RE-PAINTED, GILDED AND VARNISHED

COAL, STOVES, &c., &c.

The subscriber respectfully informs his friends and the public generally, that he has taken the store,

NO. 107 NORTH FIFTH STREET,

formerly occupied as the Anti Slavery Office, (where he has been engaged for the last fourteen years,) to occupy it henceforth as a place of business for the sale of

COAL, STOVES, &c.

Having made arrangements with one of the first Coal Dealers in the city, to furnish the best qualities of Lehigh, Schuylkill, &c., at the lowest Cash prices, he hopes to give full satisfaction in this branch of his business.

He will also keep constantly on hand a general assortment of good NEW and SECOND-HAND STOVES, FURNACES, &c.

Persons wishing Stoves taken down, stored away, put up, or cleaned, can be promptly accommodated by applying as above.

He hopes by energy and strict attention to business to obtain a fair share of patronage.

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N. B.—Dress, shirt making and plain sewing, would respectfully solicit the patronage of her friends and the public generally, as she will spare no pains to give entire satisfaction. 5m

THOMAS W. ALLMOND,
FURNISHING UNDERTAKER,
No. 1027 RODMAN STREET,
10th and 11th Between and South and Lombard Sts
Philadelphia.

THE REFORMERS

While for Thy Saints, who pour'd abroad
Thy gospel's glorious light
Through heathen lands, we bless, O Lord,
Thy wisdom, love, and might;
We fain would their loved names unite,
Who pierced the clouds obscure,
Which hid from our forefathers' sight
That gospel's radiance pure.

To clear thy truth their hearts aspire,
Their life's pursuit and aim,
They mark'd unmoved the martyr's pyre,
Unmoved they felt the flame:
There lit, the fire a sign became
Through all the land to prove,
How they could bear Thy cross and shame,
Who for Thy glory strove.

Hence in Thy truth Thy Church delights,
From old corruptions freed;
Unblemish'd worship, spotless rites,
And unadulterate creed:
Hence Thy pure words her children lead
To speak th' united prayer,
Their Saviour's name alone to plead,
His cup of blessing share.

O God, whose love our church's guides
Once nerved with courage strong,
And still o'er us their sons presides,
Accept our grateful song.
And O the truth, revived among
Our sires from times of old,
Do Thou to future times prolong,
And grant our sons to hold!

TRAVEL

BY AN AMERICAN RECENTLY RETURNED FROM EUROPE.

Travel is the creation of a new experience, as if one, when he touched a foreign shore, or even crossed his country's border, were new-born and fresh-endowed. Mark you! I do not say it widens or deepens experience; that would be merely the modification of a thing one and the same, but it makes a new experience defined and isolated from the common round of life. When I go to Rome, I do not make into my Roman surroundings the associations and habits of home, else the new cloth tears out the old; but I make a fresh start. America and all my former life is as a dream, or a story in a book that I have just laid down; and Rome is now my world, my birth-place and home, the only real thing. So, when I come back, straightway, Rome is the mystic city of my dreams and imaginings, the inaccessible mother of empires, of whom I may read and talk, but never see. I have shut up the gates of my Roman experience, and it is no more mine, save that it is in my vein, than the last traveler's book.

Here is the use of travel: not that it makes one wiser or better, but that it multiplies one and gives me as many lives as there are countries that I have visited. Thus the man that has traveled is no longer one man, but half-a-dozen, and proportionately broad. Here we reach the secret of liberality and the antidote of narrowness. The single man sees everything from one angle, but there are those dimensions to more things than objects in space, and to get a true notion of any thing we must take observations from various angles. Half a dozen men lumped have a better notion of any subject that connects itself with human interests, than the single individual. Their various positions on the circumference of experience subtend correspondingly various angles of observation. But one can never be more than one, and here comes in the jugglery of travel to multiply our experiences; so that standing at one point, we may yet see from several.

This I conceive to be the real pith and marrow of all that men boast of the advantage of travel. New phases of natural scenery it cannot be; for nature is not divided into nationalities: and Johnson was not far wrong when he said that to see one green field was to see all. Art is something, but I fancy if all the art of the world, cathedrals, galleries, Hindoo temples, and Egyptian tombs, were gathered into one great arena, they would leave us very much as they found us—at least with no new experience.

The great thing of travel is to break up the old train of our associations and connexions and give us new centres about which new worlds of thought and feeling may crystallize. So a man, when he goes from home, had better leave everything of home behind, and do, literally, at Rome as the Romans do. Not only escape notice, but be a Roman; for, though to be a Roman is no great matter, still, to be an American and Roman, is better than to be a brave American. Go abroad, then, not to bring back iron-work from Berlin, perfumery from Cologne, and bits of stone from the Pyramids, nor even gossip about Paris, nor curious statistics—ecclesiastical, political, social, or otherwise; but to return with a new life found in each country that you have visited. I always suspect that traveler who talks more of sites, and men, and manners, that he has seen, than he would have done if he had merely read of them: such a man has brought back only facts and information, not a new experience; he has seen, and heard, and tasted—but he has not lived. Facts are not the things we go from home to get; indeed, the multiplicity of detail that accumulates on one in travel is oppressive, and for mere peace of mind one is put to practising the art of forgetting. Travel for such purposes is merely the reading of a book, with the disadvantage of being unable to turn back and re-peruse. But reading ought to be done at home, and the traveler come upon a new country, already familiar with its history and topography. The opportunities of residence in a foreign land are too precious to be expended in getting information merely or mainly. If a man goes abroad as he goes to see a magician, to be amused, or for purposes incidental to his profession, he can hardly be said, in the true sense of the word, to travel; to such we have nothing to say. But he who travels as a part of the education of life must remember the principle that the men of any country are of infinitely greater worth than its monuments, as the present is more than the past, and that the daily doings of these men are of more moment to us than what they have done. If one remember this, he will take sight-seeing for what it is worth—a pleasant amusement, and not make Murray the man of his counsel. I recall as I write this a sharp debate with a friend, who had travelled over half the world, on the propriety of visiting or not visiting Potsdam. I had declined accompanying him, on the plea that I was well enough amused and vastly more profited where I was. "But," said he, "you will stand by the tomb of the great Frederick, and feel the grandeur of his life as you never felt it before."

I have since been reproved for neglecting to visit that paradise in a desert, when I was so near; but I have never regretted it. Sight-seeing and wonder-visiting is undoubtedly a stimulus to the sensibilities, and pleasant enough; but stimulants are no more wholesome for the mind than for the body; after a fair round of show-places one feels very much as after an exhibition of fire-works—dazed and confused, but very little profited. Eschew, then, sights and marvels, and when you enter a new country, forget as soon as you can that it is new, and be as indifferent to its wonders as the natives themselves. Until one divests himself of the notion that he is a traveler, and under obligations to see all things, he is under great disadvantage; for it is in travel as in study—the first great lesson to be learned is the lesson of sacrifice. One cannot know everything; neither can one see everything, nor more than the fraction of everything. He must also divest himself of the consciousness of a traveler, and feel as a man of the country that he visits, else he sees foreign life from the false angle of home prejudice, and becomes, not broader by the acquisition of a new experience, but narrower by the pride of national complacency. In a word, the wise man will live in a foreign land as if he were at home, and take travel, not as an amusement, nor as a study, but as a life—and think to get by it, not new knowledge, but a new experience. C. A. S.

* * *

REV. MR. SAWTELL, formerly seamen's chaplain in the port of Havre, France, made the following short but expressive speech, during the discussion on the American war and slavery, in the late meeting of the Evangelical Alliance in Switzerland: "Give," said he, addressing the delegates from Great Britain, "Give us your prayers, and grow your own cotton, and slavery will soon cease in America."

ST PAUL'S CATHEDRAL

BY AN ENGLISHMAN.

On whatever side you approach London, prominent above every other object rises the gigantic dome of St. Paul's Cathedral, or, as the Londoners affectionately call it, "Old Smoky;" and it is an object of which the citizens may well be proud. Inferior in size to St. Peter's at Rome, St. Paul's is yet no unworthy rival of that huge structure; built by the united contributions of the whole Christian world, in beauty of proportion, chasteness of adornment and architectural skill, it is no whit inferior. St. Peter's occupied 145 years in the building, taxing the energies of four successive architects, and the resources of nearly a score of Popes, while St. Paul's was begun and completed in 35 years, by one architect, the justly celebrated Sir Christopher Wren, one master builder, Thomas Strong, and during the episcopate of one Bishop of London, Henry Compton.

Its site appears to have been from time immemorial, holy ground. There is a tradition that a temple of Diana once stood there, certain it is that both Roman and British relics were found beneath the surface when the excavations were made for the foundations of the present structure.

The first Christian church on the spot was built in the sixth century. This was burnt down shortly after the Norman Conquest, and a new and larger edifice almost immediately commenced. About two centuries later this was pulled down and another, probably larger, building erected in its place. This new, or as we now call it, *old* St. Paul's, was in the pointed style, 690 feet in length, with a spire 534 feet high; considerably surpassing the present structure both in length and height. After several narrow escapes, this noble edifice was entirely destroyed in the great fire of London, which consumed no fewer than eighty-five churches within the walls of the city.

The present building is in the classical style, the only cathedral of the kind in England. It is 500 feet long in the form of a Latin cross, and rises to the height of 404 feet.

One of my earliest recollections of St. Paul's is doing the honors of it to a young lady cousin from the country; the lady might not like to have it said exactly how many years ago. To our party of boys and girls, the great attraction was, of course, the magnitude. Approaching from the West, the magnificent West front, with its double Portico, double because the Portland quarries could not furnish single columns of sufficient length, its two Campanile towers, each 222 feet high, open to the view as we go up Ludgate Hill. Entering the consecrated enclosure we ascend two noble flights of steps and are admitted through the principal doorway into the nave; and here, as has been remarked of St. Peter's, the whole vista is in such harmonious proportion that the first impression is not, as might be expected, of the extraordinary size of the building. Not till the mind has had leisure to make comparisons, do we become distinctly conscious that we are in a hall of the giants. Standing at the West entrance, when the doors of the choir are open, we have before us a continuous arched perspective, 500 feet in length. Advancing along the nave we soon stand under the huge dome, painted in eight compartments by Sir James Thornhill, with various incidents in the history of St. Paul. The dome rests on eight arches, supported by as many massive piers which rise perpendicularly from the floor. We saw here, scattered around, a variety of marble monuments, which excited in our unsophisticated minds a degree of admiration that more mature judgment has not, in all cases, ratified. Passing through a small door near one of the piers, we mounted by a spiral stone stairway of 260 steps to the stone gallery encircling the base of the dome. From this gallery is to be obtained the nearest view of the fine Campanile towers of the West front. We were already far above the tallest houses, and the passengers in the street looked very diminutive. On this occasion we were so fortunate as to see the Lord Mayor's state coach, resplendent with carving and gold, pass along by the base of the cathedral, looking scarcely larger than a child's carriage. But not satisfied with the elevation we had reached, we proceeded along a dark and devious staircase within the dome; dangerous, as I cannot but think it, since it has nothing but a simple hand rail to prevent the visitor from plunging to endless night; yet I do not know that any such accident has ever happened there. By care and perseverance we at length found ourselves safely landed at what is called the outer Golden Gallery at the top of the dome, and as the day was very bright we thought ourselves well repaid for the trouble of the ascent. Beneath our feet lay the great city, the silver Thames spanned by its several bridges meandering through it gladdened by multitudes of what to us, at that elevation, looked like fairy boats, and beyond the limits of the city the prospect stretched far away to the distant Surrey Hills. At that hour and season there was but little smoke to impede the view, and we could see the monument, London's tall column, below us, and all around us countless steeples, some of which we took pleasure in recognizing.

We were now at the base of the lantern above which rise the ball and cross, and into this we should have proceeded could we have gained admission; but we had not made our desire known, and no attendance was at hand to unlock the door. It was useless to exclaim, "Excelsior;" we were compelled to restrain our ambition, and grope our way down again. Amidst the gloom we occasionally got glimpses of a circular brick wall, to us at that time inexplicable; but we afterwards learnt that the lantern did not rest, as we supposed, on the outer dome, but was supported by a cone that rises from the main walls of the building, so that the dome is really triple; the lowest seen from within, on which are Sir James Thornhill's paintings, the brick truncated cone; and the true dome, covered with lead, as seen from without.

There was much for us to admire in St Paul's, the geometrical staircase, the clock with its minute hand eight feet long, &c.; but apart from the magnitude of the building, what most occupied the attention of our youthful party, was the, to us, mysterious Whispering Gallery. A gentle whisper at one side is heard at the other like a rushing wind, as we might suppose, Polyphemus whispered soft things into the ear of Galatea, and the closing of a door reverberates like thunder. We were all quite guiltless of acoustics, and were content to wonder at the phenomenon without much effort to philosophize about it.

It is much to be regretted that so beautiful a structure as St. Paul's undeniably is, is so hemmed in by other buildings that no good view of its general effect can be obtained. Viewed in detail, its several parts abound with proofs of architectural skill and cultivated taste, and it is said to have been the delight of Sir Christopher Wren in his old age to gaze on this admirable production of his earlier years.

WORK FOR ALL

There is scarcely a reflecting Christian who upon uniting with the Church, does not feel impelled to the solution of the question propounded by the great apostle at the period of his conversion, "Lord, what wilt thou have me to do?" The utterance of his Blessed Master, "I must work," finds an involuntary response from his heart. How could it be otherwise? Every department of human life presents an exhibition of energy and toil. In every sphere in which he has hitherto moved, whether of trade, of politics or study, he has been accustomed to a recognition of the principle, that success without labor is impossible. Having transferred his allegiance from the Prince of this world, he reasonably expects that the nobler service he has entered, and the loftier ends he proposes to attain, demand an increased activity and devotion.

In many instances this investigation is confined to the obligation of an entire change of vocation, such as entering the ministerial office, the missionary field, or a similar one involving a total withdrawal from secular pursuits, and when he is released, as in the majority of cases, he must necessarily be, from the conviction that he is called to the public service of the Church, he is liable to adopt the erroneous conclusion, that his lot is merely that of being ministered unto. The prevalent delusion, that diligence in business, and doing justly towards his fellows, will fill up the requirement made upon a private Christian's life, allays his anxiety, and too frequently composes him into a condition of inactivity and negligence.

And can it be, that any who sincerely desire it, are excluded from honorable toil in the Master's Vineyard? And that the time has gone by in which the inquiry, "Why stand ye here all the day idle,' has any significance?

We think so far from this being the case, that almost every hour which has elapsed since it was first propounded, has added an additional echo to its appeal.

We propose to submit a single one to the consideration of any who may read this communication: that is, the Sabbath-school.

Its operations, though unobtrusive, are potent. Its instrumentalities more conformed to the spirit of the Gospel, than any other of the agencies of the Church, and its inestimable results dignify it even among the grandest of the movements of the present age.

Of all the enterprises conceived through a desire to forward the progress of the Kingdom of Christ, none have such vitality and permanence as it.

It combines to some extent the features of the two leading institutions divinely appointed in our world,—those of the family, and the Church.

It elevates the influence of companionship and sympathy, by the most disinterested solicitude for the highest interest of each of its numbers and it reduces the services of the Sanctuary to the ready understanding and interest of its most youthful member. It is an assemblage for the public worship of the Almighty, and at the same time brings teachers and pupils in such familiar contact as to retain much of the advantage of personal and private intercourse.

Childhood is pre-eminently the sympathetic period of life. The efforts of an earnest teacher cannot fail to elicit interest on the part of his class in the engaging themes which occupy his own thoughts. The reflex influence proves most salutary to the teacher, he feels himself an additional charm in the familiar topics he presents, and as his heart warms, and his mind expands in the effort to simplify and impress their truths upon the minds of others, he enjoys the blessing of giving, mingled with that of receiving.

The Sabbath-school has little about it to foster pride. Its legitimate agencies are of a retired character. No cumbersome forms of organization, or of associations are essential to its successful working, and to those who have become surfeited by spasmodic schemes, and ephemeral societies, whose chief attainment consisted in the passage of paper resolves, and conspicuous notice in the newspaper, it will especially prove a blessed retreat. For here can you not only engage in real work, but you will usually find real workers with whom to labour.

The Sunday school surely tests the purity and depth of desire for actual service. Those who engage in its work, actuated by a love of novelty, or from any other motive than that of a sincere purpose of doing good, will soon abandon what must prove to such a dull routine; but those who in sincere purpose of doing good, have once thoroughly embarked in its service, nothing short of imperious necessity will withdraw them from it. It is in itself an epitome of the Church. It is not merely serviceable in guiding the youthful footsteps to the Sanctuary, but it is a preparatory training for enlarged usefulness, after they are received into its membership. A well conducted school usually fosters all the leading enterprises of Christian benevolence. That of Home Missions is an essential part of it. In many cases, the school is but the pioneer of the Church, and many of our city congregations are but the outgrowth of it; and permanently established congregations find it the most efficient mode of operating in that field.

Foreign Missions have ever found an important support here. From it have gone forth Henry Martyn, and kindred spirits, who from "Greenland's icy mountains to India's coral strand" have labored to reproduce the same benign agencies amid the gloom and desolation of heathendom.

Its library, its hymns, its penny contributions, all testify how thoroughly this good work pervades its sympathies and energies.

The education cause is not only promoted here in its elementary form, but almost an equal number of ministers have been furnished to the Church through its agency, as have been supplied by the society which more directly controls that interest of the Church. The Sunday school teacher possesses peculiar opportunities for directing the minds of his class to the claims which the Gospel ministry has upon them. He, better than almost any other, can divest their minds of the superstitious conceptions relative to a *call* to this position, in time to prevent their destiny floating through other channels, because a true understanding of duty finds them too far advanced in life to repair their mistake. The school encourages them to aspire to it, and then, when needed, kindly aids them to obtain the training essential to fit them for its duties.

The regular announcement through our Church papers testify of its remembrance of the widow, and the orphan, and to none of its results do we refer with more pleasure. We hail with joy this characteristic of our schools, as a harbinger of the approach of a more pure and undefiled religion in the future, when our Church shall rejoice in a closer assimilation to Him, who shall say, "Inasmuch as ye have done it unto the least of my disciples ye have done it unto me."

You will perceive from the views we have attempted to present, that we place a high estimate upon the advantages of the Sunday school to the Church, and as a consequence we infer of the responsibility resting on all Church members to sustain and promote it.

A common response, by which many seek to evade its claims is, that only those possessing peculiar abilities or tastes, are capable of rendering any efficient service to the school, and that they are conscious that in those things they are deficient. To such we suggest that He who knows us better than we know ourselves, has furnished a standard from which we dare not appeal. It is this: "Lovest thou me? Feed my lambs." L.

Family Circle.

A HOLIDAY LESSON FOR MOTHERS.

BY K. N.

"Well! if ever I am glad of anything in my life, it will be when the holidays are over, and these children are back at school again. They wear my very soul out! They don't know what to do with themselves, and so they fret and quarrel from morning till night, till the house is like a Bedlam, and outside it's worse still, with the everlasting rub-a-dub-dub of the drums and the boys whistling in the street. I don't see what vacations are good for, anyhow, except to worry mothers to death. The children don't seem any the happier for 'em."

Poor Mrs Meigs! She had allowed herself to get worked up to a pitch of nervous impatience, which rendered her very uncomfortable indeed, and rather disposed to make others so. Not entirely without cause, it must be confessed. Van Deveer street abounded in children, and in vacation, during the pleasant summer months, the shaded sidewalks literally swarmed with little people of all ages and sizes, from the stout school boy and the embryo young belle [illegible] pro[illegible], all elated with a sense of freedom from school restraints, and considering it their duty to make as much noise as they chose in the holidays. So from early morning, till the moon [illegible] sent in doors all who had a roof to shelter them, the multitudinous sounds of childish life resounded in the street. The deafening rattle of innumerable drums, shrill whistles and horns, squeaking harmonicons; the monotonous tunes of "Oats, peas, beans, and barley grow," "Green gravel," and "Here comes the duke a-roving," sung in games which seemed never to be ended, boisterous shouts and laughter, and occasional piercing screams from some luckless toddler who had upset himself, combined to make a din quite sufficient to distract a listener who, with the cares of life, had forgotten the fairy days of childhood, and lost sympathy with children's little joys and griefs. Such an one was Mrs Meigs. Not that she had more than her fair share of life's cares to bear up under, but she had a way of taking them hardly, and had, from frequent fits of [illegible] irritation, [illegible] by their proper name, [illegible] the time as her [illegible] experience. [illegible] trial time; the children's joy on the day which was to bring them release from long-protracted confinement and labor, found no sympathy in her, and their glee was always checked by her look and tone of endurance of a necessary evil. Of course they were noisy as other children are; and the lack of regular occupation made them indolent and fretful, so that the mother was not far from the truth in saying that "They didn't seem any the happier for a holiday." But it never occurred to her, in the midst of other complaints, to think that she could do anything to prevent so unpleasant a state of things; "children were children, and so they would be noisy and quarrelsome, and make trouble around the house, she couldn't set them to work in vacation—they'd think that was dreadful! So there was nothing for it but to bear it. One good thing, it didn't last forever!"

On this particular morning, however, something had gone wrong in the lower regions, and her stock of patience had already been called upon to its limit. So when sounds of contention arose from a corner, where two little girls sat, with dolls and a pile of "baby things" around them, and the point of issue seemed hard to decide between them, her disturbed feelings relieved themselves by the tirade above quoted.

This not being effectual to silence what was rapidly growing into a quarrel, she broke out peremptorily—

"Elvira! and Margaret Ann! didn't you hear what I said? I'm half distracted with all this noise, and I can't stand it any longer. Those scraps of silk and muslin are not worth a pin anyhow, and if you want to quarrel about 'em, you must go out of my hearing. Now gather 'em right up, and be off! I shall be thankful when vacation's over."

The children knew better than not to obey; but it was with sullen looks, and an unhappy, injured feeling that their mother considered them only nuisances, that they went out of the room, not knowing exactly how to dispose of themselves. Elvira at last, wandered up stairs, to see what she could find to kill time with, and Margaret Ann opened the hall-door, and sat disconsolately on the front porch.

Presently one of her companions, a pleasant-faced, neatly-dressed little girl passed by, holding her little sister by the hand.

"Why, what's the matter, Maggie?" she said, cheerily, tripping up to the stone steps, and letting the little one sit on her lap. "You look as doleful as can be! What's it all about?"

"Oh!" said the child, too bitterly for such a child, "mother says she'll be glad when vacation's over, and so shall I. It's better to be tied to a school-desk all day, than to feel that you are not wanted at home, and be scolded if you make the least noise!" And the blue eyes fairly filled with tears of wounded feeling.

"Why, how funny!" exclaimed her little friend, in surprise. "*My* mother is as glad as we are, when school's out, and we have the nicest times!"

"Well, *we* don't, I'm sure," said Maggie, drearily. "What do you do, Annie, in vacation, to have such a nice time?"

"Why, I don't know; lots o' things, nothing in particular, only it's so nice to see so much of mother and baby. She lets us help her around the house, Lottie and I; she always washes the china and silver herself, and she lets us wipe them, and she tells us about when she was a little girl while we do it. And then we always take care of our own rooms in vacation, because mother wants us to learn how to do things; and I can make up a bed *splendid*, and put away my own things from the wash—can you?"

"No," answered Maggie; "I don't care about working. I want to play in vacation; besides, mother'd be sure to scold and say we didn't do it right."

"Oh, but our mother showed us how, and we'd get so tired of making play all the time!" rejoined Annie, with her bright look. "Then we have our music lesson, you know, and our practising, all the same; mother teaches us; she says she's going to let me learn the 'Star Spangled Banner,' as soon as I can stretch an octave. I asked her if I might, and she said I was very patriotic!" And here she laughed, with a merry sound, pleasant to hear.

"My mother used to play before she was married," said Maggie, "but she says she's got something else to do now, and our piano never gets opened except by company."

"Oh! why, mother plays and sings for father every evening,—she gets half an hour to practise every day, because we all like it so much—before the gas is lighted, you know. But then she don't get time to work our pantalettes as your mother does yours!"

"Pooh! I'd a great deal rather have pleasant evenings than worked pantalettes," rejoined Maggie; "and I'm sure father would. He smokes and reads the papers the whole time he's home."

"Dear, I shouldn't like that," said Annie, making a funny face. "We have great frolics with papa—don't we, Katie, darling? He says he comes home to get young again, after being an old man at the office all day. In the winter evenings we play games—guessing games, you know; 'Turkish merchant,' and 'Here comes a ship laden with what?' and 'Throwing a light,'—that's real hard, but papa says I do very well at it, and that such things, biographical games, and all those, help to teach us just as school books do, and I'm sure it's a great deal pleasanter way to learn!"

Here the merry child-laugh rang out again, and Maggie sighed and said—

"I should think so indeed. But we never do such things."

"Then mother always plans some kind of a treat for us in vacation," Annie went on. "At Christmas papa hired a sleigh and took us all out riding—oh, it was splendid!"

"I never had a sleigh-ride in my life," put in Maggie, wistfully.

"And this summer she took us all to Greenwood, it is so lovely there, Maggie, and next week she's going to take us to the Museum to see the hippopotamus, and look at the aquaria again. Father took us once, and explained to us all about the fish—he says he likes us to see all the wonderful things God has created—it teaches us how [illegible] and it's so nice!"

"Next week! Oh dear, I wish 'Vira and I could go with you!" said Maggie, almost crying at the thought of the contrast between her little friend's happy life and her own. "But I know it's no use to ask—mother'll be sure to say no."

"Oh, maybe she won't, now!" said Annie, encouragingly. "I'm sure mother'd be willing to see you, and Lottie and I would like dearly to have you go. You ask your mother, and tell me to-morrow; I can't stay now—Katie wants to go home."

Away she went, humming some merry tune, and Maggie went up stairs to find her sister, and consult as to the chances of success if they should ask so great a favor of their mother.

And meanwhile Mrs Meigs sat with a flushed cheek and a self-reproachful spirit, thinking differently than from any she had ever had in her life before. Sitting at the open window, she had heard every word of the artless conversation, and it had opened her eyes to a great many things of which she had been unconscious before.

Did she then make her children so unhappy? And was it possible to make them happy with so little trouble or cost? She had more time and means at her disposal than Annie's mother had; she kept two servants to her one, and had velvet carpet in her parlors, while Mrs. Hall had only ingrain. Half an hour ago she would have considered herself and her children in a much more enviable position than Mrs Hall and hers, but now! She could but see how much more real happiness they got out of their smaller means, and she rapidly recalling her little daughter's conclusion that "pleasant evenings were better than embroidered pantalettes."

The new, strange thoughts lingered in her mind all day, and ended at last in a really humble acknowledgment that she had met life and its duties in a wrong spirit before, that she had been a [illegible] instead of good to those whom she [illegible] as a wife and mother should, that it rested with her greatly to make home happy or [illegible] to her husband and children and [illegible] by the grace of God hereafter, she would [illegible] to accomplish the latter as well as she had [illegible].

The [illegible] her regret and her resolves only to [illegible] at her pleasant welcome and her unwonted amiability all that evening; and as for the children, they were overwhelmed with incredulous delight at her unhesitating and kindly-worded permission to join the longed-for excursion. They would have only been puzzled had any one told them that their mother had merely "learned a lesson in vacation."

Let us hope that she did not grow weary in practising it; and that all who used it as she did, may accept it now at her hands.

Mother's Magazine.

JENNY'S PRESENT

A TRUE LITTLE STORY FOR LITTLE FOLKS.

"Don't cry, Jenny—I'll bring you something when I come home," shouted brother Walter, as the carriage drove away, which was to take mother and him to spend a few days with Uncle Charles. The visit had been planned for weeks, and I had promised to stay at home cheerfully, and help Aunt Mary keep house; so wiping away the tears that would come when I told them good-by, I ran in to my tasks.

"What do you think it will be, Aunt Mary?" I asked, as I told her of Walter's promise.

"Oh, a basket of nice red apples, or a pretty book," answered Aunt Mary.

"I can get plenty of them at home; I don't want them for a present."

"What do you think I shall get?" I asked of Cousin Alice, who came in to play with me in the afternoon.

"Oh, one of Uncle Charles' beautiful white rabbits, or maybe a pet lamb."

The week went away rather slowly, but when the day came for them to return, I had not quite decided what I should like for my present. Long before stage time I was watching at the window. At last it came in sight, and Walter was in his favorite seat by the driver, holding a little white basket, carefully covered in his hand.

"Only apples, after all," I thought, as I sprang to meet them.

"Halloo, Jenny, I've got your present; come and see it," called Walter.

I was carrying in mother's shawl and satchel, and answering her questions as to whether I had been a good girl, but soon as possible I followed Walter into the yard.

"There, sister," said he, uncovering the basket, "are the two prettiest little dogs in the country. Uncle Charles sent one to you and one to Alice; how do you like them?"

"Oh! Walter, that is just what I wanted," I said, "better than a rabbit or a lamb," and I stroked their soft, black ears, perfectly satisfied with my present.

"Now take your choice," he said, hugging them up in his arms as though he would like to keep them both himself.

"Put them in my apron, then, so I can see them all at once."

"Wait a minute—what's that coming down the street? Old Watch, as sure as can be—she has followed us all the way from Weston after her little family." And old Watch came bounding into the yard, very happy to have found her little ones again.

Alice was sent for, and we divided our treasures. She called hers Frisk, and mine was named Rover. Old Watch was sent home the next day, and contented herself afterwards with an occasional visit, when Uncle Charles was coming that way. Our pets grew very fast and soon learned to follow us wherever we went. Rover lived many years, and during them all, I never had reason to be dissatisfied with brother Walter's present.

Mother's Journal.

THE BOY THAT HAD HIS SUMS DONE FOR HIM.

"How do you like arithmetic?" said Mr Phelps to John Parkins, as he came home from school with his slate under his arm.

"Not very well."

"How do you get along with it?"

"Well enough. Samuel Price does my sums for me."

"Why don't you get him to eat your dinner for you?"

"I couldn't live without eating. I shouldn't grow any if I didn't eat."

"Your mind won't grow any if you don't use it. It would be just as reasonable for you to get Samuel to eat your dinner for you, as to ask him to do your studying for you."

YOUR BEST FRIEND.

Children, you all like to have friends who will love you, and take care of you, and give you every thing you need. Some friends, you know, are very kind, and never treat you badly. Then there are some that call themselves friends, who are only good and kind sometimes, and at other times you think they do not care anything about you. Now if I ask you which of these two classes of friends you like best, you will certainly tell me, those that are always kind and pleasant. We have many friends, children, that make us happy in the world. I know that many children, when they read this, will think of their good mothers, who are always so kind and loving; of their kind fathers, who always smile, and seem happy when they meet them, and of their good brothers and sisters, who never get angry in play, and who always share their sweetmeats, when they get them. But, children, I will tell you of a friend better than all these. Many of you I hope all of you, know who I mean. You have read about him often, and your Sabbath school teachers have often told you about him. It is Christ. And if you just think for a moment what he has done, and what he promises to do for you, I think you will say that he is your *best friend*. You know you have an immortal soul that can never die. Well, Christ, more than eighteen hundred years ago, died to save your soul. We are all great sinners, and we would all have been sent to that lake that burneth with fire and brimstone, had not Christ died for us. Although he was the Son of God, and had a happy home in heaven, still he came down to earth, and was a helpless little child; and, therefore, he knows just how little children feel, and he loves them. And when he became a man he suffered much, and at last was nailed to the cross and died. And he died for you, children. You will not often find a friend that would die to save you. He is in heaven now, and has a nice home, to which he will take every little boy and girl that loves him. He loves you dearly, children, and he wants you to go and live with him in his bright home forever. He says, "Suffer little children to come unto me." Love your *best friend* then, little children, and show that you love him, by going to the Sabbath school, where you will hear more about him, and by taking other little children with you, that they may find this *best friend*; this good Saviour, Christ. D.

EASY QUESTIONS FOR OUR READERS

We know a dear little boy who is very polite. When fruit or candy is given to him he is so generous and so polite, that, before taking any of it himself, he will offer it to those near him. These are noble traits in the character of a child, and we would like all our little readers to cultivate them. But then, if he wants anything or wants any one to do anything for him, he will be offended if his "please" don't get it for him. He often asks for things which he should not have, and then gets into a passion if [illegible] from them. Your father and mother, and grown persons know what is best you should have, and if they refuse to grant your request, it is for good reasons. What traits of character should little boys and girls cultivate? If they ask for any thing, how should they ask for it? If their request is not granted should they get angry? Why is it wrong to be angry?

We once knew a little boy who was always teasing his sister and trying to make her angry. The little girl had a mild temper. She was always kind. When she got a cake or an apple, she always divided with her brother, and always gave him the largest part. She would not, like her brother and some little boys that we know, go away and eat her cake or apple alone. She made up her mind to be kind to her brother even if he was unkind to her. Did the little girl do right? Why?

* * *

Engage not hastily in a party in a difference between others, but reserve thyself impartial and uninterested, that thou mayest moderate between them.

MEDICAL.

AYER'S SARSAPARILLA.

A compound remedy designed to be the most effectual Alterative that can be made. It is a concentrated extract of Para Sarsaparilla, so combined with other substances of still greater alterative power as to afford an effective antidote for the diseases Sarsaparilla is reputed to cure. It is believed that such a remedy is wanted by those who suffer from Strumous complaints, and that one which will accomplish their cure must prove of immense service to this large class of our afflicted fellow-citizens. How completely this compound will do it has been proven by experiment on many of the worst cases to be found of the following complaints:—*Scrofula and Scrofulous Complaints, Eruptions and Eruptive Diseases, Ulcers, Pimples, Blotches, Tumors, Salt Rheum, Scald Head, Syphilis, Dropsy, Neuralgia or Tic Douloureux, Debility, Dyspepsia and Indigestion, Erysipelas, Rose or St. Anthony's Fire*, and indeed the whole class of complaints arising from *Impurity of the Blood*.

This compound will be found a great promoter of health, when taken in the spring, to expel the foul humors which fester in the blood at that season of the year. By the timely expulsion of them many rankling disorders are nipped in the bud. [illegible]

Sarsaparilla has, and deserves much, the reputation of accomplishing these ends. But the world has been egregiously deceived by preparations of it, partly because the drug alone has not all the virtue that is claimed for it, but more because many preparations, pretending to be concentrated extracts of it, contain but little of the virtue of Sarsaparilla, or any thing else.

During late years the public have been misled by large bottles, pretending to give a quart of Extract of Sarsaparilla for one dollar. Most of these have been frauds upon the sick, for they not only contain little, if any, Sarsaparilla, but often no curative properties whatever. Hence bitter and painful disappointment has followed the use of the various extracts of Sarsaparilla which flood the market, until the name itself is justly despised, and has become synonymous with imposition and cheat. Still we call this compound Sarsaparilla, and intend to supply such a remedy as shall rescue the name from the load of obloquy which rests upon it. And we think we have ground for believing it has virtues which are irresistible by the ordinary run of the diseases it is intended to cure. In order to secure their complete eradication from the system, the remedy should be judiciously taken according to directions on the bottle.

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has won for itself such a renown for the cure of every variety of Throat and Lung Complaint, that it is entirely unnecessary for us to recount the evidence of its virtues, wherever it has been employed. As it has long been in constant use throughout this section, we need not do more than assure the people its quality is kept up to the best it ever has been, and that it may be relied on to do for their relief all it has ever been found to do.

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They are sugar-coated, so that the most sensitive can take them pleasantly, and they are the best aperient in the world for all the purposes of a family physic.

Price, 25 cts. per Box; five Boxes for $1.00.

Great numbers of Clergymen, Physicians, Statesmen, and eminent personages, have lent their names to certify the unparalleled usefulness of these remedies, but our space here will not permit the insertion of them. The Agents below named furnish gratis our American Almanac, in which they are given; with also full descriptions of the above complaints, and the treatment that should be followed for their cure.

Do not be put off by unprincipled dealers with other preparations they make more profit on. Demand Ayer's, and take no others. The sick want the best aid there is for them, and they should have it.

All our remedies are for sale by

Sold by all Druggists and Dealers everywhere.

A CARD TO THE PUBLIC.

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PERSONAL.

Additional conclusive evidence of Dr. KENNEDY'S INSTANTANEOUS and PAINLESS process of effectually removing the worst cases of CORNS and BUNIONS, and all diseases of the Feet, Hands and Face. [illegible]

REFERENCES. [illegible]

THE MEDICAL FACULTY. [illegible]

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These MEDICINES have now been before the public for a period of THIRTY YEARS, and during that time have maintained a high character in almost every part of the globe for their extraordinary and immediate power of restoring perfect health to persons suffering under nearly every kind of disease to which the human frame is liable.

The following are among the distressing variety of human diseases in which the

VEGETABLE LIFE MEDICINES

are well known to be infallible.

Dyspepsia, by thoroughly cleansing the first and second stomachs, and creating a flow of pure, healthy bile, instead of the stale and acrid kind; FLATULENCY, Loss of Appetite, Heart Burn, Headache, Restlessness, Ill-Temper, Anxiety, Languor and Melancholy, which are the general symptoms of Dyspepsia, will vanish, as a natural consequence of its cure.

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The Life Medicines have been known to cure RHEUMATISM permanently in three weeks, and GOUT in half that time, by removing local inflammation from the muscles and ligaments of the joints.

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Scorbutic Eruptions, and Bad Complexions, by their alterative effect upon the fluids that feed the skin and the morbid state of which occasions all eruptive complaints, sallow, cloudy, and other disagreeable complexions.

The use of these Pills for a very short time will effect an entire cure of SALT RHEUM, and a striking improvement in the clearness of the skin. COMMON COLDS and INFLUENZA will always be cured by one dose, or by two in the worst cases.

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Fever and Ague.—For this scourge of the Western country, these Medicines will be found a safe, speedy, and certain remedy. Other medicines leave the system subject to a return of the disease—a cure by these Medicines is permanent. TRY THEM, BE SATISFIED AND BE CURED.

Bilious Fevers and Liver Complaints.—[illegible]

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[illegible] CYRUS HAMLIN.

Boston, July 5, 1860.

[illegible] JACOB CHICKERING, Boston.

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Downingtown, Chester County, Pa., April 9th, 1860.

Messrs Baugh & Sons: Gentlemen,—I have been using your article of Super Phosphate on wheat and corn for several seasons, and am well satisfied of its value as an active and "paying" fertilizer. I have applied it on wheat at the rate of 250 pounds per acre, alongside of a heavy coat of barn-yard manure, kept dry and under cover, and the result was, that by harvest the wheat where the Phosphate was put, was much the better headed and heavier, while the grass was taken more strongly than on the other portion of the field. I have also used the Phosphate by the side of Peruvian Guano, both in the same quantity, and in regard to both grain and grass, the action of your preparation was much the more satisfactory. In short, my experience in its use has been that it pays well for the money laid out.

Yours respectfully, ISAAC T. LEWIS.

Newtown Square, Delaware Co., Pa., July 23d, 1860.

Messrs. Baugh & Sons:—Being anxious last season to test some prepared manures offered for sale, I was induced by your agent to make a *trial* of three different kinds, which I did on wheat, side by side, in the same field. I purchased Peruvian Guano and Super-Phosphate of Lime (one of the most popular in use) together with your *Raw Bone Super-Phosphate*, and used them as above stated. During the growing, as well as at the gathering of the crop, the test resulted most decidedly in favor of the latter.

But whether it is from the mode and care in preparing, or in the superior quality of the material used in your Raw Bone Super-Phosphate, I am unable to say, however, I cheerfully send you the result of my trials, thinking that others may be induced to make similar experiments, and in my opinion, greatly to the agricultural interests of the whole country.

Yours, &c., JAMES DUNWOODY.

Plymouth, Montgomery Co., Pa., August 10th, 1860.

Baugh & Sons. Gentlemen,—Having used your Super-Phosphate, bought of John W. Christman, at the Montgomery Co. Agricultural Store, on wheat and corn, I can with pleasure recommend it. The effect it produced was so manifest, that it greatly increased my confidence in the value of your Fertilizer. Where it was applied on the wheat, the wall was decidedly the poorest on the field, yet the yield was fully equal to the balance, which had a heavy coat of barn yard manure. Where it was applied on the corn, I am satisfied the yield was fully double.

Very respectfully, DAVID MARPLE.

Or, apply to WM. G. YOUNG, 1063 Race Street, or 23 North Sixth Street, Phila., Penna.

☞ We recommend Farmers to purchase of our Agents.

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MRS. WINSLOW,

AN EXPERIENCED NURSE AND FEMALE PHYSICIAN, PRESENTS TO THE ATTENTION OF MOTHERS HER

SOOTHING SYRUP FOR CHILDREN TEETHING,

which greatly facilitates the process of teething, by softening the gums, reducing all inflammation—will allay ALL PAIN and spasmodic action, and is sure to regulate the bowels. [illegible]

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THOUSANDS OF CASES.

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Poetry.

JERUSALEM, HIGH TOWER THY GLORIOUS WALLS.

A TRANSLATION OF "JERUSALEM; DU HOCHGEBAUTE STADT," TO THE ORIGINAL METRE.

John Matthew Meyfart, the author of this beautiful hymn, was a Lutheran theologian of the first part of the seventeenth century. He was born at Wallainhel in Thuringia, Nov. 9th, 1590. His father was a Lutheran pastor. Meyfart pursued his studies at Jena and Wittenberg. He wrote many able works, especially on doctrinal and polemical theology, and held various offices of the highest importance. The closing years of his life were spent as a theological professor, "Professor of the Augsburg Confession," Pastor, and Senior of the Ministerium at Erfurt, where he died, Jan'y 26th, 1642.

The fine translation here given is from the *Church Journal.*

Jerusalem high tower thy glorious walls,
Would God I were in thee!
My heart hath gone where thy fair beauty calls,
And dwells no more in me;
For ever hill and mountain,
For ever plain and dell,
On wings of rapture soaring,
It bids this world farewell!

O day of joy, and hour of pure delight—
How long wilt thou delay?
When peacefully my soul may take its flight,
And leave this load of clay,
In perfect trust reposing
On God's Almighty hand,
Who faithfully shall bring it
Home to its Fatherland.

Lo! from the tomb, up to the clouds of heaven,
It instantly shall soar,
When, hushed in death, its last farewell is given
To earth, now seen no more,
Elijah's fiery chariot
In triumph it shall ride,
Upborne by angel armies,
That fly on every side.

The gates of pearl now open wide to me,
Thou City of the Blest,
To me, who oft have longed and prayed for thee,
And thy refreshing rest,
Ere sighs, and tears, and sorrow,
Ere pain and grief, and woe,
Were changed to this rejoicing,
That all thy children know.

What shining host is this that comes to me,
Drawn up in bright array?
His chosen ones, with palms of victory,
His joy and crown are they.
These Jesus sends to meet me,
To calm my doubts and fears;
From far they smile and greet me,
In this dark vale of tears.

And now behold these Prophets, Priests, and Kings,
And Martyrs, noble band,
Who bore the Cross, and dared the torturings
Of tyrants to withstand,—
See them in glory floating,
In freedom everywhere,
And, swift as glittering sunbeams,
Move radiant through the air.

In Paradise, among the saints above,
New pleasures I shall know,
With joy divine shall my triumphant love
In songs of praise o'erflow;
Shall join the full hosannas
That echo all around,
And mighty hallelujahs
That ever there resound.

Clear trumpet tones, and harps with golden strings,
These countless choirs employ,
So loud and sweet, heaven's living Temple rings
And trembles with the joy:—
Ten thousand times ten thousand,
A sea that has no shore,—
Whose praise in thundering billows
Rolls on forevermore.

* * *

RENEWING GRACE DESIRED.

FROM THE HYMN BOOK OF 1776.

Stream through the bottom of my soul,
Blood of the Son of God!
And take away whate'er in me
Hath there so long withstood.
Drink up my nature's native fire,
Drown all my useless strife;
And let my heart for nothing thirst
But thee, the well of life.

Here let me drink, forever drink,
Nor ever once depart
For what I taste makes me to cry,
"Fix at this spring my heart!"
Dear Saviour, thou hast seen how oft
I've turned away from thee:
O, let thy work renewed to-day,
Remain eternally.

Selections.

"FEEDING ON THE IMPERFECTIONS OF OTHERS, IS POOR DIET FOR THE SOUL."

We are sometimes much surprised, as well as benefited, by the striking utterances of plain, unlettered persons. A strong common sense expression, frequently serves to overturn a plausible argument, which we in vain attempted to answer with a long and elaborate discourse of reasoning. A case of this kind occurred in one of my pastoral visits a few days ago, which left a deep impression upon my mind, and as it may be of some practical benefit to the readers of the LUTHERAN, I will communicate it. I had called on the family of an intelligent lady, who had only recently moved into the place, who had resided for a number of years in a foreign country, but who had returned with her children to her native land, for the purpose of educating them, leaving her husband abroad. With her, reside her aged parents who are very plain people, pious, possessed of good strong sense, although not highly educated. In the course of a long and pleasant conversation on various topics, our remarks turned upon the subject of a connexion with the communion of the church, when the lady, who is not herself a member, remarked, that she had not yet seen her way clear to unite with the church, because, among other reasons, she found so many that were thus united, that did not live consistently with their profession. I felt it my duty to combat her objection at length, with, I fear, little success, when the gray-haired father, who sat by, an attentive listener, remarked, "Feeding on the imperfections of others, is poor diet for the soul." This remark took his daughter aback at once; she felt its force, admitted that she was wrong, and the homely, common place of the father, did what all my more pretentious reasoning could not effect. I soon after left the house, having spent a very agreeable evening, and mused, as I walked along the streets, upon the quaint, but significant expression, "Feeding on the imperfections of others is poor diet for the soul." May not some of the readers of our paper perceive its point, and feel its force?

PASTOR

THE SERPENT IN THE HEDGE.

The wise man has said, "Whoso breaketh a hedge, a serpent shall bite him;" and truly the experience of men confirms the truth of the saying. The world is full of hedges. God has planted them along the way of life to mark the bounds of propriety and right, and to stem the tide of human selfishness and passion. We need restraints from wickedness, as well as incentives to piety, and therefore God has hedged up our way to heaven with prohibitions and threatenings, that any wayfaring man need not err therein. He has planted these upon the pages of His Word, in the members of our bodies, and upon the very face of the world in which we live. These hedges surround us as individuals, as families, as nations, and as churches. They are the old land-marks. Our fathers laid them from the beginning, and by sacredly observing them kept their feet in the way of life. These hedges still exist, and will continue for generations to come, for the mercies of the Lord fail not. So long as violence and wrong continue in the earth, and men need a check upon their evil desires, these land-marks will remain. Men may grow tired of these restraints; they may desire a change and determine these old hedges shall be removed; they may cut them down, they may plow them under, they may root them out, they may burn them, but they will grow still. They are of God's planting and will continue until the end of time.

But these hedges are not always heeded. Men grow weary of restraint and desire a change. "Stolen waters are sweet," and things forbidden appear the most inviting to many. Hence the bold feet of the wicked are placed upon these hedges and they are broken down whenever they seek a full license for their desires. There is not a page of history but tells of this. Were not these hedges broken, the records of our race would tell of no violence, nor wars, nor murders, nor robberies, nor any wrongs in the world. For whenever they have been broken, the floods have poured through and desolated the earth.

But never yet has history recorded the breaking of these hedges by the impious feet of men, but that it has also recorded the fulfilment of this saying, "Whoso breaketh a hedge, *a serpent shall bite him.*" God will teach us that his law cannot be disregarded with impunity. And if the hedges are not sufficient to teach us this, the serpents concealed beneath them will enforce the lesson. Every hedge has its serpent. The same hand has placed both together. He who planted the one, led the other to its shade. His design in this is doubly merciful, as first of all it keeps these serpents out of the path that one must travel, so that he that walketh uprightly, can walk surely. But more than this, when in these hedges, these serpents are not only out of the way, but they are where they are needed to warn the trespasser. If our feet turn from the path towards the hedge that bounds it, the *rattle* and the *hiss* bid us beware! And if these are not sufficient to admonish us,—if we still press on and tread upon the hedge, the *bite and the wound,* the *sting and the poison,* tell us God will be feared, if He cannot be obeyed.

And this is not a recent thing. It is not of late years that the serpent has been discovered in the hedge. Every record of a broken hedge, has told also of the serpent's bite. Do you not believe it? Go back to the beginning and read the history of the first individuals who broke a hedge of God's planting. Did no serpent bite Adam and Eve? Let the curse of the earth we tread, and the sufferings of the race to which we belong, furnish the answer. Did no serpent bite Cain for murdering his brother, nor Ham for dishonoring his father, nor Esau for selling his birthright, nor Jacob for his deception, nor Joseph's brethren for their inhumanity, nor Pharaoh for hardening his heart, nor Israel for their murmurings in the wilderness, nor Korah for his rebellion, nor Eli for failing to restrain his sons, nor David for his adultery, nor Jonah for his disobedience, nor Peter for denying his Lord, nor Judas for betraying Him, nor the Jewish nation for crucifying Him? Now what are these records but the finger-marks of the Almighty writing upon the hedges that bound our path, "Whoso breaketh a hedge a serpent shall bite him?" And from that day to this, there has not been a man who has broken the hedges concerning intemperance, profanity, falsehood, or any other vice, or who has been unfaithful in his family as a parent or a child,—or who has forsaken his church or broken its rules, but has found the same experience. Ay, there is not a sin but what has its punishment. Every hedge has its serpent, unoffending when unmolested, but terrible when disturbed.

"He that hath ears to hear, let him hear."

WATCHMAN.

THOUGHTS FOR THE TIMES.

Defeat! victory! so different in many bearings, so alike in one. The press sits down a triumphant judge, having pronounced this veteran hero out sovereign general to the last, or that youthful soldier a prodigy in life and death. May be the pulpit spreads the glowing agitation; then the world from its thousand hills, erects the memories of those dead as beacon lights for unborn generations to mark; and after all the Christian mind may have engraved its thought upon the tombstones of some of those applauded slain, they were without hope, and without God in the world. That was a defeat! Who thinks so?

But if any eyes dying, in dying looks to homes far away, (not the general's, nor perchance the colonel's, nor the captain's eyes,) may be yours, my young brother, the humblest private in the ranks, if your eyes could smile at the last, at the clear thought of going to be with your Saviour, that was victory for you. So the Christian mind has many thoughts alien to the world's thoughts. It must say, reading every additional list of killed, "O, righteous and just God, how many more have opened their eyes to misery to-night?" or, "How many more shall sup with Thee to-day in Paradise?"

Think for a moment of the souls seceded off the battle field to the judgment seat of God. Unnumbered went up to the eternal marriage feast of the Lamb, without so much as one shred of a wedding garment to hide their naked sins. Another uncounted host were clad in the filthy rags of self righteousness, and the first winds of the condemnation of the Judge shall scatter their robes and tear them to atoms. Let a too uneducated sentimentality, a too generous (?) morality be forever silent.

How did your soldiers go forth prepared for the war? Many from the thresholds of fashionable hotels, demoralizing drinking saloons, yea, of past houses of sin; fewer may be, from out the sanctified aisles of the church of Christ, less from off their knees around the family altar or out of their closets of secret prayer. O, Paul! how hard a task it might have been for you to have found a man clad in the *whole* armour of God.

Then, too magnificent an hypothesis is it, that the breast which is the abode of all high and ardent sentiment, is of necessity the home of Christian principle. Your impulsive morality! Stranger to locks and bars of rules, to yokes of principles and expediences, a decrier of little kinds of passion, an eye neither at tiny "necessary evils;" can it bear to be tested by the mouth of truth, with the Christianity of that one who kept the body in subjection, who crucified the flesh and the spirit for a little time? Who dare answer—Yes? It is over the threshold of this seemingly comely casualty, that unsought unregeneration stumbles and falls never to rise again, for no Christ comes to lift up and strengthen—alas! morality thinks itself its own Christ.

O, how eloquent a preacher is death upon the battle ground! Can any soldier fail to hear him?

When thy brother's blue eyes closed with the morning glories, (Alas! no morrow's dews shall revive those drooped lids,) then he warned the soldier. When thine old companions, with marvelously chilled hand gave for the last time, friendship's faithful pressure, then he warned the wildies! Son, when thy father's heart blood flowed, and flowed until life was lost, did he not speak to thee? Father! when thy youthful boy was offered up a willing sacrifice on thy country's altar? It was death, when the monster battery ploughed the trembling ground! Death, when the sharp sword seemed to cut with demoniac fury through even the shivering air! Death, when the hoofs of the maddened horses made human brains their ground to tread on! Death, whether the dripping chills of night crept over thee, or the fierce sunfires of day scorched thee. The soldier never dies unwarned by that irresistible conqueror, death; and the words of the arm of fate, "Prepare to meet thy God."

I imagine it to be night over the field of battle. Only a few stars have been hung down out of the heavens; there are no wailing voices of nature or humanity there. All is fit silence and darkness. Up in the land of eternal day, the Mediator is changing his kingly for priestly robes, and bowing down again in intercessions, the groanings of which are too great to be uttered. And in the abysses of eternal night, I imagine incarnate despair leaning a little out of his woe with a glare of hellish joy in his eyes. There two watching the battle field. Think of it!

Let the whole Church of God think of it, and plead and work, as it never plead or toiled before for dying souls. Let the watchmen on the high towers sound ceaselessly a terrible alarm throughout the land.

And you, mothers, wives, and daughters, pray now for the souls of your soldiers, as you would pray, if beholding them writhing in torment, as if some piteous angel sent from God declared to you that your prayers might yet open the gates of the kingdom of God to them.

I. D. R. M'K.

HEART POWER.

We have been thinking over the wants of the Church. They are so numerous, and their demands so pressing, that we turned away almost disheartened from the thought. At another time, we will speak of our mission—the vastness of the field, the number of our vacancies, the destitution of our home population, the needs of our immigrant population—of whom a single city contains a hundred thousand souls, and will endeavor to portray the perishing harvest, and the overgrowth of thorns in the very garden of the Lord. For the present, we fix our thoughts nearer home, upon ourselves, upon those who minister at the altar of God. That which is most depressing here, is not the fewness of our number, nor the feebleness of their intellectual powers, but the lack in so many, of that which alone can give commanding success in winning men to God. How shall we designate this want? It is not the knowledge of the Schools, nor natural talents, nor the general desire of usefulness, nor the freshness and charm of oratory. In comparison with our numbers, we are at least respectable in all these. What we need most of all, is sanctified heart-power in the ministry. The presence of this would go far, to make up all other wants. It would give a new life to our churches. It would build up the old wastes and repair the desolations of the past. It would plow the thick sod of materialism and sow broadcast the seeds of truth. It would bring about a Reformation, and the Church, leaning on the arm of her Beloved, would come up out of the wilderness.

The great thing in the church is Christ—the blood of Christ, the spirit of Christ, the word of Christ; and the great thing in the ministry is the loving apprehension of Jesus Christ, as our living and personal Saviour. It is this which gives to his servants the unspeakable blessing of "*power and of love and of a sound mind.*" All other religious earnestness is enthusiastic, or fanatical and dangerous. This is evangelical, healthful and powerful for good. The product of faith, it lives by faith, and the soul even here, stands in the presence of God and of the Lamb. His love fills the heart and gives it a nobler being. His word becomes the only reality which lives and abides forever. All else but God and Christ and truth, grows dim and shadowy. And thus, amid the mists and darkness of earth, faith grasps with a vigorous hand the eternal verities, sees Him who is invisible, knows in whom it believes and holds forth the word of life to dying men, "with the demonstration of the Spirit and with power."

Such a ministry our churches need. The power of earnest men, made alive to God, through Jesus Christ, is almost beyond belief. When Mercy melts a great soul like that of Paul, the passionate earnestness of his ministry becomes sublime. He mightily convinces men that Jesus is the Christ. He preaches, reasons, disputes, writes, and toils, in season and out of season, publicly and from house to house. The vision of the Saviour slays his earthly hopes and makes him alive only to God. He is crucified with Christ, nevertheless he lives, yet not he, but Christ lives in him. This was the secret and the source of his unparalleled success. He labored more abundantly than all, and yet not he, but the grace of God which was in him. The case of Luther illustrates the same truth. Others in his day, may have been more learned and logical and eloquent, but none were mightier than he in pulling down the strongholds. He preached, lectured, wrote and published with an energy which seems incredible. In addition to daily lectures in the University and sermons in the church he sent forth from the press two works per week, for three successive years. He made head against the Papacy on the one hand, and on the other, established the churches in the evangelical faith. And the source of this tireless activity was patent to all. It was the consciousness of a present salvation, through faith in Christ. This filled his soul with inexpressible joy. His great rugged nature was subdued at the cross. He bowed before it, and adored the free and sovereign grace of God. His whole being was absorbed in the mystery of godliness, and uniting in the joy of pardon, he called upon all men to believe and live. Three centuries have not effaced from the German mind, the traces of those passionate appeals. Revolution, and war, and change have not destroyed the traditions of the past, and the places where the Reformer stood, in the city and on the wayside, are pointed out to this day.

How can the ministry in our times obtain a similar power? It can be found only at the Cross. We must return to the Shepherd and Bishop of our souls. We must fall down at the feet of Christ. He must be all and in all! Our faith must apprehend him, our will be submitted to him, our very existence be devoted to him. And as a step to this, we must be much alone with God—in the study of his word, in the examination of self, and in meditation upon Christ. Silence and solitude are the home of the mighty. And as another step to this great end, ministers should preach more constantly "the faith in Christ"—the way of salvation by faith in him; abandoning the platitudes of the pulpit, the common places of the times, the poor moralities which now attract and please the empty crowd. This living truth of justification, alone by faith in Jesus, must again be the centre of our expositions, the burden of our appeals, the staple of our sermons. When we come back to this simplicity of the gospel, we shall be great in the kingdom of God. Our churches will become strong in principle, and pure in practice. Believers will be multiplied. Those added to the church will be of "the saved"—not merely the serious, the sorrowful, the sympathetic, but "the saved"—the forgiven and justified—the saved through the blood of the Lamb. How do we need such a time of refreshing from the presence of the Lord! This would be as an inundation of good—like that of Jordan which overflowed its banks all the time of harvest! For this let the churches pray: "O Lord, revive thy work, in the midst of the years make known; in wrath remember mercy."

THE LOT A DIVINE ORDINANCE.

MESSRS EDITORS:—There is one divine ordinance for which the men of the world appear to have a very strong inclination—that of the lot. But it remains to be said that it is only the gross abuse of this scriptural ordinance which finds favor in their eyes. Vast sums of money are squandered or won in this city every week by the various processes of gambling, many of which are games of hazard. All card-playing, it need hardly be said, involves the abuse to which I have referred; and while billiards may seem to supplant cards in the esteem of the so-called "sporting classes," I rather think that the most serious gambling is still performed by the instrumentality of cards. Any one who would wish to obtain a sight of a professional gambler, can be gratified almost any afternoon without entering the dens of the wild beasts, by merely taking a walk of observation along Broadway. Those showy gentlemen—perhaps I should use here the barbarous and loathsome abbreviation, "gents"—with odorous and bushy locks, brassy exterior generally, keen eyes, well polished boots, and dissipated air, whom you see standing on the corners of certain streets, rudely peering into the face of the passers by, and jocularly discussing the points of beauty, are the presiding spirits to those iniquitous retreats, hard by those vestibules of the bottomless pit where the gambler's arts are plied with remorseless energy. They are on familiar terms with some of those promenaders who would fain pass them without recognition, a furtive glance and slight inclination of the head being substituted for a formal and open salutation. These professional gamblers are a source of no small revenue to the liquor dealer whose inviting "shades" are adjacent to their wonted resort; and to the old apple man who has set up business on the favorite corner of the man of play they are a delight, for they are lavish of their money, and their tastes do not rise much above ordinary "creature comforts." Nay, more, you will very often see a poor, wan, dejected child limping about among them, or sitting on steps near them, holding out a slender hand for alms. The gamblers may be seen not unfrequently helping such miserable objects, partly, perhaps, through those humane impulses which survive in the bosoms of some of the most hardened characters, and partly, also, from an idea that by such charity they may atone for, or cover, a multitude of sins. "Soon as the evening shades prevail" these preyers upon society retire to their respective haunts, there to continue at the maddening game till the dawn of day, their only prayers being horrid imprecations. Such is the life led by hundreds in this city, whose associates and victims may be reckoned by thousands.

The book-gift business, which involves a profanation of the ordinance of the lot, appears to languish. Indeed, I am of the opinion that it has expired, so far as this city is concerned.

It is not unlikely that the winter will develop a good measure of church gambling. Strange as it may appear, it is yet true that numbers of congregations here, and throughout the country, lend practical sanction to the abuse of the lot, and to the worst forms of gambling. A necessity for funds exists. The young people, with, perhaps, a sprinkling of the old, combine to set on foot what is styled "a fair." In many cases these fairs are very disgraceful affairs, if it is disgraceful to practise or countenance raffles or palpable gambling. Articles are disposed of by lottery, in the face of the laws of the State. Indeed, to such a pitch has this species of ecclesiastical gambling been carried that, about a year ago, the civil authorities in, I think, the Western portion of New York State, interposed to put an end to it. Ministers of the Gospel do not blush to please the "young people," by taking their "chance" in drawing for some of the disposable articles. This passes for amiable condescension or freedom from illiberal sentiments. The most charitable construction which we can put on such conduct is, that those who display it know not what they do, that between a game of hazard and one of skill they are not able to distinguish.

But if the lot is a divine ordinance, the same law which forbids us to profane or abuse it, requires us to receive and observe it; yet there seems to be good ground for the opinion that the church, whatever sanction she may lend to the abuse, has renounced virtually the use of the lot. I am not aware of any practical recognition of the lot as an ordinance of God by any branch of the Christian Church unless the Moravian brethren, among whom, I believe, the lot is used in determining important and difficult matters. At the same time, I have never heard that any denomination of Christians had taken the position that the lot is never to be used for the determination of questions of detail, respecting which no particular revelation from God has been furnished. It is certain that under the Levitical economy, the lot was used on stated occasions in the observance of the divinely prescribed ritual, while on certain extraordinary occasions God directed the use of it for determining points about which there might otherwise have been much altercation and strife. And one reason, perhaps, why God prescribed the employment of the lot to make decisions which he could as easily have indicated by the mouth of a prophet, by the Urim and Thummim, or, in some other way, was, that he might teach his people that there was no such thing as chance; but that all things, even those which seem most casual and dependent on the most minute and trifling contingencies, are arranged and ordered, as well as noticed by him.

During the few days which intervened between the ascension of Christ and the day of Pentecost, the disciples had recourse in the most solemn manner, to the lot, in order to determine which of the two nominees for the apostleship should be chosen to fill that office. The act of the disciples in appointing any one to the office of apostle, I am aware, is by some vigorously impugned. It is alleged that, in undertaking to fill the vacancy caused by the apostacy and death of Judas, they proceeded without warrant, and that, as the promise of which our Lord spoke immediately before his ascension had not as yet been fulfilled, we are not under obligation to regard with deference all that was transacted by the apostles, or with their approbation, during those few days. But that the appointment of Matthias to the office of an apostle was sustained as valid by the Head of the Church, appears to me manifest from the facts mentioned in the sixth chapter of the Acts of the Apostles, where the twelve, not the eleven merely, are represented as giving directions relative to the election of deacons, and as setting them apart to their work by prayer and laying on of hands. It is true that it is not directly said that the *twelve* engaged in the act of setting apart to the work of the deaconate; but it is said that the *apostles* did this, and in the preceding portion of the chapter the *twelve* are represented as giving direction for the holding and management of the election, and as declaring that they would, in the exercise of due discretion, appoint to the work of serving tables, those who should be selected for that end. Not to adduce further proof to the same effect, we might say that the supposition that Peter and his brethren were guilty of no indiscretion, nay, of a flagrantly presumptuous act, when they proceeded with such prayerful earnestness to appoint one to the office of an apostle, seems to us, to say the least, harsh and improbable. But even although the main act was illicit, it would not follow that the subordinate act, that, namely, of deciding by lot, was, in itself, unwarrantable.

It may be said, however, that from the admission that the election of Matthias by lot and his appointment to the apostolic office were approved by the Head of the Church, it does not necessarily follow that it is proper to have recourse now to the lot for the decision of delicate and difficult matters of ecclesiastical business. I rather think this does follow, unless it can be shown that the lot was meant to be used only in what may be called the age of miracles. But is decision by lot to be regarded as a determination of a matter by a miraculous interposition of God? I do not see that the lot is exhibited to us in the Bible either dogmatically or actually, in this light. It is, doubtless, said of the lot, that "the whole disposing thereof is of the Lord;" but the same may be said of the falling of a sparrow, or of a hair of our heads, to the ground. It is not intimated that any physical law is reversed or suspended in the disposition of the lot; but God may give a decision by lot in some such way as that in which he answers the prayers of his people for direction in particular circumstances, not by any miracle, but by so ordering, according to stable laws, different matters, that the way of duty is made clear to those who, in perplexity and hesitation, have sought his guidance. Yet while not to be regarded as miraculous in itself, or as a lawful resort only in the age of miracles, decision by lot may, in certain circumstances, or for certain purposes only, be lawful through a divine direction to have recourse to it. Thus Achan was detected through the use of the lot; but I do not suppose that, unless directed supernaturally by God in a special case, we would be authorized to proceed in a similar way to detect offenders. Indeed it is not so difficult to prove that the lot may be lawfully employed for determining some important matters; as to point out the circumstances in which it may be properly resorted to, or the restrictions under which it is to be used. Very probably a sense of this difficulty has operated greatly toward excluding the lot entirely from practical recognition by almost the entire Christian Church. The fear also of affording countenance to the abuses of this ordinance may have had some influence in producing this state of affairs. Yet are there not occasions when recourse might be had with good results by ecclesiastical courts to the lot? All matters of doctrine are, of course, to be decided by appeal to the unerring and perfect standard which God has given; but there are practical points of great importance, in respect to which almost any member of a court may feel uncertain which side to adopt as a matter of prudence—not which may be in itself lawful—and might not the lot be, sometimes at least, fitly and advantageously used for the settlement of such points? Probably it would be improper to decide even such matters by lot if one member of the court objected, or if any one thought either or any of the competing courses to be in itself sinful. Thus the disciples appeared to be agreed that it was a duty to elect some one to the office from which Judas fell; but they did not know precisely whom to appoint. Two appeared to them, it would seem, equally eligible, and it was to determine between these two that recourse was had to the lot. A dispute as to whether the lot should be used to decide in a particular case would render it unsuitable to adopt that mode of determination, because such a condition would be in conflict with one great end which the lot is meant to subserve—the causing of contentions to cease. On the whole, it appears to me that the attention of the Church needs to be drawn to the use, as well as to the abuse, of the lot; and it is with this view that I have ventured to throw out the foregoing remarks, crude and unsatisfactory though I feel them to be. Perhaps a judicious use of the ordinance to which we have been referring would be serviceable sometimes in preventing arbitrary, unintelligent, and capricious action on the part of Church courts. Even in civil transactions persons might sometimes wisely have recourse to the lot for putting an end to unseemly and unprofitable strife. But unquestionably much caution needs to be exercised in regard to the practical acknowledgment or employment of the lot.

H.

PASTORAL VISITING

The duties of preaching and of pastoral supervision are so intimately related and so run into each other, that they cannot, with justice to either, be separated: and it may be enunciated as a first truth on the subject, that the one cannot be adequately discharged without the other. They are related to each other as a part and the whole, as preaching from house to house to the great congregation. The great fundamental doctrines of the Bible may be preached without a knowledge of the specific spiritual wants of the people; but if the minister be intimately acquainted with the degree of intelligence existing among his people, their modes of thought, their religious and other habits, their personal and social difficulties, their trials and temptations, their joys and sorrows, he is in a condition to instruct, reprove and comfort, as he cannot be without this knowledge. From this source, more than from any other, may he obtain themes and topics of discussion for the pulpit, which will impart to the ordinary teachings of doctrine and duty a vivacity and interest which real life only can impart. Thus he is enabled to present abstract and dry truth in a concrete and related form, so that the people will feel that he is speaking to them and of them. The minister also will receive a new impulse in thought and feeling, which, in his office, is worth more than books. For he will discover forms of virtue and vice of which he had been ignorant. He will discover in how many various forms divine truth ministers to the wants of the soul, and how profound and multiform are the aspects of vice and crime in the depraved nature of man.

In addition to all this, there are personal and social sins, and wants, and woes, which cannot be introduced specifically into the pulpit. "The heart knoweth his own bitterness; and a stranger doth not intermeddle with his joys." These must be met and relieved in their individuality, as they present themselves. There are wanderers from the fold whom the Good Shepherd will follow and reclaim. There are mourners, stricken down by heavy afflictions, perhaps waked up from a long and sweet sleep of prosperity to sudden and heavy calamities. They are amazed, perplexed, and know not what to do. The pastor directs them aright, and points them to the provisions of the gospel adapted to their condition. The ignorant must be instructed, the outcast and forsaken must be sought out, and the openly wicked must be reproved gently and kindly, yet sharply, and, whilst the truth is dropped into their ears, the pastor must be patient and long-suffering, and, like his Master, giving evidence, in the midst of suffering, that he loves their souls.

The pastor visits, not for his own pleasure, but that he may impart some spiritual gift—not that he may gratify appetite or indulge a doubtful inclination, but that he may save a soul from death and cover a multitude of sins. It is not to gratify a morbid desire for popularity, although he should seek the affections of his people, but it is to make them acceptable to God through Jesus Christ. Therefore, are his visits religious and holy under the controlling influence of the love of Christ. His motto is, "The love of Christ constraineth us," and under this constraining power he speaks and acts. We may suppose that such an impulse must needs drive away foolish talking and jesting, levity and trifling, and excess in any direction. The pastoral care is directed especially to the lambs of the flock that they may be preserved from the wild beasts which roam without the fold, and that they may be led into green pastures and beside the still waters. These constitute the jewels of the flock, as well as the solid material out of which the congregation is to be built up and adorned. We may settle it in our minds as a fixed principle, that the congregation will be spiritual, intelligent, active, efficient, or the reverse, just as the children are spiritually trained in the house and in the church. *Take care of the children, and the children will take care of the church.*

The pastoral office as such, has gone, in a great degree, out of use. This is owing partly to the multiplication of religious books adapted to specific cases of spiritual want; partly to the increased demand for pulpit labor—but more especially to the innate difficulty of the work. To perform a pastoral visit in the spirit of the gospel is no trifling or easy service. The pastor himself must have the spirit of the Master. He must be highly spiritual, and his intellect and heart, his words and actions, must all be under the influence of the Holy Spirit. Before he can discharge this duty properly, he must have been long in the presence of the Master, holding communion with him, and receiving supplies of grace, so that he may be able to impart to others. The service is most delicate and tender, and involves in it wisdom and prudence, patience and forbearance, such as all do not possess by nature. Especially is this required where there is a wounded conscience to be healed, or an erring soul to be reclaimed, or a bold transgressor to be reproved. Surely the wisdom of the serpent and the harmlessness of the dove are needed, that good, and not evil, may be the issue.

It is therefore no longer a subject of wonder that there is so little pastoral visiting. The only remedy accessible to us is that the ministry become more spiritual, and that they devote themselves with more singleness of purpose to their Master's work. One can hardly fail to reach the conclusion, in a calm contemplation of the subject, that the end of the ministry will be more surely and completely attained by preaching less and by visiting more. Because, both would be more successfully performed. There are many souls who would be reached only by the formal, dignified preaching to the great congregation. It exhibits a power of truth and circumstance which can be secured nowhere else. But there are many more timid, unlearned, simple-minded souls, who could be reached only by the simple forms of speech used in conversation and the household lecture. Here speaker and hearer are at home, and the heart is open, the understanding is easily convinced, and the affections move in obedience to it, and the soul is won to the Redeemer.

A NOBLE ACT.

A young man had separated himself from his companions. "By the pale moon beam's mellow light," he was walking alone for solemn meditation. His countenance, not his lips, expressed the anxious workings of his soul. For years already, something had hung like a weight on his mind, and no effort of which he was capable was adequate to its removal. It was there in the morning when he began the daily routine of business, it was there in the evening when the labors of the day had closed, and it was there in the still hours of the night when other men were locked in slumber's sweet embrace. Even in dreams, where fancy is uncurbed, it gave direction to his thoughts. But now, more than ever, he feels it, feels it as if drawing him irresistibly to some new course of action.

Observe him as he pursues his solitary way. It is a lovely evening in the Autumn season, stillness and repose have settled down on all surrounding objects. Not a breeze disturbs the sleeping atmosphere. The stars shine forth in glory, and the "Queen of night" directs her course among them; all bearing witness to the solemn scene. Most devoutly that young man kneels upon the soft, green sward of earth, and deliberately raises his right hand in token of his sincerity, and says, "O God, through the power of thy sovereign grace I hereby dedicate myself, my time, my talent, my possessions, my body, my spirit, my all, to the work of the ministry of reconciliation, in humble obedience to the command of my blessed Lord." Hark! Is it imagination? No. It is the rustling of the angel's wing as he darts to heaven to announce the joyous news that one more is added to the number of the heralds of salvation. Is there, can there be, a nobler act than this?

We speak not so much of what men are in the ministry, as of what they might and ought to be, not so much of the real, as of the true ideal. We magnify the office rather than the men who bear it. Take for example such a man as Paul dedicating himself to the work of preaching the Gospel and you have a spectacle which far outshines in moral grandeur the brilliant deeds of him who is heralded the hero of a thousand battles. Even the martyr, who witnesses for Christ amid the burning flames, performs a deed less noble than he who, after the example of Jesus or Paul wears out a life in publishing the glad tidings of great joy to a ruined world.

Look again at that young man. Intelligence beams in his countenance and genius sparkles in his eye. The way to worldly prosperity, wealth and fame, is open before him. He might become a prominent actor on the stage of his country's destinies. His tongue might be taught to shake the forum and utter thunders in the senate chamber, and thoughts of such a consummation have often thrilled his soul, but they are now abandoned forever. If he has any just conception of the position he has so recently assumed, he indulges in no day dreams of earthly glory. No splendid air built castles will urge him on to trim his midnight lamp. Years of patient toil must be endured to fit him for his calling; while his fellows and associates mingle with the world as men, he, in boyish attitude, must bow to rules of strictest discipline. Has fortune blessed him with a patrimony? it goes piece-meal to meet his daily wants. He literally obeys the command to the rich young ruler, "Go and sell all that thou hast and come and follow me." Thus laboring and thus sacrificing he is met by "the proud world's scorn." For as of old it despised the unpretending fishermen of Galilee, so now it curls the lip at those whom the Lord has made fishers of men. Even the Church itself eyes the candidate with suspicion, but at the same time counts him as her own peculiar property to be disposed of as it may please her best. But we suppose the labors and trials of preparation to be completed. The licensed herald enters upon the actual duties of his office. His services are valued at just so much bread as will retain the spirit in its mortal tenement. The question proposed, is not, how much would be a compensation? but how little will it cost him to live should he practise close economy and rigid self-denial?

That young man who can forsake the honors, hopes and preferments with which the world is tempting him, and calmly looking in the face the difficulties, trials, toils and responsibilities of the ministry, deliberately dedicates himself to the work of saving the souls of men, performs a deed which need not shame an angel. Mortal man cannot reach a higher grade of moral grandeur. Let those who are seeking what profession shall engross their energies, and feel themselves impelled by generous and lofty impulses, consider well the claims of the noblest of callings. True, the world may never appreciate you. Your name may never be emblazoned on the page of history. The Church herself may never acknowledge the value of your services. Nor can you yourself conceive the grand results which may follow your labors both in time and in eternity. But they will be appreciated, they will be recorded, they will be acknowledged in that day when all that has been done in secret shall be proclaimed upon the housetop.

H.

* * *

Remember God in thy youth, lest in thine old age he forget thee.

NO LIFE WITHOUT DOCTRINE.

There could be no life without doctrine; this thesis might be established both on principle and by experience. A distinction must be made between the true life and the false. The Pharisees had a certain kind of life. Doctrine could not be separated from life without ignoring sin. Without doctrine there might be beautiful actions, but justice could not be recognised. There were two different notions formed of the Saviour. According to the one, He appeared as a wise man and a moralist; according to the other, as a Mediator and Redeemer. Doctrine alone could restore the guilty from the abyss, and make them Christians.

Christianity never moralized without dogmatising. When Paul wished to correct the Corinthians for their spirit of litigiousness, he recalled to them that they had been justified by Jesus Christ. All Christian morality reposed upon Jesus and him crucified. The work could only be solid which was founded on the work of Jesus and his apostles.

Jesus was the source of this life; but it could not be understood without a superhuman influence on the intellect and the heart. The agent of this influence was the Holy Ghost. The means which supported this life proved again the necessity of uniting faith and doctrine. The attempt to produce life without doctrine was an attempt to seek the effect without a cause. Experience proved this. Who had converted the world? The apostles. Was it by preaching morality without doctrine? No, it was by preaching doctrine. The missionaries who had converted so many souls preached doctrine. What did Calvin preach? Doctrine. To what did we own our Reformation if not to doctrine? What had produced the religious revival of our continent except doctrine again?

The doctrine ought, then, never to be separated from the life, nor the life from the doctrine. A new phase of revival had appeared. Let care be taken that doctrine was not neglected. Formerly people had suppressed doctrine for the sake of union. Now they were re-united in proclaiming it as the bond of union. May God maintain and bless them in this way!

M. Baets.

CALVIN'S HOME.

As an illustration of the fact that the human mind, pendulum-like, will oscillate from one extreme to another, and of the tendency of one extreme to beget its opposite, may be cited the present religious condition of Geneva. A Socinian occupies the pulpit that once was Calvin's. Dr. Joseph Wolf states now the National Church of that city is Unitarian; that among the 64,000 inhabitants, 40,000 are Unitarians, 18,000 Romanists, 2,000 belong to the "Societe Evangelique," and 150 to a sect of M. Malan, who believing themselves "elect of God," deny the right hand of fellowship to other Christians. To these may be added a few Irreligites. He says that notwithstanding the professed liberality of the Unitarian sect, he has observed that "the members of the National Churches of Geneva and Lausanne, professing the faith of the Unitarians, are greater persecutors than ever John Calvin was."

A SHARP ANSWER.

There was a physician in the neighborhood of Franklin, where Dr Emmons preached for seventy-one years, who was corrupting the minds of men by his Pantheism. The physician being called to a sick family in the Franklin parish, met the Franklin minister at the house of affliction. It was no place for a dispute. It was no place for any unbecoming familiarity with the minister. It was no place for a physician to inquire into the age of the minister, especially with any intent of entangling him in a debate, and, above all, where the querist was too visionary for any logical discussion. But the abrupt question of the pantheist was, "Mr. Emmons, how old are you?"

"Sixty, sir; and how old are you?" came the quick reply.

"As old as the creation, sir," was the triumphant response.

"Then you are of the same age with Adam and Eve?"

"Certainly; I was in the garden when they were."

"I have always heard there was a third person in the garden with them, but I never knew before that it was *you.*"

The pantheist did not follow up the discussion.

FIRST MEETING OF THE EVANGELICAL ALLIANCE.

In 1846 the Evangelical Alliance held, in London, its first meeting. "There were the associations of the Reformed and Lutheran Churches of the continent of Europe, of cities and countries most distinguished in history, and honored for their ecclesiastical annals in their religious celebrity. The mountains of Switzerland, the valleys of France, the plains of Germany, sent forth their choicest heralds; Nismes, Lyons, Montauban, Paris, Berlin, Frankfort, Basle, Geneva, Lausanne, Halle, Erfurt, Wurtemberg and Leipsig were represented by their honored sons and faithful leaders. The Rhine and the Elbe, the Danube, the Saone, and the Seine, poured in as tributaries, with the Hudson and the St. Lawrence, the Ohio and Mississippi, with African and Asiatic streams, to swell the confluent well of consecrated affection and wisdom. From these, and other localities far apart and secluded, did the thousand members of the Conference travel; some of them five thousand miles, and many of them through difficulties, and dangers, and privations calculated to try the constancy of love, and the strength of faith. There, in that conference, were the Tholucks and the Monods, the Buxtons and the Bairds, the Buntings and the Beaumonts, the Buchanans and the Cunninghams, the Noels and the Bickersteths, the Cummings and the McLeods, the leaders and the heads of the people, whether of their tribes or of their hundreds, and all seemed united in fervent and devout expectation that God would bless them, and make them a blessing, and that from this day forth he would bless the whole house of Israel. At that conference the meeting was surpassingly interesting. In different rooms the praises of God were sung in English, German and French, and tended to remind us of the day of Pentecost, when every one heard in his own tongue the wonderful works of God."

Dr Massie, History of the Alliance.

ADVICE TO SUNDAY-SCHOOL TEACHERS.

1. Visit your absent children weekly, and your entire class monthly.
2. Prepare well for your class.
3. Be punctual in your attendance.
4. Be patient with your scholars.
5. Persevere in your efforts.
6. Pray daily for the conversion of each member of your class.
7. Infuse a missionary spirit and effort into your class.
8. Aim to make your class a model one.

MRS. ELIZABETH BARRETT BROWNING.

"Light—more light." These were the dying words of the immortal Goethe. Elizabeth Barrett Browning, in the last moment of her existence, lifted herself in her husband's arm, and murmured, "It is beautiful." Having said this, she died. Her soul, upon that word "It is beautiful," was borne from its frail tenement of clay into that diviner sphere of which her latest breath gave testimony.

The Christian Recorder.

Philadelphia, November 9, 1861.

For the Christian Recorder.

NEWS FROM THE CHURCHES.

TRENTON AND PRINCETON CIRCUITS.

The fall series of quarterly meetings have just been concluded for these two circuits. These were most precious seasons of refreshing from the presence of the Lord, to all believers who were present to enjoy them. The first meeting of the series was held in Mount Zion church, in the city of Trenton, on the first Saturday and Sunday in October. There was present at this meeting, our co-laborer, brother Theodore Gould, the preacher in charge of Princeton circuit. Also brothers Redman Faucet, William Offers, and John Stephenson of Philadelphia, Pa. All these are young men just entering upon the great work of the Christian ministry, whose efforts upon the above named occasion, gave promise of great future success.

We look upon them as being studious young men, having the cause of God at heart, who feel it to be their duty to study, that they may become approved workmen, having no cause to be ashamed on account of not rightly dividing the word of God, and that they may be able to give to every man his portion of meat in due season. Such young men we want for the work of the ministry in the African Methodist Episcopal church, and such we must have in her service.

The church was greatly encouraged by their presence upon this occasion, and sinners were caused to feel the force of Divine truth applied to their hearts by the power of the Eternal Spirit. One precious soul of their number professed to receive saving faith in Christ with the Spirit of adoption; and men of all classes were pleased to learn by this item of experience that we have young men coming into the ministry among us, who are likely to become intelligent and useful ministers of Christ, filling the place of the fathers, who are passing away from this, to a better world.

Upon the second Sabbath in the month, we attended another meeting of the same kind at Sourerling mountains, on the Princeton circuit. God was with us. And as a consequence of that fact, there was a gracious outpouring of the Holy Spirit upon his people. The work of God is going forward upon this circuit in all parts of it, in a manner highly creditable to those who are engaged in the work of promoting it, and the minister who has the charge of that work.

On the third Sabbath of the same month, our quarterly meeting for Louisville, on the Trenton circuit, was held. This, to us, was the most precious meeting we have ever enjoyed with the church in this place, since we have been their humble pastor. It is certainly true that we have had many happy meetings with our brethren in Louisville, upon former occasions, but this excelled them all. So greatly was the influence of Divine grace exercised upon our own heart, and apparently upon the hearts of others, that it appears to us, while the faculty of memory shall last, we never can forget the joy and gladness of heart we felt upon the occasion. The church in this place is evidently growing stronger and stronger in the graces of the Spirit. The growth has been gradual, but most certain and powerful.

The last of this series of meetings came on at Pennington, upon Trenton circuit, on the fourth Sabbath in October. There were, however, preparatory meetings held on Friday and Saturday evenings. The first was a general class meeting, in which all the members were called together for mutual conference and edification, by relating a part, at least, of their past experience, and present state of thought and feeling. This meeting was very interesting; all hearts appeared to be made glad by the presence of the Lord. Saturday evening we preached to them, at which time we had a most blessed renewal of the former state of feeling.

On the Sabbath we had love-feast, preaching twice, morning and afternoon, the administration of the Lord's Supper, and prayer meeting in the evening. All these were happy seasons. The harvest was great and the laborers few. Nevertheless the Lord was not unmindful of his servants, and was most graciously pleased to pour out his Holy Spirit upon us in rich abundance. We were all filled with the Spirit, and acted like giants filled with new wine, and then went to our several places of abode, when the day was closed, rejoicing in the Lord. And thus ends the fall series of quarterly meetings.

We conclude by saying, that we enjoyed a happy state of religious feeling in this charge with great unanimity and harmony, that we are the more astonished at this, in view of the present agitated state of the country, which must be felt more or less by all classes of persons constituting the community. But it is the Lord's doings, and marvellous in our eyes. Therefore, we will not fear, though the earth be removed; for God is with us, and the God of Jacob is our refuge.

Phila. Nov. 7th, 1861. J. P. CAMPBELL.

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For the Christian Recorder.

A REVIVAL.

MR EDITOR:—I wish you to help me to praise the God of the universe, who does not despise the day of small things. Write it upon the page of adamant, that the corroding tooth of time may never obliterate its legibility—in letters of gold, that its truth and purity may never be effaced or obscured by the fires of infidelity, fanaticism, or ignorance—with a pencil of sunbeam, dipped in the colors of the rainbow—on the canvass of the blue dome of heaven, the fundamental and never-dying truth, that Jesus Christ came into the world to save sinners, and that if proper means are prosecuted faithfully and efficiently, sinners will be converted, backsliders reclaimed, and Christians revived and strengthened.

On the 21st of September, at the Quarterly Meeting, (the meeting was continued seventeen nights in succession,) twenty-one persons, backsliders included, turned their backs against the powers of darkness, their faces Zionward, had their names written in the Lamb's Book of Life—thirty-two persons had their names enrolled on the class-books, and said they enlisted, not for three months, or three years, but until the war was over. A few others are inquiring the way to glory, with their faces thitherward; believers were refreshed and made stronger. Unto God be all the glory. Amen. Amen

PETER GARDENER.

New Brunswick, Nov. 6, 1861

* * *

Hon. Schuyler Colfax, member of Congress from Indiana, is an esteemed and highly consistent member of the Reformed Dutch Church.

MAN'S RELIGIOUS NATURE.

"In the composition of man there exists a religious element" is an exclamation of more interest than philosophy. Man, scientifically and philosophically considered, is a complicated *being*, having, in the mental as well as the physical arrangement, the most widely separated properties united harmoniously within him, and all agreeing together for the support of the corporeal structure, and all of those properties point, for the sustenance of this structure, to one, to us unknown and undefinable place—*the will*. This being the motive power of the human system, is the most wonderful and complicated constituent of the whole arrangement, for in it is embodied the whole intellectual integral. It is the controlling power of the mental system, distinct in itself, of which the other mental parts are not even subordinates, but merely subjects or servants. I do not mean that the will controls the five senses of nature—it does not, for we cannot resist the feeling of pain, no matter how much we *will* against it. But the will controls the *thinking*; as, I *will* to think on some particular subject, I at once do it. It controls the physical organization of the muscles; as I wish to put forth my hand to some particular place, and by a simple concentration of the will to use physical exertion, it is done; and, without any disarrangement of the muscles, by the concentration of my will I employ both my hands in the same, or a different manner, with greater or less force, and my members are simply obeying the mandates of my will, to which they are attached. Truly, I must pause and exclaim, "I am fearfully and wonderfully made."

Now, aside from the influence of the five senses upon the will, and the realizing, as I may say, of the physical system upon it—which need no elucidation here—there exists two other properties, or elements, contained in a third. This preference will be seen only by taking the mental arrangement as the physical—materially. These properties I therefore represent as material, subject to the control and government of the will. Two of them are the most separated of any thing that can be imagined—good and evil. The other, which I here give as holding these two, though controlled by the will, acts as prosecutor and solicitor for them, and is—conscience.

Conscience, though of divine guidance, cannot be the religious element; it simply has a double action, for it presents to the will the twain, good and evil, saying, "Which *will* you?" We may, with equal propriety, reverse the statement and say, "In the composition of man there exists an evil element, for both entered at the same time. But, by a wise arrangement of Providence, both are equally balanced. Evil is always present, easy to fall in with, and quick to lead. Good is always present, but not nearly so pleasant to follow here as evil, nor does it suit the carnal nature so well, and here it is unequally balanced, but this is obviated by conscience, the inward monitor, which, when the will is about to accept evil, first puts on the garb of reason to persuade man's wilful nature from doing itself an injury; if not listened to, it pleads; but if evil is at last accepted, then it upbraids.

If the wilful nature is about to accept the good, how quickly are all its pleasant forms presented! And when accepted and good is performed, does not the whole system rejoice by the lauding of the monitor?

It is this strength of the religious nature over the evil, which causes the deluded heathen to worship his idol. The monitor teaches him there is something of good, something undefinable over all. But he cannot comprehend the immateriality of the good, and evil suggests material, through which he tries to worship the invisible, immaterial, incomprehensible good.

WM. WYTHE.

Bridgeton, N. J.

* * *

AN APPEAL.

Stop, Mr. Editor, while I say a few words. I have been exceedingly well pleased with our *Recorder* ever since its first issue, until the present time; and I sincerely wish that my charge, or my circumstances were such that I could assist more in its publication, for certainly it ought to be continued. I am grieved to see that our General Book Steward has been compelled to make an appeal for pecuniary assistance. When we consider our large and interesting connexion, and the circumstances of thousands of its members, I feel confident that, with a little exertion of our preachers and members, one weekly religious newspaper, and a monthly or quarterly repository, can be easily supported, in which we can diffuse and exchange our thoughts and opinions, and thereby many minds may be illumined and instructed. Let us lay aside our sectional or local prejudices, and everything else that might have a tendency to paralyze our efforts in that direction.

Our Church is a unit; we are all interested; it has reflected, and is reflecting a large amount of credit to our race. Let us be united, and exert our best energies to the support of periodicals among ourselves, that we may have a medium through which we may discuss various subjects, such as doctrine, church government, history, physiology, philosophy, &c., &c., and also observe the prosperity of our Church and its branches in different parts of the world. There is no other paper of the kind published in the world by colored people that I know of. Whilst I am not a Bishop, nor do I wish to be, I hope I will be excused for calling for assistance in the name of the whole connexion, and will its friends. I call for the support of the paper, in the name of humanity, benevolence, knowledge and improvement, in the name of everything that is good and gracious, for the sake of our young and rising generation—help, help! I do not hesitate to assert, nor do I fear successful contradiction, that our Book Steward is the best financier in the connexion, and also an honest man—then let us hold up his hands and sustain our paper.

Yours, in favor of intelligence,

PETER GARDENER.

New Brunswick, Nov 6th, 1861

* * *

For the Christian Recorder.

WHEN THE WHOLE HEAD IS SICK IS NOT THE WHOLE HEART FAINT?

Dear readers, in my first article upon this subject, in the forty-second number of the *Christian Recorder*, you are aware that I left off at the springs of our will being broken. 1st. I again notice the will. It is that power of our souls whereby we freely choose or refuse it, however, cannot choose anything spiritually good till it be renewed by the Spirit of Christ. "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So, then, they that are in the flesh cannot please God." Rom. viii. 7, 8. Mankind has power to choose or refuse. In doing good we co-operate of our own free will with God's grace; and in doing evil we have the power not to do it, or to avoid it, as well as to overcome the temptation which urges us to it. We have power to resist the grace of God, and reject it. In this we have daily lamentable proofs of our liberty. "Take care," says St. Paul, "that none of you fail to correspond with God's grace." Heb. xii. 15. Acts vii. 51.

2d The springs of the will, connected with life's sweetest pleasure, are beyond man's calculations. Springs often grow and issue forth from fountains, some good and some bad; so is our wills: yes, not only unable to follow the good that the understanding approves, but full of perverseness to pursue the evil that reason disapproves. We are prone to do, contrary to our design, those things which breed remorse and wound conscience; and, sooner or later, we may all say with the heathen princess who was going to murder her child, "Video meliora, proboque, Deteriora sequor." For the English of these words consult Rom. vii. 15. Alas! how slow is it to reprove in some cases! In others, how apt not do it at all! Some of our wills are so broken we strain at a gnat, and swallow a camel. It is certainly expected after this that the state of man's heart is faint. Who can tell how oft he has been the sport of his own irregularity and violence? One hour we are barried into rashness by their impetuosity, the next we are bound in sloth by their inactivity. Sometimes every blast of foolish hope or ill-grounded fear, every gale of base desire, or unreasonable aversion, every wave of idolatrous love, or sinful hatred, every surge of misplaced admiration, or groundless horror, every billow of noisy joy, or undue sorrow tosses, raises or sinks our soul as a ship in a storm, which has neither rudder nor ballast. At other times we are totally becalmed; all our sails are furled; not one breath of devout or human affection stirs in our stoical, frozen breast; and we remain stupidly insensible till the spark of temptation, dropping upon the combustible matter in our hearts, blows up again into loud passion. And then how dreadful, and ridiculous together, is the new explosion. If experience pronounces that these reflections are just, the point is gained. Our whole heart is faint through the unaccountable disorders of our will, the lethargy or boisterous fits of our conscience, and the swooning or high fever of our affections. And we may, without hypocrisy, join in our daily confession and say, There is no health in us, or as St. Paul says, "O, wretched man that I am! who shall deliver me from the body of this death?"

W. H. WINDER.

Freehold, N. J.

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For the Christian Recorder.

LOYALTY AND DISLOYALTY.

MR. EDITOR—In the 37th number of the Recorder I notice an editorial headed, "Loyalty and Disloyalty," in which you make some strictures upon the action of the Indiana Conference respecting the late and strange course of Bishop Nazrey in Canada, &c. The able manner in which my esteemed friend, Rev J. M Brown, and others, have defended the action of the above named Conference has been so satisfactory to me, that I declined to trouble your columns with a word on the subject—but, seeing that you still incline to think the Indiana Conference in error for having dared to express an opinion in reference to the course of Bishop Nazrey, I have thought I might be able to furnish a little light on the subject for the benefit of your readers.

In your defence of the Bishop you refer to our discipline, which admonishes us to believe evil of no one without good evidence. In this you seem to think the Indiana Conference has either erred or acted harshly. The Conference based its action on the following evidence—viz.:

A letter from Bishop A. R. Green, corroborated by another from Rev J. A. Warren, in addition to which Bishop Quinn stated to the Conference that a short time prior to the sitting of the Indiana Conference, he heard Bp. Nazrey say that he (Nazrey) *was at that time Bishop of the "B" M. E. Church!*

Now, whether or not this be good evidence, we leave the world to judge. Nor can any man read the resignation of Bishop Nazrey at the General Conference sitting in Pittsburgh, Pa., in May, 1860, to which his signature is affixed by his own hand. [☞ See General Conference Minutes, page 12, par. 6; also, page 24, too long to copy.] Add to the above that, by virtue of this resignation, Bishop Nazrey, in the distribution of the work to be performed by our Bishops in the United States, received his Episcopal Diocese, in common with the other Bishops, and then to go over to Canada and declare himself the Bishop of the B. M. E. Church, and fail to see that Bishop N. has not greatly erred. I trow not.

Had the Committee said less than they did in their report to the Indiana Conference respecting Bishop Nazrey, the public would have at once regarded them as either insincere or dishonest.

"Presbyter" has thundered very eloquently from Mt. Pisgah,—but there is not a sufficient amount of *fighting* accompanying that thunder to convince me that the General Conference is to blame for the dilemma into which Bp. Nazrey has fallen.

1st—Because it did not coerce him to resign—it was his own voluntary act, after detaining the Conference for several days. 2d—Because it was his duty, if the B. M. E. Church had power to make null and void the action of our General Conference, (which we much question,) to inform Bishops Quinn and Payne of the fact, and not attempt to exercise double Episcopal functions—a thing that he knows to be impracticable, as has been plainly shown by my worthy friend, Rev. J. M. B. Just as well may I claim to be a member of the Indiana and of the Philadelphia Annual Conference at the same time, yea, there would be more consistency in it—because the latter places are in the United States, and the former in a foreign country.

Just as well might a chemist attempt to mix water and oil in the same crucible until it becomes one body, as for a Bishop of the A. M. E. Church to attempt to exercise the double functions as Bishop Nazrey is attempting to do!

These things, my brother, were not done in a corner, and cannot be concealed. The mountain is truly in labor, and must bring forth.

Faithfully yours for justice to all men,

W. R. REVELS.

Indianapolis, Oct. 25, 1861.

* * *

Rev. John Eaton, Jr., Chaplain of the Twenty-seventh Regiment of Ohio Volunteers, was lately captured by the rebel forces in Missouri.

THE ARAB AND HIS HORSE, OR THE POWER OF CONSCIENCE.

The inhabitants of Arabia are called Arabs. They have very fine horses, and do not like to part with them. There was once an Arab by the name of Naber, who had a very fine horse, which he said he would not part with for anything that could be offered. There was another whose name was Daber, who tried to buy the fine horse from him. He offered all his money and camels, but Naber would not part with his horse. Daber being determined to have the horse, thought he would play a trick on Naber so as to get it in his possession. He stained his face with the juice of an herb, put on some very ragged clothes, so as to appear like a beggar, bandaged up his knee, and stood in the road where he thought Naber would pass.

When he heard Naber riding upon his beautiful steed he began to groan, as if in much distress. As Naber drew near, Daber cried out, "I am a poor, lame beggar, and have lain here three days without moving. Will you not help me?"

Naber, touched with compassion, told him to rise and he would let him ride on his horse. "O, I cannot rise!" said he. So Naber got off his horse and assisted the supposed beggar on. No sooner was he mounted than he put spurs to the swift-footed beast, and rode off.

Naber stood looking on in astonishment. At last he cried out, "Stop, stop, stop!" Daber paused to see what he wanted, for he was afraid that Naber would slay him; so he stood still and listened.

Naber said, "Now you have got the horse—I wish you joy; but pray do not tell any person how you came in possession of it."

"Why?" said Daber.

Naber answered, "Because some one might be sick, in distress, or need assistance, and persons would not assist him for fear of being robbed."

Daber felt ashamed of what he had done, and instead of riding on as he had intended, he dismounted the horse and brought it back to Naber. These two Arabs were perfect friends afterward. Thus Naber gained or overcame his enemy. He was not a Christian, but acted according to the principles of Christianity.

We should all try to return good for evil, and thus make our worst enemies become our best friends. By this means we would accomplish much good in the world.

SUSAN MORWIE.

Philadelphia, Thursday, Nov. 7th, 1861.

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☞ The Repository of Religion and Literature, and of Science and Art, Volume III., No. 4, has made its appearance. A copy of the same I carefully read this morning, and was much pleased with the interesting matter therein contained. Impressions received make it a duty incumbent upon me to recommend our readers to purchase a copy of this valuable number. Copies of the same may be purchased for the small sum of twenty-five cents each, at the A. M. E. Book Store, No. 619 Pine St., or of the chief Editor, Rev J. M. Brown, No. 44 Henrietta St., Baltimore, Md.

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For the Christian Recorder

LINES

ON THE DEATH OF MAGGY W. ELLMOND, MAY 14, 1861.

A tender lamb was seen below,
An heir of sin and death and woe;
The blessed Shepherd heard it sigh,
And bent above mildly in his eye.

He laid it softly to his breast,
And soothed its little woes to rest;
"This lamb is mine," he gentle said,
And breath'd a blessing on its head.

A few short years on earth it dwelt,
Its Shepherd's love and kindness felt;
He guarded it from every fear,
In danger's hour was always near.

Death lays his hand upon it now,
A mortal paleness clothes its brow;
But see! beneath its drooping head,
The Shepherd's gracious arm is laid.

He bears it on through death's cold flood,
All purified by his own blood,
Presents it at his Father's throne,
And God accepts it as His own.

Goulditown, Oct. 13, 1861. MAGGIE.

* * *

PULPIT MOUNTEBANKS.

Strenuous efforts are being made by some of our so-called *popular* preachers to draw a crowd, and, by the way, we have in this city a "peculiar institution," which is found to be of great service in bringing such men into notice. I refer to religious advertising in the secular papers, Saturday's *Ledger* being the one which enjoys that almost exclusively. Quiet modest notices were inserted at first, merely stating there would be preaching at such a place by a certain minister, but of late great improvements (?) have been made, and we now hear of "distinguished pulpit orators," "eminent divines," and of preachers with a fictitious "D. D." attached to their name, or a stolen "Rev. Doctor" prefixed, to make the public suppose they are something above the common order; and to cap the climax, on a very recent occasion a doggerel rhyme was introduced about "free seats and beauty shines; come and hear these eloquent divines," headed by a "Look here!" Some of the old fogies think this is bringing the Church down from her high position, and placing her on a level with the theatre, the circus, and the concert saloon.

Infidels have already directed attention to the vulgarity and transparent artifice of these announcements, and are placing the pulpit and the stage on an equality; it has been said there is little, if any difference between them. Men go to church to see the "beauties," and be entertained by the declamations of the orator, who perchance may ape the actions of a Forrest or a Macready, and though they may be mere men of the world they have discernment sufficient to see that the man, not Christ, is held up to public admiration; and though such notices, and others I might name, as "the devil's rocking-chair," "Og's bedstead," etc., may draw a crowd for a time or two, no permanent good can result from them; they have a tendency to destroy all that reverence for sacred things which is a necessary aid to success in winning souls; the ground of the heart is hardened against receiving the seed to be sown. If Christ crucified will not win the attention of sinners to their religious concerns what else will? And is it not more of Christ and a divine unction in preaching Christ that is needed, rather than these very equivocal enticements to bring men within reach of hearing? We want more of the unction of the Holy One in our pulpits; to gain this, ministers must pray more earnestly, live more holily, and be instant "in season, and out of season."

Phila. Cor. of Chris Ad. and Jour.

* * *

Pleasing evidence is seen of the good effects of a more general attention to education and religion in Ireland. Formerly that country furnished a large proportion of the convicts to Botany Bay and other foreign places of punishment. Now it is found that no convicts have been transported since the year 1853. Even at home, also, there has been a steady decrease in the number of arrests and convictions for crime. The whole number in 1854 was 3,933, while in 1861 the return shows only 1,492, or nearly two-thirds less. This is a great change. What true friend of the best interests of his race would not desire a general spread of the Scriptures and of religion with such fruits before him!

A SPECIMEN OF AN OLD ENGLISH TRANSLATION OF THE BIBLE.

The following extract, embracing a part of the first chapter of Genesis, is made from the Cranmer Bible, published by Whitchurche in 1541. It is a book of extreme rarity:

The fyrst booke of Moses, called in the Hebrue Bereschith, and in the Latyn Genesis.

[¶ THE FYRST CHAPTER]

The creation of ye world.

¶ Howe heven and earth, the lyght, the fyrmament, ye sonne, the moone, the sterrs, and all beastes, fowles, and fysshes in the see, were made by the worde of God. And how man also was created

Psal. cxli. d. Jere. x. d. Ec. xviii. a. Act. xiv. c. Heb. i. a. ii. a. A. IN the begynnyng God created Heven and Erth. The earth was voyd and empty, and derchnesse was upon the face of the deepe, and the spiryte of God moved upon ye face of the waters. And God sayde: Let there be made lyght, and there was lyght made. And God saw the lyght that it was good. And God made a divisyon betwene the lyght and derchnesse. And God called the lyght, day: and the derchnesse called he nyght. And the evenynge and the morning was made one daye. And God sayde: let there be a fyrmament betwene the waters, and let it make a divisyon betwene waters and waters. And God made the fyrmament, to set a divisyon betwene ye waters which were under the fyrmament and the waters which were above ye fyrmament. And it was so. And God called the fyrmament heaven. The evenynge also and the morning was made the seconde daye.

Pro. viii. d. Job xxvi. d. And God sayde: "let the waters under Heaven be gathered together unto one place, that the drye lande may be sene: and so it came to passe. And God called the drye lande erthe, and the gatheringe together of waters called he the sees. And God saw that it was good.

B. And God sayde: lette the earth bryng forth grene herbe, which may engendre seede. And it came to passe. And the earthe brought forth grene herb, makynge sede after his kynde: and tree yeldynge frute, whose sede was in itself after hys kynde. And God saw yt it was good. The evenyng also and the mornyng made the Psalmes cxxxvi. a. thyrde day. And God sayde: lette there be made lyghtes in the fyrmament of Heaven, and lette them make a dyfference betwene the daye and the nyght, and lette them be unto sygnes: and unto dayes and unto yeres.

And lette them be unto lyghtes in the fyrmament of heaven: that they may geve lyght upon the earth. And God made two great lyghtes: Jere xxxi f. a greater lyght to rule the daye, and a lesse lyghte to rule the nyghte. (And he made) sterres also. And God set them in the fyrmament of Heaven that they myght geve light upon the earth, and that they myght rule the daye and the nighte, and to make a dyfference, betwene the lyght and ye darknesse. And God saw that it was good. The evening also and the morning was made the fourth daye.

C. And God sayde: "let the waters brynge forthe movynge creatures that hath lyfe, and fowls that maye flye upon the erth in the face of the fyrmament of Heaven. And God created great whales, and every living and moving creature, which ye waters brought furth after thayr kynd. And God saw that it was good. And God blessed them, saying: Grow and increase, and fyll the waters of the see, and lette fethered fowles be multiplied in the earth. The evenyng also and the mornynge was made the fyfte daye.

[The young reader will require, perhaps, to be told *that* "ye" is the old contraction for *the*, and "yt" for *that*.]

* * *

JOHN ANGELL JAMES AS A PREACHER.

HIS YOUTHFUL POWERS AND GROWTH

He was only nineteen when he was called to an important charge in a great city. "With an ardent, impetuous, glowing heart—a mind full of life and activity, though as yet altogether undisciplined—with a full command of sonorous if not accurate English—with a voice which for sweetness, richness, and pathos, has been rarely equalled, never surpassed, and which even then was so absolutely under his control as in his later years, he could easily interest and excite a popular audience." Piety, temperament, and voice combined to make him even then a pulpit orator. His scanty intellectual outfit retarded his success, and it was not till seven years of toil had driven him to laborious study, that he began to emerge before the public as a vigorous and commanding preacher.

A LONG SERMON AND A GREAT ONE.

In 1819 he was selected to deliver the annual sermon before the *London Missionary Society*. "Forty years ago this sermon was the most important and exciting service connected with the missionary anniversaries.

"Mr. James' reputation as a preacher attracted an immense congregation; the place was nearly full two or three hours before the service began. The sermon, which occupies fifty pages of the *Collected Works*, and lasted two hours, was not read, but delivered *memoriter*. The preacher's brother sat in the pulpit with the manuscript in his hand, prepared, if there was a moment's hesitation, to suggest the forgotten word; but, from first to last, the discourse was delivered exactly as it stood on the paper—not an epithet nor a proposition was changed. At the close of the first hour, the preacher requested permission to pause for a few minutes, and the people sang a hymn. Such was the excitement of the congregation, that during his temporary interruption of the discourse, oranges were thrown into the pulpit to refresh the exhausted orator. The hymn finished, he rose again, and recovering his strength, thundered on for another hour, and closed at last with a peroration anticipating the homage of all created things to God and Christ."

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THE INTERNATIONAL TELEGRAPH.

The project for an international Telegraph Line is being renewed. It is proposed to run from St. Petersburgh or Moscow, Russia, to some point on the Eastern coast of Siberia, and thence to the Russian possessions on the north-west coast of America. If carried out, its distances, starting from the United States, would be about as follows: From St. Louis to San Francisco would be two thousand miles—thence to Cape Prince of Wales, two thousand five hundred miles—across Behring's Straits, under water, forty miles—thence to the mouth of the Amour river, twenty-four hundred miles, and thence to Moscow, seven thousand miles; total about fourteen thousand miles. Of this project the *Methodist* says:

"The proposed line will unite all the telegraphs in the world, without crossing the Atlantic ocean, so that the great cable enterprise need not be resuscitated. The cost is set down, for two wires, at three million of dollars. To maintain this line, one thousand men, at three hundred dollars each per annum, would become necessary—making a total of three hundred thousand dollars. To this force it is proposed to add one hundred stations at one thousand dollars per week, two supply vessels at forty thousand dollars; interest on capital, at seven and a half per cent per annum, two hundred and ten thousand dollars; contingencies, one hundred thousand dollars. Total, seven hundred and fifty thousand dollars. It is calculated that three hundred thousand messages, at five dollars each, would be received—making a total of one million five hundred thousand dollars revenue."

FOREIGN ITEMS.

Continental Matters.—The Roman question is still lagging on with diplomatic tardiness, and seems no nearer to a settlement than it was six months ago. The celebrated circular note of Baron Ricasoli, which, three weeks ago, threw all the political circles of Europe into a ferment, and was expected to bring on a crisis, has passed into oblivion. It was certainly a wonderful document. The ability with which it was written, and the directness of its charges against the Papal government for its complicity with the nefarious brigandage now carrying on by the agents of Francis II. in the Neapolitan territory, secured for it universal attention. It was said that the Papal Government were so annoyed by it, that Antonelli had publicly declared his intention of replying to it, but, as yet, he has not ventured to publish one word in defence of himself, or of his pontifical master. We believe that on second thought, he found that the less he said, the better for the cause of the Pope. Baron Ricasoli's manifesto, would, we are sure, have been much more effective had it been alone, and had time to tell upon the public mind throughout Europe, but the interest it excited was divided, and to a great measure supplanted, by that produced by the new pamphlet, from the shop of La Gueronniere, entitled "The Emperor, Rome, and the kingdom of Italy." Considering the more than semi-official character of the previous pamphlets, ushered into the world by the same author, it was universally believed that this new brochure was inspired by the same mind that was so evident in "The Pope and the Congress." Its tone was so clear, and so authoritative, that few readers could resist the conclusion, that there is but one source from which such plain, outspoken, and direct truths could have emanated. As the *Times* well remarked, it was more like a manifesto, than a pamphlet, and especially in the fourth chapter, where the Emperor's *motives* are explained, it read very much like Cæsar commenting upon Cæsar's actions. But be this as it may, the French Government's organs, have for the last fortnight been declaring that the pamphlet is utterly unauthorized, and that the government is very much displeased with its publication. No great faith, however, is given to these disclaimings. It is well known that his imperial majesty is not over-scrupulous in such matters, and if the pamphlet has ventilated throughout Europe a speedy and effective mode of settling the Roman question, it is of no great consequence that it should be decried and repudiated, after it has done the work which it was designed to effect. We do not know whether this pamphlet has been reprinted yet in America, or not, but even although it has, we would quote from it, the fifth, and last chapter, the solution which it proposes of the Roman imbroglio, and we do this more especially as we are decidedly of opinion, that the plan proposed is, in all likelihood, very much like that which will at last be adopted.

"In the days of reflection, which are still remaining to the Holy Father, will truth appear to him? We have often seen kings abdicate to avoid useless effusion of blood. Why should the common Father of the faithful, the vicar of Him who died for the salvation of mankind, not abdicate spontaneously a temporal power with which he can do no more good, and which is the cause of so much misery? If, however, the court of Rome remains obstinate, then nothing is left but an appeal to the Roman people. The *plebiscite* will take place under the eyes of the French army. Who will suspect it? And the morning after, if Victor Emmanuel is called upon to reign in Rome, the French troops will be successively relieved by Italian troops, so that nothing will be left to chance, and that no disorder should happen. The king of Italy will publish then the convention between him and the catholic powers, with a view of ensuring the independence of the Holy See, and the splendors of the Catholic religion. The Pope may then do as he pleases. He will remain or depart. On him be the responsibility of religious divisions."

Of the importance and significance of this pamphlet, there cannot be the least doubt. Even although the Emperor has nothing to do with it, it is no small matter that it has been published and circulated among the French people without let or hinderance, and the favor with which it has been received by all classes, except the priests, and the ultramontanists, is sufficient evidence that the public sympathies are with its arguments and proposals. The doom of the Papacy is rapidly approaching. Even Napoleon the III. clearly sees that he cannot guaranty the Roman Government against the natural consequence of its own folly and crimes. He cannot afford to make himself any longer ridiculous in the eyes of Europe, by trying to accomplish impossibilities. There are limits beyond which even he cannot venture. He and the court of Rome has now got beyond these limits. He is shut up, therefore, either to withdraw his troops, or surrender his reputation; for, in spite of all he can do to prevent it, the Papacy seems destined, by its own insane and destructive policy, to become its own executioner.

To show how the matter is regarded in this country, I may mention that, when in the city of Glasgow, yesterday, I saw a crowd standing before a bookseller's window, as if anxious to see something exhibited there. On coming up, I found them enjoying with great and evident gusto Punch's cartoon in the number for this week. On the stage of a theatre, are Louis Napoleon, and Victor Emmanuel. The curtain is down, and the Emperor is making some movement with some ecclesiastical-looking images on a table before him, among which, one with a tiara is very conspicuous. Victor Emmanuel is saying, "Haste, and get these trumpery out of the way, the audience is getting quite impatient at the delay." The reply of the Emperor is, "They must just wait till I please." The whole is most graphic, but we do not expect it will be allowed to circulate within the French boundaries.

Ex-royal Domesticity.—At Rome, it is reported that the Royal Bourbons are busily quarrelling, as well as plotting. Rumor, not too charitable certainly to dethroned princesses, says, that "the heroine of Gaeta" shies plates at her husband's head, which, on some occasions, have passed through the windows, and fallen into the court yard of the Quirinal, to the great scandal of the Swiss guard. One anecdote of this Amazon is too graphic to be withheld from our readers, even at the risk of discomposing their previous ideas as to the peace and order prevailing in royal European households. The Turin correspondent of the *Times* stands surety for it. The Queen, though robbed of her sceptre, disdains to handle the distaff. She prefers rather to carry her dread revolver at her side, and she delights in exhibiting her skill in the use of it. A few days ago, she saw in the Quirinal gardens, a fine Syrian cat basking itself in the morning sun on the top of the wall, which overhangs the grottoed fountain, and water works. Poor puss, unconscious of the presence of a foe, was stretching and luxuriating in the soft morning sunshine, when the Queen took aim, and fired. The poor cat, hit through the head, leaped up in the air, and then dropped down like lead into the basin of water underneath. Such are the sports with which the royal exiles enliven their solitude at Rome. Naples, we think, is well quit of the pair, who, by the way, are but ill-paired after all, as their domestic feuds are perfectly scandalous to the clerical celibates of the holy city.

A NEW QUALIFICATION FOR MINISTERIAL CANDIDATES.—Some of the Bishops of England are pursuing a course which might well be recommended to Theological Professors, and to Presbyteries in this country. The Bishop of Salisbury has always required every candidate for ordination, to give him proof that he is able to read distinctly, and correctly, and for this purpose desires all candidates to read before himself and the chaplains assembled in his private chapel. The Bishop of Rochester requires a certificate from each candidate, showing that he has power of voice sufficient for his public ministrations, that he has no impediment or hesitation, and that his manner of reading is not heavy or monotonous, but such as is well fitted for the sacred duties he has to discharge in his public ministrations. He also requires every candidate to read before him previous to ordination.

THE FIRE AND THE HAMMER.

The reasons and causes of so wonderful and important an event as the Reformation have naturally occupied very largely the thoughts of both its friends and its foes. On the part of its enemies the solution of its rapid rise, its gigantic growth, its overwhelming march, has been found by some in the rancor of monkish malice—the thing arose in a squabble between two sets of friars; and by others in the lust of the human heart for change—it was begotten in the mere love of novelty, men went into the Reformation as they go into a menagerie, or adopt the new mode, or buy up "Dickens' last." Another class, among whom the brilliant French Jesuit, Audin, is conspicuous, attribute the movement mainly to the personal genius, and fascinating audacity of the great leader in the movement. On the part of its nominal friends reasons hardly more adequate have often been assigned. Confounding the mere aids, or at most, the mere occasions of the Reformation with its real causes, an undue importance has been attributed in the production of it to the progress of the arts and sciences after the revival of letters. Much stress has been laid upon the invention of printing, and the discovery of America, which tended to rouse the minds of men to a new life. Much has been said of the fermenting political discontents of the day, the influence of the great councils in diminishing the authority of the Pope, and much has been made, in general, of the causes whose root is either wholly or in part in the earth. The rationalist represents the Reformation as a triumph of reason over authority. The infidel says, that its power was purely negative; it was a grand subversion; it was mightier than Rome, because it believed less than Rome; it prevailed, not by what it taught, but by what denied; and it failed of a universal triumph simply because it did not deny every thing. The insect-minded sectarian allows the Reformation very little merit except as it prepared the way for the putting forth, in due time, of the particular twig of Protestantism on which he crawls, and which he imagines bears all the fruit, and gives all the value to the tree. As the little green tenants of the rose-bush argue that the rose was made for the purpose of furnishing them a home and food, so these small speculators find the root of the Reformation in the particular part of Providence which they consent to adopt and patronize. The Reformation, as they take it, originated in the divine plan for furnishing a nursery for sectarian *Aphides*.

But we must have causes which, however feeble, are adapted to the effects. A little fire indeed kindleth a great matter, but however little it must be fire. Frost will not do. A little hammer may break a great rock, but that which breaks must be harder and more tenacious than the thing broken. There must be a hand to apply the fire, and air to fan it; it must be rightly placed within the material to be kindled; it must be kept from being smothered. And yet all aids do but enable it to exercise its own nature, and it alone kindles. There must be a hand to wield the hammer, and a heart to move the hand; the rock must be struck with vigor, but the hammer itself is indispensable. God used instrumentalities to apply the fire and wield the hammer; his providence prepared the way for the burning and the breaking. And yet there was but one agency by which they could be brought to pass. Do we ask what was the agency which was needed to kindle the flame? Do we ask what was it, that was destined to give the stroke whose crash filled earth with wonder, and hell with consternation, and heaven with joy? God himself asks the question, so that it becomes its own answer: "Is not MY WORD like as a fire? Is not MY WORD like the hammer which breaks the rock in pieces?" It is not without an aim that the word of God is presented in the language we have just quoted, under two images; as fire and as a hammer. The fire is a type of its inward efficacy, the hammer, of its outward work. The one image shows how it acts on those who admit it, the other how it affects those who harden themselves against it; the one symbolizes the persuasive fervor of that Word by which it makes our hearts burn within us in love to the Son of God, the other is an image of the energy with which in the hands of the King on the holy hill of Zion, it breaks the opposers as with a rod of iron. The fire symbolizes the energy of the Word as a gospel, which draws the heart to God, the hammer shadows forth its energy as a law which reveals the terrors of God's justice against transgressors. In both these grand aspects the Word of God was the creator of the Reformation and its mightiest instrument. It aroused the workers, and fitted them for their work; it opened blind eyes, and subdued stubborn hearts. The Reformation is its work and its trophy. However manifold the occasions of the Reformation, THE WORD, under God, was its cause.

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A VOICE FROM THE SOUTH.

The Danville *Quarterly Review* for September opposes the action of the Assembly; but, at the same time, affirms the Assembly's right and even obligation, to take action and, proves that, on the part of the Schismatics, the purpose to divide the Church was predetermined and prearranged. The reviewer is violently anti-abolition, and, at least, moderately pro-slavery. But this gives the greater force to his admission of the Assembly's right to speak on the occasion, and to his statements of historical facts.

The St. Louis *Republican*, one of the ablest Democratic journals published in the slaveholding States, in an article discussing the possibilities of a restoration of peace, says:

"The war of the Confederate States upon the Union *is unconditional*. To be sure, they once offered not to resort to the sword, if the Government would quietly submit to the loss of a large part of its empire, and many were willing to accede to the unjust demand rather than involve the country in civil broils—trusting to time to reconnect the Union—but now the dissatisfied spirits *insist upon greater sacrifices to their inordinate lust*. Who can tell where the ambition and greed of the Disunionists will stop, or what will pacify them? Recognize the Southern Confederacy, some say. But what is the Southern Confederacy? Where is its beginning, and where does it end? The Disunionists claim Kentucky, and Missouri, and Maryland. Shall we give them these? If so, what else will they not ask? Of course it is just as reasonable to demand Illinois and Indiana, as Missouri and Kentucky.

"There is one other matter upon which it may be well to bestow some thought. There is no assurance, and can be none, *that the recognition of the independence of the Confederate States would bring peace*. A declaration of that kind by the Federal Government would not settle a solitary question in dispute, when the Southern States resort to secession. The grief venom which they allege as having precipitated them into revolution, would be in no measure affected by an acknowledgment of the complete freedom of the parties in rebellion. As a separate nation, they would be continually in war with the United States upon the same grounds that induced the struggle for separation. And this they would be the more inclined to after having once compelled submission to their arms. If the action of some of the Northern States upon the slavery question was the cause of their leaving the Union, they can find expedients to war upon them when fairly out; for the same 'rights' will be as much in jeopardy then as before.

"At the length to which matters have gone, it is, indeed, *questionable whether an honorable and permanent peace is compatible with a too distinct and inharmonious nationality in America*. We had much rather trust to the chances of restoring the country to a united condition, even though the effort costs untold hardships and indefinite expenditure, than rely for peace upon submission to the enormous exactions of the Disunionists."

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Dr. Brownson, the able Roman Catholic editor, says that, of the twelve journals in the English language published in this country and professedly devoted to Catholic interests, only the *Catholic* (of Pittsburgh) and the *Tablet* (of Boston) are decidedly loyal. The *Telegraph and Advocate*, of Cincinnati, and the *Sentinel*, of Buffalo, are "occasionally" so. "The *Metropolitan Record* was, when we last read it, striving hard to be on both sides. All the rest are really secession sheets."

Religious Intelligence.

Rev T. De Witt Talmage, of Syracuse, has been elected pastor of the Reformed Dutch Church, Philadelphia, formerly Rev Dr Berg's.

William R Morris a lawyer and politician of some eminence at York, Pa was licensed a few months since by the Presbytery of Wilmington to preach the everlasting gospel, and is now thoroughly devoting himself to the work of the ministry

Rev R H Coates, rector of the Parish Church at Rockhampton, near Thornbury, England, having made arrangements to enter into the marriage relation with a young lady, proclaimed the bans of his own marriage from his pulpit at the morning service, on the following Sabbath

Two Interesting Facts.—The Presbytery of Washtenaw (New School) makes the following report: During our meeting two interesting facts became evident. One was that all our churches now enjoy the preaching of the gospel. The other was, that all our ministers, save one, are entirely supported by those to whom they minister

Rev Erastus Willard, a missionary of the Baptist church for many years in France, and more recently among the Ottawa Indians in Kansas, has lately settled in the pastoral charge of the church in Washburn, Woodford Co., Illinois.

Rev E B Inslee, formerly of the Ningpo Mission in China, arrived safely with his family in this country, on the 11th inst

Rev. Dr Happer of the Presbyterian Mission in China, has been placed in charge of the Dispensary of the London Missionary Society at Canton, with good prospects of increased usefulness.

Fruits in Due Season.—The Philadelphia Baptist Association held its 154th anniversary at Philadelphia, on the 1st inst In respect to the foreign missions of the Baptists the following statement was made:

The number of converts in foreign fields from 1818 to 1823, was but thirteen; from 1823 to 1833, between four and five hundred; from 1833 to 1843, near two thousand; from 1843 to 1853, about ten thousand; from 1853 to the present time eighteen thousand

Have Missions Been a Failure?—The following which we find fully reported for the Methodist Mission Rooms, New York, we earnestly commend to the attention of our readers It most conclusively shows that labor among the heathen has not been in vain in the Lord, and may very well encourage efforts to go forward

At the Liverpool Missionary Conference, Rev J B Whiting, a secretary of the Church Missionary Society, remarked it had been his duty to acquire some information as to the amount of success with which God had blessed missionary efforts He found that the Bible had been translated during the last sixty years into upward of one hundred languages There were 100,000 professing Christians in New Zealand; 100,000 in Burmah and Pegu; 112,000 Protestant Christians in India; 5,000 or 6,000 in Mesopotamia; 250,000 in Africa; 40,000 in America; and 250,000 in the Islands of the Pacific There were Christians in China, Madagascar, Mauritius, and many other parts of the world. There were 200,000 or 300,000 Negroes under the care of Christian pastors in the West Indies. There are more than a million and a quarter of living Christians who, but for the labor of the missionaries, would all have remained idolaters. They must remember, also, the hundreds of thousands who are now sleeping in their graves around the mission churches; and how many had gone to their heavenly homes from far-distant recesses of heathendom who were never known to the missionaries, but who had learned from tracts, Bibles, and other means of the salvation which is in Christ Then again the 1,600 missionaries who had gone forth from Europe and America were now accompanied by more than 16,000 native ministers, religious catechists, Scripture readers, and schoolmasters, who were evangelizing their own fatherlands.

India.—We pass on to India: and again we see, in several provinces of that great empire, Churches and Christians gathered, and the foundations of a large and great work in the future laid by the hand of missionaries who have been working there for many years. Obstacles to our entrance, to our permanent residence, to our safety in the country, have all passed away; and blessed be God, after the appalling history of the recent mutiny, we rejoice to know that India has found, not only order and peace, but only the services of faithful missionaries within her own borders, but has at last found a place deep and firmly fixed, in the hearts of our brethren at home.

China and Burmah.—Only seventeen years ago the various ports of China were open to Gospel teaching for the first time; and now we see in those parts no less than eighty Protestant missionaries, of many Churches, working for Christ. Already, in the course of those seventeen years, they have been permitted to gather into their Churches some 1,400 communicants and 8,000 Chinese Christians. We pass on to Burmah; and there we find, rejoicing in the light and liberty of the truth, 100,000 Karens, every one of whom, thirty years ago, was entirely ignorant of its very existence. There they are, meeting like ourselves on the Sabbath; working like ourselves for their ignorant brethren; supporting their pastors with the most active and self-denying zeal; contemplating the destitution of their heathen countrymen with compassion; and sending forth one and another of their brethren, with their lives in their hands, to preach Christ among the barbarous tribes still living in the mountains and the dense jungles of their own wide land

Africa and Africans.—We go to Africa; and where, at the beginning of this century, the Hottentot, and Fingoe, and Kaffir were shot down without mercy, there we find a people one hundred thousand in number saved from destruction, brought to Christ, and adorning the doctrine, of the Saviour whom their fathers never knew We go to the negro settlements in the West Indies, and how many thousands there have become Christians, redeemed not only from the slavery of earth, but from the slavery of sin. They who only thirty years ago were sold in the open market have proved the most liberal supporters of the Gospel schemes that the modern Church has known, and were the first converts to maintain ministers of their own.

Islands of the Sea.—We go to one part of the earth where the missionaries followed the track of Captain Cook Island after island, tribe after tribe, have cast away their idols; and all the children are growing up, like our own, entirely ignorant of the idols, the temples, and the cruel systems that were honored by their fathers. More than two hundred thousand Christians are now gathered into the Church of Christ in those many islands by the four great societies that have labored to convert them to God These new converts, young in the faith, but active in zeal, are drawing on toward that position at which we all aim; their native Churches are striving to provide for their own native ministers; and they are constantly sending men, drawn from their number, to be missionaries to the islands far to the west, that still lie in the darkness of cannibalism and heathenism

Rev. M F Martin, of the Roman Cathedral in this city, has been appointed chaplain to Col. Owen's Regiment of Pennsylvania Volunteers.

Mr. John Woods was ordained by the Presbytery of Oxford, Ohio, on the 24th of September, and entered at once upon the chaplaincy of the Thirty-ninth Regiment of Ohio Volunteers.

Rev. J. D. Rodgers, Methodist, chaplain of the Twenty-third Regiment of Indiana Volunteers, reports a revival of religion in that Regiment—that a number of the members are consistent members of churches, and that forty-eight persons are now on trial to be received into the church.

Rev N A Staples, who has been for some time actively engaged in the duties of the chaplaincy of the Sixth Regiment of Wisconsin Volunteers, has nearly lost his voice in speaking in the open air, and in the exposures of camp life, and has been compelled to take leave of absence

Rev. Dr. W J Gibson, of the Presbytery of Huntingdon, formerly of Philadelphia, has resigned his pastoral charge and accepted a chaplaincy in the army.

Domestic Items.

Retirement of General Scott This old veteran the hero of many an engagement whose name, at the beginning of our late troubles, was a host, and whose experience and counsel inspired all with confidence, has retired from active service For years, he has been unable, from a hurt, to mount a horse or walk more than a few minutes and that not without much pain "Other and new infirmities," he says in his letter to the Secretary of War, "admonish me that a repose of mind and body, with the appliances of surgery and medicine, are necessary to a life already protracted much beyond the usual span of men At a special Cabinet Council, convened on the 1st inst., it was decided that General Scott's request, under the circumstances, could not be declined.

General McClellan, with the unanimous consent of the Cabinet was notified that the command of the army would devolve upon him

The *Press* says: "This final act demonstrates the disinterested patriotism of General Scott, and forever puts at rest the doubts that have latterly been suggested by captious tongues as to the spirit that prompted his conduct.

"Let us hope that the mantle of the old chief has descended upon the new, and that the spirit of lofty patriotism which prompted Winfield Scott through fifty three years will still inspirit our young veteran, now that he, with the best wishes of his countrymen, has succeeded to the most arduous and responsible position in their gift."

Farewell of Scott and McClellan —On Saturday morning, at the depot in Washington, at five o'clock, the darkest hour before day, in the midst of a raging storm, the retiring and the incoming chieftains of the United States army bade each other an affectionate farewell—the one, in his age, returning his war-worn sword to the scabbard; and the other, in his youth, unsheathing his steel to measure strength with a desperate and unprincipled foe.

General McClellan, at the head of his staff, proceeded to an inner room, occupied by General Scott, and removing his hat from his head, bowed before the veteran chief whom he had just succeeded.

General Scott, sitting, from inability to rise, extended his hand to his successor, and they talked for some minutes with hands clasped. In this position General Scott, drawing McClellan nearer to him, said:

"General, do not allow yourself to be embarrassed by men who do not comprehend this great question. Carry out your own ideas, act upon your own judgment, and you will conquer, and the Government will be vindicated. God bless you"

The young chieftain's only reply was:

"I thank you, General, and will not forget your counsel. May you be restored to health, and live to see your prophecy fulfilled. God be with you. Farewell."

The Exchange of Prisoners.—Colonel Forney, in the *Press* of Tuesday, argues for the exchange with great force. The practical reason for it, and the theoretical argument against it, are alike irresistible—but nothing is as thoroughly unreasonable as logic out of place. The exchange will come, and will do the Rebellion no good, and the Union no harm.

The Cotton Interest—The *Times* of October 21st, says: "Two years are probably the shortest time that would suffice to bring the world's energies into play in the cultivation of cotton. It is calculated that not fewer than five million souls, or a sixth of the British Isles, are interested in one way or other in the cotton manufacture. But what is to become of the millions of operatives? All cotton exportation has been forbidden by the Confederate Government, in order that foreign nations may be forced to take a side in the quarrel. It would ill-become England to make herself the tool of such machinations."

McClellan and Beauregard.—Russell, of the London *Times*, thus sketches these two men:—"To my mind, there is something of resemblance between the men. Both are below the middle height. They are both squarely built, and famed for muscular power since their college days. Beauregard, indeed, is lean and thin-ribbed: McClellan is full and round, with a Napoleonic tendency to *embonpoint*, subdued by incessant exercise. Beauregard sleeps little; McClellan's temperament requires a full share of rest. Both are spare and Spartan in diet, studious, quiet. Beauregard is rather saturnine, and if not melancholic, is of a grim gayety; McClellan is genial even in his reserve. The density of the hair, the squareness of the jaw, the firmness and regularity of the teeth, and the outlines of the features, are points of similarity to both, which would be more striking if Beauregard were not of the true Louisianian Creole tint, while McClellan is fair-complexioned. Beauregard has a dark, dull, student's eye, the dulness of which arises, however, from its formation—for it is full of fire, and its glances are quick and searching. McClellan has a deep, clear eye, into which you can look far and deep, while you feel it searches far and deep into you. Beauregard has something of pretension in his manner—not hauteur, but a folding-armed, meditative sort of air, which seems to say, 'Don't disturb me; I'm thinking of military movements.' McClellan seems to be always at leisure, but you feel at the same time you ought not to intrude too much upon him, even when you seek in vain for the grounds of that impression in anything that he is doing or saying Beauregard is more subtle, crafty, and astute; McClellan is more comprehensive, more learned, more impressionable. Beauregard is a thorough soldier; McClellan may prove he is a great general."

England's Position upon the American War.—A Hopeful View of the American War.—The London *Times'* regular American correspondent writes that, "The enlistments are going on throughout New England as fast as the Government can supply the men with arms, and put them into service. The class of men going into the army from this part of the country is a superior material, strong, hearty men, with intelligent minds, educated in the public schools, understanding the great principle involved, and, to a large extent, enlisting from a sense of duty. They know by experience the importance of a great nationality, able to assert its power and defend its rights on the high seas, as well as on land, and are not to be deluded by any nonsense about States' rights into an abandonment of their flag."

Floyd Defeated—Official despatches from General Rosecrans were received at the War Department, announcing that General Floyd had made an attack upon him, but that he had repulsed Floyd with great loss, and farther, that one of General Rosecrans' officers, with a large force, had got to the rear of Floyd's forces, and that the capture of the rebel chief, with all his army, was almost certain.

General Reynolds' Situation.

Camp Elkwater, Va., October 24th:—I shall not attempt to describe the view from the top of Cheat Mountain; nor the magnificent scenery which and then presents itself, as you wind down of the mountain, on your way back to Huttonsville. This theme has been exhausted, perhaps, and matters of more immediate interest crowd upon your columns

I dare not tell of the number of troops I found up there, nor how they are situated; but one thing is certain—the fortifications are of the most formidable description, and if it were proper, under any circumstances, to pray for the enemy, I should say heaven help him if he has the temerity to assail our position there! Every man, from the General commanding down to the officers' servants, would rejoice in the prospect of such an attack. But they are not likely to be gratified. No rebel General in Western Virginia has sufficient enterprise to attempt it, nor are there any rebel forces in this section which even a Napoleon could lead within a quarter of a mile of these works. Experience has abundantly proven that they cannot be induced to stand fire, and that with equal or with inferior forces, we are able to beat them, even when posted behind their intrenchments This is no vain boasting. It is the unvarying history of the war in this region. In the comparatively recent attempt of the rebels to surprise our troops at Elkwater, they did, beyond all question, exhibit what can only be called despicable cowardice. They came toward our position in overwhelming numbers, and were at the same time, in our front, and upon both flanks; and yet, with all these advantages, they fled in every direction at the first sound of our guns, flinging away, in their wild consternation, all their equipments and clothing, even to their pants and shirts. The articles which they left behind them in their mad flight are still to be seen scattered all through the mountains. But enough of this.

The troops upon Cheat Mountain Summit are busily engaged in the construction of huts for winter quarters Perhaps it is a misnomer to call the buildings they are erecting "huts," for they are really strong, comfortable, and commodious log houses, each one forty feet in length, and twenty in width, and sufficiently large to accommodate half a company

I visited the hospital of the Twenty-fifth Ohio, (Col. Ammen.) It is in one of the large log houses I have mentioned. Far different is the lot of the inmates from what it would be if they were on warm soft beds, and surrounded by kind friends at home. But everything seems to have been done that could be to make their situation as tolerable as possible, and they all expressed themselves as being quite comfortable and contented. Their beds are elevated upon rough scaffolding, some three or four feet from the floor, and are composed of straw, or spruce pine with blankets laid upon it. The soldier's knap sack, with a blanket thrown over it, constitutes his pillow

If there were plenty of good nurses in such a hospital, I think the friends of the soldier might feel a reasonable assurance that they were doing well. But there must be more nurses One or two men are not sufficient to take care of thirty or forty sick. The soft hand and gentle ministration of woman are, of all things, most needed here.

The Devotion of the North to the Union.

Russell says

For my part, the determination of the North to subjugate the South, even if it fails to hold it, appears perfectly natural; for what terms could the former expect now, if proposals of peace were made? Admitting that the South would not demand Maryland, or would be content to leave the question of her adhesion to a popular vote, which would be carried by union men, beyond that, in their present successful career, the Confederates, would not yield a point, but would insist on the line of the Potomac, the Ohio, and the northern frontier of Missouri as their boundaries Fancy the great Republic narrowed to less than one hundred miles in any part of its territory! And yet from Beaver, beyond Wheeling, in Virginia, to the shores of Lake Erie, near Cleveland, there are not more than ninety and some odd miles within which the stars and stripes could flaunt the breeze.

The idea of the Union is, in plain English, the idea of one sole dominant power in the whole continent of North America. And if I were a native of the United States of North America, I would fight for that idea. The contrary notion may spread rapidly if the South succeeds. Already we hear a Gulf Republic, and a Texan Confederation spoken of; long ago there was talk of a party in California anxious for a separate national existence for that State, which will probably increase if it is found that the United States can give it no more of the national property in roads, expresses and postal expenses. And now there are hints that in the fulness of time the States in the West and North-west may think it expedient to form a republic of their own, inasmuch as they have no particular interests in common with the other States. At all events, the people of the Northern States are going to fight their battles in their own way, and on their own ground, without interference or control.

Financial Results and Lessons of the War

In an able leader the *Methodist* says: "European capitalists supposed that our industry would be suspended by the war, and that our money would be exhausted by the necessity of importation. The contrary has been the effect. Our importation has easily been paid. We pay for it in our productions. The genius of our people has fallen back on economy and self supply. The latter will receive an impulse such as it has never had before. Our capitalists already see this, and base their liberal investments in the national treasury. Never before has the tide of the precious metals set so strongly in our favor. The war is already worth all it is likely to cost in the lessons it has taught. It has forever released us from bondage to cotton, which for a generation has hung over us like a spell, destroying all freedom of commercial or political action, and rendering us slaves to the most absurd delusions. The war has proved to the world that cotton is no longer needed to maintain our commercial independence, as this was never so thoroughly established as since this article has been counted out of the list of our exports. We have $65,000,000 in gold in the country more than we had on the first day of January last. The war has also shown where the real strength and wealth of the country lay. That in this country, as everywhere else, strength and justice, and industry and wealth go hand in hand. As all prosperity is based upon moral conditions, we establish one when we vindicate the other. Hence the contest for principle in which we are engaged is only one, in another form, for our material welfare"

Army Aid Association of the District of Columbia.

The object of this Association is to co-operate with any individuals, or with any and all organizations designed to promote the physical and religious welfare of the army, in soliciting, forwarding, and distributing contributions, of every kind, to the various divisions and regiments in the vicinity of Washington Persons or Societies, in any part of the country, who wish to send packages of any kind to the soldiers connected with the army of the Potomac, are invited to direct them to the care of the Army Aid Association, Patent Office, southwest corner of 9th and F streets, Washington, D.C., whence they will be forwarded without delay to their proper destination. In directing packages, it is important to name the regiment, company, or division of the army to which the person addressed is attached, and freight should in every instance be prepaid. Any articles adapted to the wants of the sick and convalescent, such as apples, wine, cordials, &c., will be specially valuable. Editors who will send, either as their own donation or that of their friends, a package of their papers, for regiments from their neighborhoods, will confer a special favor.

By order of the Executive Committee,

P. D. Gurley, *Chairman.*
G. W. Samson, *Secretary*

The News from the Fleet.—The intelligence from the Fleet confirms the impression entertained here, that it did not experience the storm in its violence, and that it made a stroke on Monday, but where it is not stated.

Important from Missouri—General Fremont Receives His Orders to Retire from Command.—Springfield Mo, November 3 Yesterday small bodies of the enemy came within twelve miles of us, and news was received of the approach of their advance guard, 2,800 strong.

Preparations were being made to go out and attack them, when General Fremont received the unconditional order from Washington, relieving him at once from the command of the Western Department.

Simultaneously the newspapers arrived announcing the fact The intelligence spread like wildfire through the camps, and created indescribable excitement and indignation.

A great number of the officers signified their intention to resign at once, and many companies laid down their arms, declaring that they would fight under no one but Fremont

The General spent much of the afternoon expostulating with the officers, and urging them by their patriotism and their personal regard for him not to abandon their posts.

"THE HEALTH OF OUR ARMY ON THE POTOMAC."

One of the most serious dangers that our army on the Potomac, and in all other military divisions has to apprehend, arises from the liability to attack from miasmatic diseases, and particularly from *fever and ague*. The ordinary remedy, quinine, although so extensively used, is sometimes found less effective than other medical preparations, and among the latter, none has been administered with more success than "Paschall's Fever and Ague Mixture," a medicine which, in the great medical metropolis of our country Philadelphia, is regarded as one of the most certain and beneficial that has ever yet been devised The prejudice which exists among some physicians against any specific should in this case be counteracted by the strong testimony in its favor that has been given by men of the very highest official and medical position, by numerous physicians who have used it with success, and by the positive proof afforded in many cases in which it has been tested for its extraordinary efficacy. We therefore hope that it will be placed on the Supply List of the medical stores of the army A wish we should certainly not express if indubitable evidence had not been furnished to us of its value by men in whose statements we place implicit confidence.

It is an old Philadelphia family remedy, and has a strong written indorsement from Dr. Thomas H. Yerdley, Vice President of the Philadelphia Medical Society, who says that it possesses "unusual efficacy" for the cure of fever and ague.

It has already been tested to some extent in our army, and we have seen the written certificate of one of the Army surgeons stating that "he had found it effectual in breaking the chills in two different cases," and a written request from some of the officers in whose companies it had been used, desiring the proprietors to have it supplied by the medical bureau in lieu of quinine Numerous other testimonials, of the very highest and most conclusive character, are in the possession of the proprietor, Mr. Edward S. Morris, who is one of the most reliable and respectable citizens of Philadelphia. It is worthy of remark, too, that this medicine has been used extensively and with great success in Liberia, in the treatment of that formidable epidemic, the "African Fever," which is so terrible and fatal to African travellers This fact is testified to by Dr. Roberts, the physician who has charge of the emigrants sent to that country by the American Colonization Society. "*The Sunday Morning Chronicle,*" *Washington, Nov 3d, 1861*

☞ *See Advertisement*

Married.

In Bridgeton, N J., on the 31st ult., Mr Isaac Tilghman and Miss Priscilla Winder, both of Springtown, Cumberland Co., N. J., were joined in marriage by the Rev John H. Henson

In Springtown, Cumberland Co N. J. Mr Nathaniel Murray and Miss Jane Davis, were joined in marriage

By Rev Henry Davis, October 23d, 1861, Mr Jas. A. Jordan to Miss Amanda Proctor, both of Philadelphia.

By Rev Henry Davis, Nov 3d, 1861, Mr George J Johnson to Miss Catherine Fleece, both of Philadelphia

Died.

A mother in Israel, (Sarah R. Waite,) formerly a resident of Philadelphia, departed this life in the 60th year of her age, in the city of Boston, Mass

Advertisements.

The United Brothers and Sisters of Rev. Willis Nazrey Society, are requested to attend their regular stated meeting, the 18th of this month at 8 o'clock, P. M., on the corner of Quince and Locust Streets. Punctual attendance is strictly requested, by order of the President.

Aaron Bell, *President.*

B. Malorey, *Secretary*

THE DAUGHTERS OF HOPE GRAND UNION Temperance Society met, it being the thirteenth convention, April 15th, 1861. Representatives from Lodges are as follows:—

From Garnet Union No 4, D. of T.; from Phenix Union, No 5, D. of T.; from Northern Union, No 16, D. of T., Webb's Union, of Chambersburgh Pa, from Dr Bias' Union, of Carlisle, Pa; from Mount Olive Union, No. 10, D. of T.; from Vanbrackle Union, No. 15, D. of T., of Norristown, Pa

Officers installed to their several positions are as follows:—

Grand P., Sister Bennet, Grand Associate, Sister Burris; Grand Treasurer, Sister Fawcett; Grand Conductress, C. Thompson; Grand Sentinel, A E Dukhart; Grand Chaplain, Sister Hall

G P P,	Sister E Roberts,	G P P	Sister Anderson,
"	" E. Bowen,	"	" J S Black,
"	" M. H Bisby,	"	" E. A Clark,
"	" S Newman,	"	" White,
"	" S. Davis,	"	" S Hall.

KEELY'S PHOTOGRAPH GALLERY

N W corner Fifth and Coates.

Picture Gallery and Frames on the First Floor.

Strangers should not fail to call and examine.

Admission Free.

JAMES DOWNS
DEALER IN
NEW AND SECOND HAND
CLOTHING,
No 225 South Second Street.
No 17—3mo. PHILADELPHIA

THE DAUGHTERS OF CORNISH SOCIETY.

The Stated Quarterly Meetings of the Society are held on the first Wednesdays of February, May, August, and November

The meetings of the Board are held on the Wednesday previous to the regular stated meetings of the society.

Mrs Sarah Custer, President.
Mr L. R. Seymour, Sec'y.

MRS JOHNSON AND MRS WARE

Beg leave to inform the Public in general that they continue

LAYING OUT AND SHROUDING THE DEAD

REFERENCES.

Thomas Charnock, No. 427 South Sixth Street
James Le Count, No. 630 Rodman Street.
Thomas W Allmond, No 1087 Rodman Street.

☞ ALL ORDERS ATTENDED TO AT THE SHORTEST NOTICE.

Mrs. JANE JOHNSON, Residence—618 S. 8th St. | Mrs. ANN WARE, Resid'ce—641 Lombard St

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THE BOOK DEPOSITORY
OF THE
AFRICAN M E CHURCH,
No. 619 Pine Street,
PHILADELPHIA

We keep on hand, in connection with our other books, Sabbath school books of various kinds, Question Books; Catechisms, Nos 1, 2, and 3 We have a good assortment of such books as are generally used in the Public Schools Also, Stationery, Inks, Pens, Paper, Envelopes and Blank Books.

WANTED.—The charge of a Public School Reference as to ability can be given Apply to

J W A, 1641 Helmuth St

WILLIAM TILL'S
STOVE STORE,
107 NORTH FIFTH STREET, PHILADELPHIA.

The subscriber would respectfully inform his friends and all in want of good stoves, that he has now on hand a general variety of excellent PARLOR, COOK and CHAMBER STOVES, including Gas burning, as well as other patterns, which he is selling at very low rates He buys entirely for cash, of the best wholesale founders, and of course can sell much cheaper than those buying on the usual credit system At any rate his friends are invited to give him a call and examine for themselves before purchasing elsewhere, as he feels that they would be convinced that it would be to their interest to give him their patronage Coal orders constantly on hand. WM TILL

PASCHALL'S FEVER & AGUE MIXTURE

One or more bottles of this medicine will be forwarded to any address, upon receipt of the price, viz: One Dollar per Bottle

EDWARD S MORRIS Proprietor,
910 *Arch Street, Philadelphia*

☞ Orders from the Trade solicited.

Nov8tab-18 2t.

WILLIAM S. YOUNG.
STEAM POWER PRESS
Book, Job and Newspaper
Printing Office,
No. 52 NORTH SIXTH STREET,
PHILADELPHIA

Cephalic Pills
CURE
Sick Headache
CURE
Nervous Headache
CURE
All kinds of
Headache.

By the use of these Pills the periodic attacks of *Nervous or Sick Headache* may be prevented, and if taken at the commencement of an attack immediate relief from pain and sickness will be obtained.

They seldom fail in removing the *Nausea* and *Headache* to which females are so subject.

They act so gently upon the bowels—removing *Costiveness*. For *Literary Men*, *Students*, Delicate Females, and all persons of *sedentary habits*, they are valuable as a *Laxative*, improving the *appetite*, give tone and *vigor* to the digestive organs, and restoring the natural elasticity and strength of the whole system.

The CEPHALIC PILLS are the result of long investigation and carefully conducted experiments, having been in use many years, during which time they have prevented and relieved a vast amount of suffering from Headache, whether originating in the nervous system or from a deranged state of the stomach.

They are entirely vegetable in their composition, and may be taken at all times with perfect safety without making any change of diet, and the absence of any disagreeable taste renders it easy to administer them to children.

BEWARE OF COUNTERFEITS.

The genuine have five signatures of Henry C. Spalding on each Box

Sold by Druggists and all other Dealers in Medicines.

A Box will be sent by mail, prepaid, on receipt of the

PRICE, 25 CENTS.

All orders should be addressed to

HENRY C. SPALDING,
48 Cedar Street, New York.

THE FOLLOWING ENDORSEMENTS OF

SPALDING'S

CEPHALIC PILLS,

WILL CONVINCE ALL WHO SUFFER FROM

HEADACHE,

THAT A

SPEEDY AND SURE CURE IS

WITHIN THEIR REACH

As these Testimonials were unsolicited by Mr. Spalding, they afford unquestionable proof of the efficacy of this truly scientific discovery.

Masonville, Conn., Feb 5, 1861.

Mr. Spalding
Sir:

I have tried your Cephalic Pills, and *I like them so well* that I want you to send me two dollars' worth more.

Part of these are for the neighbours, to whom I gave a few out of the first box I got from you.

Send the Pills by mail, and oblige

Your ob't Servant.
JAMES KENNEDY.

Haverford, Pa, Feb 6, 1861.

Mr Spalding.
Sir:

I wish you to send me one more box of your Cephalic Pills, *I have received a great deal of benefit from them.*

Yours, respectfully,
MARY ANN STOIKHOUSE.

Spruce Creek, Huntingdon Co, Pa, January 18, 1861

H. C. Spalding.
Sir:

You will please send me two boxes of your Cephalic Pills. Send them immediately.

Respectfully yours,
JNO. B. SIMONS.

P S. *I have used one box of your Pills, and find them excellent.*

Belle Vernon, Ohio, Jan. 15, 1861.

Henry C Spalding, Esq

Please find enclosed twenty-five cents, for which send me another box of your Cephalic Pills. *They are truly the best Pills I have ever tried.*

Direct A STOVER, P. M.
Belle Vernon, Wyandot Co., O.

Beverly, Mass, Dec 11, 1860

H C. Spalding, Esq.

I wish for some circulars or large show bills, to bring your Cephalic Pills more particularly before my customers. If you have anything of the kind, please send to me.

One of my customers, who is subject to severe Sick Headache, (usually lasting two days,) *was cured of an attack in one hour by your Pills*, which I sent her

Respectfully yours,
W B WILKES

Reynoldsburg, Franklin Co., Ohio, January 9th, 1861.

Henry C. Spalding,
No. 48 Cedar st., N. Y.
Dear Sir.

Enclosed find twenty-five cents, (25,) for which send box of "Cephalic Pills." Send to address of Rev. Wm. C. Filler, Reynoldsburg, Franklin Co, Ohio.

Your Pills work like a charm—cure Headache almost instanter.

Truly yours,
WM. C. FILLER.

Ypsilanti, Mich, Jan. 14, 1861.

Mr. Spalding.
Sir:

Not long since I sent to you for a box of Cephalic Pills for the cure of the Nervous Headache and Costiveness, and received the same, and *they had so good an effect that I was induced to send for more.*

Please send by return mail. Direct to
A. R. WHEELER.
Ypsilanti, Mich.

From the Examiner, Norfolk, Va.

Cephalic Pills accomplish the object for which they were made, viz.: Cure of headache in all its forms.

From the Examiner, Norfolk, Va

They have been tested in more than a thousand cases, with entire success.

From the Democrat, St. Cloud, Minn

If you are, or have been troubled with the headache, send for a box, (Cephalic Pills,) so that you may have them in case of an attack.

☞ A single bottle of SPALDING'S PREPARED GLUE will save ten times its cost annually ☜

SPALDING'S PREPARED GLUE!

SPALDING'S PREPARED GLUE!

SPALDING'S PREPARED GLUE!

SAVE THE PIECES!

ECONOMY! DISPATCH!

☞ "A Stitch in Time Saves Nine." ☜

As accidents will happen, even in well regulated families, it is very desirable to have some cheap and convenient way for repairing Furniture, Toys, Crockery, &c.

SPALDING'S PREPARED GLUE

meets all such emergencies, and no household can afford to be without it It is always ready, and up to the sticking point.

"USEFUL IN EVERY HOUSE."

N. B.—A Brush accompanies each Bottle Price, 25 cents Address,

HENRY C SPALDING
No 48 CEDAR Street, New York.

CAUTION

As certain unprincipled persons are attempting to palm off on the unsuspecting public, imitations of my PREPARED GLUE, I would caution all persons to examine before purchasing, and see that the full name,

☞ SPALDING'S PREPARED GLUE ☜

is on the outside wrapper; all others are swindling counterfeits

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VISIT

CLARK'S **$1.** STORE

THE LARGEST IN THE WORLD!!

Jewelry and Silver Plated Ware.

LARGEST AND BEST STOCK EVER EXHIBITED IN THIS CITY CALL AND EXAMINE.

The following is a partial list of the Goods offered for ONE DOLLAR EACH—the same as are usually sold at from $2 to $10 each.

ONLY ONE DOLLAR EACH!

SILVER PLATED WARE.

Sets of six Forks, (plated on German Silver)
" Table Spoons, " " "
" Dessert Spoons, " " "
" Tea Spoons, " " "
Pairs of Butter Knives, " " "
" Salt Spoons, " " "
Salt Stands, (different styles)
Nut Crackers, " "
Drinking Cups, " "
Goblets, " "
Cream Cups, " "
Knife and Fork, " "
Pairs Napkin Rings " "
Silver Pencils, (with Beeton Bros' Gold Pen)

The above Goods are nearly all manufactured by me, and warranted to give satisfaction

YOUR CHOICE FOR ONE DOLLAR!

JEWELRY AND FANCY GOODS

Ladies' Cameo Sets
" Lava Sets
" Carbuncle Sets.
" Enameled and Coral Sets
" " Carbuncle Sets
" " Ruby Sets
" Gold Cluster Grape Sets.
" " " Jet Sets
" " " Black Mosaic Sets
" " " Gold Stone Mosaic Sets
" " " Fancy Stone Sets.
" " Ribbon Twist sets, with brilliants.
" " Bouquet Sets, new styles.
" " Cluster Sets, Enameled Styles
" Plain Gold, Florentine, and Onyx Sets.
" Goldstone, and Coral Sets, different styles.
" Etruscan Lava and Carbuncle Sets
" Fine Coral Breast Pins
" Berlin Iron Port Monnaies
" Pearl and Morocco Port Monnaies
" Fine Gold Onyx, and Miniature Pins
" Bracelets, plain and engraved
" Coral, Bead and Jet Bracelets
Misses' Bracelets, plain and engraved
" " fancy link.
" Neck Chains fancy settings
" Armlets, fancy settings
Ladies' Guard Chains
" Medallions, large size, for two likenesses
Gents' Fine Vest Chains, twenty different styles
" " Onyx Studs, and Sleeve Buttons to match
" " Enam'd, Floren., Plain, and Cameo Studs.
" " Carbuncle Studs, Etruscan
" Gold Pens, Silver Extension Holders
" " Ebony Holders, with cases
" Heavy Gold Pens, Propelling Holders
" Gold Propelling Pencils.
" " Finger Rings (different styles)
" " Breast Pins " "
" " Watch keys " "
" " Ribbon Slides " "
" " Charms for Watch Chains " "
Fine Hair Brushes, inlaid " "
Cigar Cases. " "
Ladies Reticules. " "
" Lokes " "
" Enameled Crosses. " "
" Engraved " "
Gents.' Chain Pins " "
" Pearl Handle Knives " "
" Propelling Tooth Picks. " "
Ladies' Revolving Pins. " "

N B Country Merchants and others will consult their interests by examining my Goods and wholesale prices, before making their purchases

☞ The above Goods are warranted to be of a good quality, all of which are all Gold or Plated, and will wear for years—in fact, they are the same Goods that are usually sold for solid Gold Ladies and Gentlemen are respectfully invited to call and examine our Goods.

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We are closing out a large stock of Standard and Miscellaneous Books, at about one half the regular prices.

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GREAT ONE DOLLAR STORE IS AT
No 602 Chestnut Street, South Side
WATCHES AND JEWELRY repaired at short notice
Mar 4mo

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Sell Silver-Plated Castors, with bottles, for $1 00 Also Silver Plated Waiters, Forks, Patent Tea Bells, Spoons, Salt Spoons, Cups, Engraved Mugs Also all kinds of Solid Gold and Plated Jewelry—Vest, Guard, and Neck Chains, Medallions, Gold Pens, and Silver Holders, Counting House Pens, &c.

We sell every article in our store for $1 00 You can take your choice out of our immense stock for $1 00 each.

DEAN & CO.,
ORIGINAL ONE DOLLAR STORE,
No 335 Chestnut Street Mar 9-1y

MRS H S DUTERTE,
General Undertaker and Furnisher,

Respectfully informs her friends and the public, that she still continues the Undertaking business at the old establishment, No 634 Lombard St., and being thankful for past favors, hopes still to obtain a share of the patronage of the public

Ready made Coffins always on hand. Also a handsome Hearse and Carriages, with careful drivers, to attend funerals on the most moderate terms.

A BURRIS
Teacher of Vocal Music.

Also, the Art lessons given on the Melodeon and Piano.

Residence, No 835 North 11th st., abv Poplar st.

N B—Terms Moderate [Feb. 23.—1y.

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MANUFACTURERS OF
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OLIVE SOAP,	SPERM CANDLES,
YELLOW "	ADAMANTINE "
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WHITE "	BARNETT'S "
CASTILE "	WAX,
HONEY "	TALLOW,
PALM "	SAL SODA,
POUNCING "	SOFT SOAP.

March 3—1y

FINE CAKE BAKERY.
CONFECTIONERY AND ICE CREAM SALOON,
No. 804 South Street.

Ellis J Poer would announce that he keeps constantly on hand a general assortment of all kinds of Cakes, Creams, Jellies, and Pastries

Festivals, Balls, and Private Parties served upon the shortest notice, and warranted to give general satisfaction Jan 18—1m

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All kinds of Photographic Pictures and Ambrotypes at prices to suit everybody No establishment more extensive March 2 1yr

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Catalogue of Books for Sale at the Book Depository of the A M E Church located at No 619 Pine St. Philadelphia, Pa.

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Horne's Introduction to the Bible,	80
Positive Theology,	75
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Pilgrim's Progress,	50
Defence of our Fathers. Bishop Emory,	60
Life of Wesley,	50
Covel's Dictionary of the Holy Bible, S. S.,	65
Cole's Concordance,	1 00
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The Sacred Hour. Rev M P Gaddis,	75
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Rudiments of Public Speaking,	50
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What Norman Saw in the West,	30
June Atherton's Year at School,	30
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Dairyman's Daughter	21
Fletcher's Appeal of Common Sense,	30
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Bible Pictures for Children,	25
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Young Gold Seeker,	30
Self-willed Susie,	30
Life of Whitefield,	15
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Christian's Pattern	25
Little Amy's Falsehood and Four Little Words,	15
Gold Dollar	15
Retty,	15
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Jennie,	15
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Also, a variety of smaller ones too tedious to mention	
Sabbath School Hymn Books, per dozen,	1 50
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" No. 2,	38
" No. 3, "	50
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Also, a variety of Sabbath School Almanacs, little Hymn Books, Missionary Tracts, etc.	
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Course of Composition and Rhetoric,	1 06
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Outlines of Physical Geography, per dozen,	10 20
Mitchell's Ancient Geography and Atlas, per dozen,	11 25
Berard's U S History, per dozen,	4 80
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Smith's Grammar,	25
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THE EVANGELICAL ALLIANCE AT GENEVA.

The "Fourth General Conference of Evangelical Christians of all Countries," commenced its sittings at Geneva, on the 2d Sept. From the reports that have reached us, the meeting seems to have been a great success. The members of the Alliance were present in large numbers from all parts of Europe; and the interest was greatly increased by the sittings taking place, mostly, in the Church of St. Pierre, in which Calvin himself preached, and the use of which was granted to the Conference by the consistory of the National Church of Geneva. Before the meeting of the Conference, a protest appeared, purporting to come from twenty-two pastors of the Unitarian portion of the National Church, against the exclusive and narrow character of the Alliance, in making and admitting to membership, such only as were "one with them in faith in the Father, the Son, and the Holy Spirit, the one living and true God;" and urging the inhabitants "to take neither part nor interest" in the forthcoming proceedings. This protest, however, totally failed in accomplishing the object of its compilers, for instead of preventing the public from attending, it has had quite an opposite effect. Crowded audiences attended all the meetings, and the opposition of the Socinian pastors has excited a spirit of inquiry into the doctrinal basis of the Alliance, which promises to have the happiest result.

The formal opening of the Alliance took place on Monday, the 2d Sept., when Pastor Coulin, of Geneva, presented prayer for the Divine blessing to rest upon all the proceedings of the Conference. M. Adrien Naville, who presided, delivered the introductory address, in which he offered a cordial welcome to all the brethren from different lands, who had come up to the Conference. The remainder of the sitting was occupied by addresses from the representatives of different countries. Sir Culling Eardley; Pastor Monod, of Paris; Dr. Krummacher, who spoke in German, Dr. Merle D'Aubigne interpreting; Pastor Descombes; M. Henri Olivier, of Lausanne, and others, delivered addresses. The afternoon sitting was devoted to the subject of the Lord's day, and the means of promoting its observance; the discussion was opened by Professor Godet, of Neufchatel. He denied that the Sabbath was introduced into the Gospel as a part of the Mosaic economy, but as a divine and primitive, and not merely a Christian ordinance. From his address, it appears that in Switzerland it is quite general for masters to pay their workmen on the Sabbath, instead of the Saturday. Pastor Coulin, of Geneva, next spoke, and Dr. Thompson of Edinburgh, who spoke in English, translated by M. Fisch, explained and defended the Scotch mode of observing the Sabbath. His address was well received, and gave rise to many observations, as to the contrast between the Scottish and Continental mode of observing the sacred day. The sitting of the second day commenced at the early hour of 8 o'clock. The Conference was divided into two sections, the one for French speaking, the other for English. At the former, Professor St. Hilaire, of Paris, read an elaborate paper on the condition of the laboring classes in France, and the best means of improving it. As the paper of Professor St. Hilaire occupied the entire time allotted to the French brethren, and as there were other papers to be read on the same subject, in the French language, it was agreed that the English section should be transferred to the Oratoire Chapel near by. This having been done, Sir Culling Eardley, took the chair, and after a brief prayer by the Hon. and Rev. Baptist Noel, Dr. Guthrie, of Edinburgh, delivered an address on ragged schools, stating what had been accomplished in Edinburgh by this agency. The Hon. and Rev. Baptist Noel followed on the subject of out-door preaching, and Dr. Davis, of the Tract Society, read a paper on the importance of tract distribution. On the motion of Dr. Merle D'Aubigne, it was agreed to recommend to the Executive Committee to print the addresses that had been read in various languages for distribution all over the continent.

In the evening an eloquent sermon was preached by Dr. Guthrie, of Edinburgh, in a hall near the English Church, which was densely crowded by English and foreign auditors. The subject was the relation of faith to good works, the importance of the latter as indicating the vitality of the former, being forcibly urged by the preacher.

The third day morning sitting was devoted to the "Critical examination of Contemporary Skepticism in France." The subject was introduced by M. Ernest Naville, of Geneva. The afternoon meeting was devoted to the subject of Christian missions to the heathen, since the Conference at Berlin, in 1855. The question was opened by M. Christ, President of the Society of Missions, at Basle. Messrs. Casalis, of Paris, Morrison, missionary from India, Arbousset, from South Africa, and Bost from India, delivered addresses on the subject. The evening sitting was held in the Oratoire. Pastor Gaussen presided, and the subject of discussion was "Israel, and Jesus Christ." Dr. Cappadose, of Amsterdam, introduced the subject, and was followed by M. Felix Bovet, of Neufchatel, who had recently visited Lebanon, and the Holy Land. Later in the evening, Dr. Krummacher, and Professor Bois, preached to overflowing congregations.

On Thursday was a fast day in the Geneva Church, there was no morning meeting in the Cathedral, there being divine service in all the churches. The British section, however, met in the Salle de la Rive Droit, with the view of bringing about some practical result from the series of meetings being held in Geneva. Sir C. Eardley presided. The first subject considered, was the Holy Land as a distinct Christian mission field. After detailing the various efforts now making by different bodies of Christians for the temporal and spiritual welfare of the inhabitants of that land, he said that it had been suggested, that the whole of Christendom should be asked for some small contribution, (say a sou a week,) for the welfare of the Holy Land. M. Vandervelt, who has been engaged in surveying Palestine, followed, and afterwards, Rev. Mr. Morrison, from India, Dr. Kahlkare of St. Petersburg, Rev. George Smith, of the London Missionary Society, addressed the meeting on different subjects connected with missions.

In the afternoon, the Italian section of the Alliance, held a seance at the Oratoire, and took up the subject of Italy and the gospel. In the evening a sermon was preached in the English Chapel, by the Rev Daniel Wilson, of London and an open air service for the working classes was held, at which, Pastor Monod, of Paris, presided, and the Hon and Rev Baptist Noel and Pastor Bard, and Pasca, delivered addresses.

On Friday, the morning meeting was crowded by eager listeners, to hear Dr. Merle D'Aubigne read his paper on the character of the Reformation and of the Reformer of Geneva. M Sarasin of Geneva presided. The paper of Dr D'Aubigne was of a deeply interesting and instructive character, and was received with frequent bursts of applause by the delighted audience.

In the afternoon meeting, the subject of Sabbath-schools was considered. Pastor Cook, of Paris, and Mr. Watson, the Secretary of the London Sabbath School Union, were the principal speakers. On Saturday, the morning sitting was devoted to the consideration of the subject of religious liberty. M. Le Doyen de Paquier, of Neuf chatel, presided. M. E de Pressense, of Paris, read an admirable paper on the subject of religious liberty, considered as the guarantee of the order and peace of States. Dr. Merle D'Aubigne followed, and called attention to the fact, that some thirty or forty persons in Spain had been arrested and imprisoned in Barcelona, Granada, and other cities, for simply reading their Bibles at home. M. Adrien Naville, the president of the Conference then submitted a resolution expressing sympathy with the imprisoned Christians in Spain, and protesting in "the face of Christian Europe, against their seizure, as contrary to the spirit of the age, and of the gospel." The resolution passed unanimously, and a prayer was offered up by Pastor Malan, on behalf of the Spanish brethren in bonds.

The afternoon sitting was held in the Oratoire. The subject of consideration was the influence of religious liberty upon Roman Catholicism in America, and was opened by the Rev. Dr. Baird, of New York. The next speaker was Dr. Squire from Geneva, in the state of New York, who read a letter of salutation from his church, to the brethren in "Geneva of the old world." Dr. Squire confined his own remarks to a consideration of the present aspect of political affairs in America, which he attributed to the institution of slavery. A paper subsequently read by the Rev Mr Kerr, of Illinois in which he spoke still more strongly on the question of slavery, called up Sir Culling Eardley to state the relief he had experienced at hearing the American Church thus declare itself, and to suggest that a meeting of English and Americans should be held to consult as to the form of a resolution embodying the sympathy of the Alliance toward America, in the present crisis of her history. This suggestion was acceded to.

On Sabbath, among the many religious services in connexion with the various nationalities assembled in Geneva, sermons were preached by the Rev. W Arthur, of London, Rev. R. Burgess, also of London, and Rev. Dr Cairns, of Berwick. An open air service was also held in the grounds of M Naville at Montchoisy.

On Monday, September 9th, the conference met in the cathedral of St. Pierre. The speaking was entirely in English. Lord Roden was in the chair. The subject was the future of the Anglo Saxon colonies, with a view to the dissemination of Evangelical Christianity throughout the world, and the means by which this may be most successfully accomplished. The Rev. M Thomas, of London, opened the discussion with a paper of great force and clearness. He was followed by the Rev Dr. Gibson, of Belfast. The other speakers were the Hon. A. Kinnaird, M. P., the Rev. T. R. Birks, and the Rev. D. Wilson.

After the above meeting there was a general move to the Salle de la Rive Droite, for the purpose of holding the international conference, formerly proposed between the Americans and English, relative to the present condition of affairs in the states. The American brethren were deeply grieved at the unsympathising attitude of the English toward the North in what they designate their battle for human freedom against slavery, and they were anxious for an opportunity to enlighten us as to the causes and real nature of the war. Sir Culling Eardley presided. The discussion was opened by the Rev Dr Baird, of New York, who, to render the matter clearly intelligible, gave a brief sketch of the history of the Union from the planting of the first settlements of Virginia and Massachusetts down to the war of Independence, at which time slavery existed in the whole of the thirteen states. He next remarked upon the abandonment of slavery by Massachusetts, Pennsylvania, New Jersey, and the New England States, and then described the struggle which ensued between the north and south, for the possession of the new states that were afterwards added to the Union, and which ended, as is well known, in the Missouri Compromise. To the abrogation of that compromise, by Mr. Douglass, he attributes all the mischief that was now afflicting the country. The question of slavery was at the bottom of the present struggle. The North sought to prevent the extension of slavery into the new territories, and they made it one of the chief planks of their platform at the last presidential election. They did not seek to interfere with slavery in the states wherein it at present existed; because, in those states, it was guaranteed by the Constitution, and was therefore inviolable. He vindicated the policy of the Washington Cabinet in not declaring against slavery, and said that their doing so would not only be contrary to the Constitution, but would cut off all hope of regaining the eleven states that had seceded, would risk the loss of four frontier states, and would, moreover, lead to the danger of a servile war on the part of the slaves. It was for these reasons that the government refrained from declaring the abolition of slavery. They had, however, taken one step in that direction, by receiving fugitive slaves within the lines of the United States Army, and emancipating those belonging to disloyal citizens. What they wanted was English sympathy and English prayers, and to be left free from interference by European governments. Dr. Baird complained that the articles in the *Times* had done infinite mischief in America, and he also complained of observations made at the Cheever meeting in London, from which it might be inferred that the North was not sincere in its hostility to slavery. The Rev. Mr. Priest from New Jersey also read a paper in which the same line of argument as that used by Dr. Baird, was employed, and which he concluded by saying that he desired no sympathy from Great Britain in regard to the political aspect of the question, but he confidently asked for her sympathy and prayers in respect to its moral aspect as involving the great question of human freedom.

Sir Culling Eardley said that if it could only be shown that the question of slavery was identified with the north, in spite of the *Times* or any other portions of the periodical press, the sympathies of England would be at its back. But there must be good ground for the belief. If any act could be done by the Northern Government to commit it against slavery, so far as it could constitutionally go, it would greatly strengthen the hands of their friends in England. He would be glad to hear that every slave coming within the northern boundaries was declared, *ipso facto*, a freeman.

Addresses were delivered by the Rev. Carr Glyn, Pastor Fisch, the Hon. Arthur Kinnaird, Dr. Squier, the Hon and Rev. Baptist Noel, Dr Caird, and the Rev Norton Brown; the general sentiment of the speakers being, that, so far as the question of slavery was concerned, the sympathies of the Alliance would be entirely with the North, but that the members would express no opinion on the political bearings of the struggle. Dr Sewell, of America, delivered a short but effective speech, in the following words: "Give us your earnest prayers; learn to grow your own cotton, and there will soon be an end to the question of slavery." To bring the discussion to a point, Dr. M. P. Squier moved a resolution expressive of Christian charity with the brethren in the states, in view of the deplorable civil war now raging, and of trust in Providence that they may be overruled to the establishment of constitutional liberty, the advancement of the interests of humanity, and the cause of freedom.

The length to which we have reported the foregoing most important discussion, has left us little space to narrate the proceedings of the conference on the remaining days of its sittings.

On Tuesday, September 10th, the morning's sittings was devoted to the importance of the union of Christian life with doctrine for the prosperity of the church.

At the afternoon sitting Professor Dorner, of Gottingen, read a paper on Individuality, its rights and limits in Evangelical theology, and its history in the principal Protestant countries. In the evening a variety of services occupied the members. A soiree at the house of the president, M. Adrien Naville, which, however was postponed in consequence of the unfavorable state of the weather. A meeting at the Salle de la Riva Droite, to receive information about Church Missions. An assembly at Calabria in favor of the abolition of slavery. A "re-*union theologique*," under the presidency of Dr Tholuck, and sermons by Rev Mr Dunham Smith, Pastor Cook, of Calais, and Messrs Hocart and Le Lievre.

At the midday meeting of this day the following resolution on the American war was submitted by the special committee of the conference to the members assembled, and unanimously adopted.

The conference of Christians of all countries assembled at Geneva testifies to its brethren of the United States the lively sympathy which it feels for them in the terrible crisis which desolates their country. The members of this assembly desire to pray fervently that these deplorable events may be turned to the advancement of humanity, of liberty, and of the kingdom of God. Convinced that the existence of slavery is the cause of the war, the conference prays to the Lord to incline the hearts of His children in America to bring about, by wise and Christian measures, the suppression of this institution, which is as contrary to the spirit of the gospel, as it is to the peace, progress, and prosperity of that great nation; and since our brethren of the United States have set apart the 26th inst., as a day of solemn humiliation and prayer, the conference invites Christians of different countries, to unite, on that day, before the throne of grace, to pray with their brethren in regard to their present trial, remembering that if one member suffer all the others suffer with it.

We have been delighted to learn from several brethren who were at the conference, that the proceedings were carried on with the utmost harmony and brotherly affection; and they believe that the wonderful spectacle of so much union and love existing among Protestants of different denominations and countries, has produced impressions, in regard to Evangelical truth, that seem likely, with the blessing of God, to affect most favorably public sentiment all over the continent. The city of Calvin has had an exhibition of religious life and truth that must render the cold harangues of the Unitarian National clergy most insipid and tasteless, and revive that scriptural orthodoxy which, in the days of John Calvin, made Geneva a blessing and a praise in the east. J. B.

HINTS TO STUDENTS, BY A GRAY HAIRED PROFESSOR.

HINT FIRST

Look first at your relations in the institution, and arouse yourselves to *sensibility in regard to your advantages*. That in the providence of God you are in the enjoyment of great advantages—literary, scientific, moral, and religious, in consequence of your connexion with a good institution, cannot be doubted. They may be possessed without anything like an adequate estimate of them, without reflection, without a proper conviction of their true value. Thinking, particularly the process of close thought, is by no means easy, until the mind by much training has become habituated to it. Youth is represented as characteristically thoughtless, but it is not necessarily so. There have been cases of old heads upon young shoulders, and the number may be increased. It is under the influence of this persuasion that we recommend to you deliberately to survey the territories upon which you have entered, and carefully to determine what are the conquests which you may make. The real value of that education, and of that knowledge which you may here acquire, cannot, to a reflecting mind, appear to be small. They must be regarded, in any just appreciation, as momentous in the very highest degree. The period in which it is our privilege to attain them although it may appear long to youthful impatience, and disproportioned to the objects to be accomplished to stolid ignorance, is really short—and in the retrospect and in the result will clearly appear so. Great advantages, temporary in duration, never to be renewed, are now ours. This thought should be in our minds, should be made to reproduce itself every day, and it will constitute a most admirable starting point for our future operations. It requires no great skill in predicting this future to prophesy concerning the young man whose mind is deeply sensible of the advantages he enjoys and the institutions under which he enjoys them, that he will not fail, so long as he is not deserted by his convictions, to perform well the task assigned him, and pursue his course with honor and profit. It is not necessary to ask disclosures of him who does not succeed as a student in regard to the views he entertains: his failure reveals the want of sensibility to his advantages, and the deficiency of interest in what he has undertaken, as its legitimate fruit.

PHYSICAL CULTURE AS ORGANIZED AT AMHERST COLLEGE

The Trustees of Amherst College have created a new department,—that of "Hygiene and Physical Education," and appointed a professor to take charge of it. They did not seek for a person of extraordinary strength or gymnastic skill, as the object was not simply to develop muscle and make wonderful gymnastic performers of the students. They did not seek for an individual of any peculiar crotchets or exclusive ideas with regard to sense, but one of broad views, who could fully appreciate the work to be accomplished, and have the respect and confidence of those under his charge; a man of energy and activity, too, capable of exciting interest and enthusiasm in his department. They selected a gentleman of thorough medical education, expecting him to give instruction by lectures and otherwise in anatomy, physiology, and hygiene, to act as the medical adviser of the college; to employ his knowledge of the human system, its habits and capabilities, in instituting and directing regular physical exercises, best calculated to develop the whole body in a healthy and uniform way; to use judgment and discrimination with regard to individual cases, in rousing the sluggish, and restraining those who would go too fast and too far. The science of elocution was deemed to be only an extension of vocal gymnastics, and instruction in this part of the duties of the department.

A RIDE IN THE RAIN

The interesting fact related recently, of Dr Baker's fidelity in riding through a drenching rain to fill an appointment, reminded me of an incident somewhat similar, though terminating very differently, in my own experience.

Some years ago, when I was President of our Synod, it was my duty to instal a good brother, who, since that day, has become a Doctor of Divinity, and a Professor of Theology. He was at that time the pastor of an obscure country church, and never dreamed of the exalted position which his acknowledged merits have gained for him. In the afternoon, I arrived by rail at a certain inland city, and the place of meeting was still twelve miles distant over a rough country road. My worthy friend, "The beloved physician," loaned me his horse, which was represented as gentle and amiable as his master. The animal was never known as running, kicking, shying, or given to any equine faults, and I felt secure. But such a storm as arose,—such crashing thunder,—such vivid lightning,—such torrents of rain! Shall I start?—The time is rapidly passing,—twelve miles to travel,—the people would be waiting, for country people are not alarmed at rain, besides it was an extra occasion—the President of Synod, who was "Somebody," was to be there—if he did not go, they would call him a fair weather Christian—they would complain of him to Synod,—the church would be lighted in vain, and that much tallow candle lost,—besides, it might clear off before night. "Shall I go, Dr.?" We looked out again, and still the storm raged fearfully. The streets were under water,—the stream that crossed the highway near by, was overflowing its banks,—"Shall I go, Dr?" I finally determined to venture, even though I should suffer severely in the attempt. But how would my frail summer clothing stand such terrific winds?—never mind. I was soon disguised in the Dr's white India rubber overcoat, overalls, and cap, which latter had wide lappets, and these I carefully tied down, so that nothing but my eyes and nose could be seen. What a ludicrous figure I did cut. The Doctor and his family fairly shook with laughter, and it was only then the idea occurred to me what an object of fun I would be next morning to the simple villagers, when I mounted to return, for such a coat and cap were not worn in those days, except by stage drivers and country doctors. Well, the horse was brought out; I mounted, and was off. I thought the horse did not fancy leaving his comfortable stable, in such weather. I thought there was mischief in his eye, and a little obstinacy in his gait. He knew I was a stranger (horses are wonderfully knowing, in this respect, but wasn't he gentle, was he ever known to be a fool? I began to suspect he was meditating mischievous revenge, however. An occasional motion that was not quite natural, a throwing back of the ears, that always betokens "idiosyncrasy" in a strange horse,—an unnecessary rolling of the eye backwards, as if to watch me; all these and other unmistakable signs of meditative mischief, put me on my guard. I had proceeded about a mile, it was growing late, and I had twelve miles to make. "Go it, Jerry," I exclaimed, with a gentle tap of the whip, and Jerry *went*. After several bounds, I lost complete control of him. He tore off furiously,—how the mud flew! How the flaps of my white overcoat flaunted in the wind and contributed to alarm the horse, and add swiftness to his flight. On we flew. John Gilpin's horse did not run faster. I was a good horseman, and was sure of retaining my seat, if the horse did not fall himself which I feared he might do on the slippery road. I did not even try to check him, but thought if he only kept the road, he would soon tire, and then I would run him for punishment. I passed or met no one, for no person but the President of a Synod going to the installation of a minister, would venture out in such weather.

Jerry gradually slackened his rapid strides, for he found it rather poor fun. It was my turn now, and I was just about putting the lash to him for another race on my own account, (for I had eight miles to go, and it was nearly dark,) when I was hailed from a farm yard I was passing. By this time my face was exposed, and was recognized by an old acquaintance who lived there. He begged me to stop—declared that the horse was broke down, could not carry me to the place in time—nobody would be at church,—besides, people would not believe I was a minister in such a garb as I wore, which was now bespattered with mud all over, and I stopped.

Well, I returned; my friend rode to town with me, and when I appeared at the Dr's and told my adventure, what a time we had of it; and to this day, it is a frequent subject of merry reminiscence.

I was afterwards informed that the church was not even lighted, and that nobody but the President of a Synod going to a ministerial installation would ever have thought of turning out such a night as that!

STUDY YOUR SCHOLARS.

Study your scholars. Study them as members of a class, study them as individuals, study their habits and circumstances, their temper and weaknesses, their wants and sins. This is, perhaps, one of the first pieces of advice which I should like to give to the young and inexperienced Sabbath-school teacher, and that, not only because I think the duty necessary in itself, but also, because I think it is one too much neglected among us. In preparing our lessons we study our Bibles, study them diligently and carefully; we study our catechism; we study books of reference and books of illustration; but those to whom the lesson is to be taught, we study very little, if at all. Of their peculiarities of thought and feeling, of their temptations and trials, we know little, if anything. In such a case, how can we expect to succeed—how can we give strength where we know nothing of the weakness, or help, where we know nothing of the want—how can we expect to influence where we know so little of the motives of action, to arouse a conscience whose wounds we do not understand, or to touch a heart to whose feelings we have no key; and how often, in point of fact, do we see the most skillful, most earnest, and devoted Sabbath school teachers fail altogether in these respects—how often do we see a lesson, which seems to us most interesting, touching, and beautiful, fall quite tame and ineffective on the little scholars for whom it was meant!

Scott. S. S. T. Mag

TEMPERANCE.

The following statement was made at the recent session of the Social Science Congress in England:

In France it appeared from M. Quetelet's statement that no less than a fifth of all the murders, during the last four years, had their origin in tavern brawls. In six English counties having the fewest public houses it was seen that where they were as 1 to 109 of the population, the offences are as 1 to 591; but where the public houses are as only 1 to 235, the offences are as 1 to 762. In Ireland the connexion of intemperance with crime is even more marked. Between the years 1838 and 1841 the consumption of whisky had fallen off above one half, and we find in the latter year judges congratulating the counties on the small number of prisoners to be tried, and ascribing this happy change to the growth of temperance. So, in 1839, there were in Richmond Bridewell 3,202 prisoners, in 1841 only 1,604. It is remarkable, though certainly surprising, that the prudence that leads to economy kept pace with the prudence of sobriety. In the former year the Dublin Savings Bank had 7,284 contributors, in the latter 9,585. Source of disease, of poverty, of crime, how long shall that heavy curse be suffered to afflict us? How long shall we submit to a conqueror more cruel than the armed invader, to a tyrant the most inexorable of all, which has subdued rational men, and avenged the world of overcoming creatures for the wrongs received at his hands?

"Sævior armis
Luxuria incubuit; victumque ulciscitur orbem."

The little we have done to shake his dominion has only been enough to let us know and feel how galling is the yoke, and how much the fault is ours who bear it. The people have but to will it and they at once are free. All honor to Father Mathew in Ireland, and to the Grand Alliance in England, its learned secretary, and his able coadjutors! But why should I refer to other branches than this great and fundamental one of temperance? Recollect the memorable words of our learned colleague, that great philanthropist, the Recorder Hill, who in all his various efforts to serve the people, providing for their comforts, and reclaiming them from vice, declares: "Into what path soever I strike, in whatever direction I go, the drink demon starts up before my face and stops the way." I have said that the community have but to will it, and their chains fall off. The progress of the Grand Alliance since our last Congress has been my encouragement to say so. The Permissive Bill, allowing every district by a majority in number and value of rated inhabitants to prevent the opening of new public houses or to continue licenses for old, has, on a careful canvass of many great towns—Manchester, Liverpool, Birmingham, Plymouth, Leeds, Sheffield—been accepted by very great majorities of the inhabitants, and by the greater number of the voters. Let us hope that the public opinion, generally improved upon the most important question of social science which can occupy the country, may prepare the way for legislation, which, to be effectious, must be cautiously introduced, and under appropriate guards.

ARE BEES DOMESTIC ANIMALS?

A singular point of law was recently submitted to the Imperial Court of Limoges, namely, whether bees are to be ranged in the class of what the law calls "domestic animals," or to be considered as "wild and ferocious." A laborer, named Sauvenet, of Chenerailles, proceeded, on the 8th of October, 1859, to extract the honey from a bee-hive in the garden of his employer, a tax gatherer, named Bernaud. This irritated the bees, and they flew wildly about. At that moment a farmer, named Legrand, of Peyrabroille, accompanied by his son, a boy of thirteen, came up the road in a gig, and the bees stung them and the horse severely. The animal in terror began prancing furiously, and the farmer and his son jumped out of the vehicle. The boy then ran along the road, trying to avoid the bees, but the horse having started off, knocked him down, and so injured him that he died in a few hours. Legrand afterward brought an action before the Civil Tribunal of Aubusson against Bernaud and Sauvenet, to obtain from them three thousand francs as indemnity for the death of his son, which he said must be considered as caused by the bees. But the tribunal held that bees are "ferocious animals," which no one can be expected to control, and that therefore the action could not be maintained. An appeal was presented to the Imperial Court of Limoges, and after long arguments a contrary decision was come to, the court laying down that bees are "domestic animals," and that the owner of them is responsible for any injury they commit; it therefore ordered that two hundred francs should be paid to the plaintiff.

INK AND TYPES

The Chinese think that the inventor of ink was one of the greatest men that ever lived; that he enjoys a blessed immortality, and is charged with keeping an account of the money in which all ink is used here below and for every abuse of it he records a black mark against the offender.

In a fashionable novel the author says—"Lady Emma trembled, grew pale, and immediately fainted." The printer, putting *p* instead of *f*, rendered it: "The lady grew pale, and immediately painted."

An American editor, in attempting to compliment General Pillow, as a "battle-scarred veteran," was made by the types to call him a "battle-scared veteran." In the next issue, the mistake was so far corrected as to make him a "bottle-scarred veteran."

MORBID NERVOUSNESS

The morbid nervousness of the present day appears in several ways. It brings a man sometimes to that startled state that the sudden opening of the door, the clash of the falling fire-irons, or any little accident, puts him in a flutter. How nervous the late Sir Robert Peel must have been when a few weeks before his death, he went to the Zoological Gardens, and when a monkey suddenly sprung upon his arm the great man fainted! Another phase of nervousness is when a man is brought to that state, that the least noise or cross occurrence seems to jar through the entire nervous system—to upset him as we say; when he cannot summon his mental powers, except in perfect stillness, or in the chamber, and at the writing table to which he is accustomed, when, in short, he gets fidgety, easily worried, full of whims and fancies, which must be indulged and considered, or he is quite out of sorts.

Another phase of the same morbid condition is when a human being is oppressed with vague, undefined fears that things are going wrong, that his income will not meet the demands upon it, that his child's lungs are affected, that his mental powers are leaving him—a state of feeling which shades rapidly off into insanity. Indeed, when matters remain long in any of the fashions which have been described, I suppose the natural termination must be disease of the heart, or a shock of paralysis, or insanity in the form either of mania, or idiocy. Numbers of common place people, who could feel very acutely, but who could not tell what they felt, have been worried into fatal heart diseases by prolonged anxiety and misery. Every one knows how paralysis laid its hand upon Sir Walter Scott, always great, lastly heroic. Protracted anxiety, how to make the ends meet with a large family, and an uncertain income, drove Southey's first wife into a lunatic asylum, and there is hardly a more touching story than that of her fears and forebodings through nervousness year after year. Not less sad the end of her overwrought husband in blank vacuity; nor the like end of Thomas Moore. And, perhaps, the saddest instance of the result of overdriven nervous system in recent days, was the end of that rugged, honest, wonderful genius, Hugh Miller.

Recreations of a Country Parson.

HINTS FOR NOVEMBER.

Apple trees can be planted to good advantage this month. Buildings should be put in repair before winter sets in, beets harvested before severe frost; bulbs removed to warm apartments, and blackberry plants, if desired, "set" while the ground remains open. Earth up the celery. Dig late carrots, and harvest the late cabbages and cauliflowers, burying them in the fields if you have no cellar-room. Currant and gooseberry roots can be still planted. Prepare the cisterns for a winter's campaign. See that the cellar contains a large enough embankment to effectively keep out "Jack Frost," and shell, as soon as possible, your corn designed for market. Hasten operations before the apples are injured from decay, and cut and bury in earth any kind of scions desired. Draining should be carried out this month, the furrows in wheat and other wintergrain fields examined, sluice ways kept open, and ditches dug. Fruits of all kinds need extra "covering" at this time to protect from frost; a cool, dark, dry place should be chosen for storing them. Examine everything in relation to fires, stovepipes, chimneys, etc., and lay in a good supply of coal, especially as it is very cheap just now. Grain for seed should be selected with care. Plant roots and layers of grapes, preserve the vines and afford them winter protection. Some kinds of hedges can be planted in November on dry or well-drained soils. Fattening hogs should be hurried forward for an early market with cooked food, meal, potatoes, etc. Furnish your horses such good shoes for winter travelling. Ice-houses may still be constructed. Make war to the knife on all insect tribes. Save forest and fruit tree leaves for bedding stock. Cover your lawn with a few inches of manure to protect the root and enrich the soil. The ravages of rats and mice should be guarded against by binding the trunks of fruit-trees, stopping up their holes, and dosing them freely with "exterminators." Poultry need gravel and meat in November; confine those intended for market separately in small coops, and feed liberally with boiled corn. Pumpkins should be fed freely to fattening animals. Set out different varieties of pear-trees. Pruning can be attended to advantageously this month. Pots containing growing plants should have them frequently watered, mulched, and changed. Stock away bean-poles. Provide comfortable winter arrangements for sheep. Leave parsnips and salsify in the ground till spring. Collect the tools and farm implements. Cover water-pipes with straw, and secure an ample supply of fire-wood.—*Methodist.*

SABBATH PROGRESS

There are few more hopeful signs of the times than the growing reverence for the Lord's day, and the successful reforms in its observance. It is difficult to believe the testimony even of our senses to the change wrought in this city in a comparatively brief period; and in a greater or less degree, similar improvement has gone forward in other large communities, prompted by successful efforts in the metropolis. At last, the Army, which was becoming the dread of all good men on account of its recklessness of Sabbath restraints has been converted into a Sabbath-keeping body—hundreds of thousands of men, native and foreign born, realizing for the first time the preciousness of periodical rest and religious instruction.

Meanwhile, the process of restoring and consolidating the foundations of our civil Sabbath has been going on quietly but surely. Every assault upon them has been the occasion of re-adjustment on a firmer basis. In this State, the Legislature repelled by overwhelming votes the overtures of the no Sabbath organizations for the modification or repeal of our Sabbath laws. The Courts have uniformly sustained and enforced these laws, Judge Allen's decision on the Constitutional question having dealt a death blow to the agitation of that subject. And in California, where a temporary triumph for Sabbath breakers was enjoyed, the Supreme Court in full bench have recently settled the question in favor of the validity of the Sabbath laws. In other States, and as far as our observation extends, throughout the country there is a more healthful, manly sentiment, and more wise and vigorous action for the preservation of the Sabbath from the invasion of lawlessness and vice than has ever existed. It may be hailed as the harbinger of good to every right interest. It should encourage the friends of morals and religion to prudent and faithful efforts for the consummation of other great interests. And it may as well rebuke those whose zeal is untempered with wisdom or love. The Sabbath reform has been characterized by success without drawback, because it has been conducted by Christians in a Christian spirit.

N. Y. Observer.

GREATNESS

It was a remark of John Hunter, that "there never was a man who wanted to be great, who was ever a great man. For great men have endeavored always to do some great action that seemed to tend to some great good, which made them great. Wanting to be great is vanity without the power."

Something parallel to this was Longfellow's saying, "That the talent of success is nothing more than doing what you can do well, and doing well whatever you do, without a thought of fame." But the climax of the sentiment, after all, is found in the inspired precept, "Whatsoever you do, do all to the glory of God."

GENIUS

"To ask, —says Carlyle, "of such a mind as Goethe's, that he should mix himself up in the political turmoils of the day, was as if we should call down the moon from the firmament of heaven, and convert her into a street torch."

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Poetry.

THE EVENING LESSON

BY S. A. W. [illegible]

Come to my knee, my darling,
 The long summer day is done,
And low to his rest in the crimson west
 Sinketh the fiery sun.
Come, and we'll watch together
 To see the first star appear—
And I'll tell you a beautiful story;
 Listen, and you shall hear.

Shall I tell you of wicked "Blue-beard,"
 Or of merry "Robin Hood?"
Of the wonderful "Lamp of Aladdin,"
 Or the hapless "Babes in the Wood?"
Nay, my darling knows them already,
 She wishes for something true,
So I'll tell her a sweet, strange story,
 Old, yet forever new.

Once, in the past's dim ages,
 In a country far away,
On just such a starlit night as this,
 An infant in slumber lay.
But not in a costly cradle
 Was the baby hushed to rest,
Not on a downy pillow
 Was his pure white forehead pressed.

It was in a dismal stable
 Nestled upon the hay,
In a dark and narrow manger
 The new-born infant lay.
And his mother stood beside him,
 And watched him with tender eyes,
While the patient cattle stood around,
 And looked their mute surprise.

And yet this lowly infant
 Was the Lord of heaven and earth,
And angels came from the shining choir
 To sing the Redeemer's birth
And shepherds from plains of Judah,
 And wise men from afar,
Came to offer gifts to the holy child,
 Led on by a guiding star.

Now in the highest heaven,
 Glorious all thought above,
He liveth and reigneth ever,
 And his holiest name is Love.
Love him and trust him, darling;
 Go to him every day,
Tell him your childish troubles
 In your own childish way.

What, is my darling weary?
 Her eyes are closing in sleep,
Over the orbs of shining blue
 Slowly the white lids creep.
Lower yet on my shoulder
 Droopeth her golden head;
Take her carefully, father,
 Carry her to her bed.

Selections.

BROWNSON'S REVIEW ON THE CRISIS.

From the loyal portion of the Roman Catholic Church, as strong appeals have been made for the preservation of the government as from any other portion of our people The following able article is extracted from *Brownson's Quarterly Review*:

The Government, we insist, had no alternative in the outset but to abdicate itself or to resist the rebellious movements with all the forces at its command It has no other alternative now, and the men who would urge upon it any other policy can be commended for their loyalty only at the expense of their intelligence. The only fault of the Government has been in having too long pursued a conciliatory policy, in having delayed too long the necessary measures to vindicate its own dignity and authority, in adopting timid and half-way measures, and in having prosecuted the war with too little vigor, and with too great tenderness toward the rebels. But it is no time now to call up its past delinquencies, and parade them before it. Nothing remains for it but to let the past go, and henceforth treat secession as rebellion, and the seceders and their aiders and abettors as traitors. We wish it to prove that it has the courage and the disposition to treat them as traitors, wherever it meets them, or is able to seize them We desire it to understand that there is war, real war, downright earnest war, and a war to be conducted not on the principle of respecting the feelings of the enemy, and of doing him no harm, but on the principle of striking him where he is weakest and surest, and availing ourselves of every advantage against him allowed by the laws of civilized warfare. The rebels offer no advantage to us; they avail themselves of every advantage against us in their power, respect none of our susceptibilities, and take no pains not to wound our feelings, we must mete them the measure they mete. They allow in their States where they have the power, the utterance of no Union sentiments, of no Union speeches, or Union harangues; and they hang, imprison, or banish every Union man they can lay their hands on, who keeps not his Union sentiments to himself We must mete out a like measure to every rebel or secessionist we find in the loyal States, and silence every voice raised against the right of the Government to vindicate and preserve the Union by force of arms. It is madness to send our sons and brothers to fight rebels in Virginia, Tennessee, or Missouri, while we suffer their friends, aiders and abettors to spout their treason and disloyal sentiments here at home It is not only madness, it is a moral wrong, it is as some would say, worse still—it is a blunder

Do not tell us that this would be contrary to the Constitution and the free expression of opinion. Traitors and friends of traitors have no Constitutional rights, for they are in rebellion against the Constitution itself, and no man can stand on his own wrong. Free expression of opinion! Just as if the question between lawful authority and rebels were a question on which there could be two honest opinions! Is it a question of opinion, when a nation is engaged in a struggle for its very existence, whether its children shall support it or not? Is it a matter of opinion whether the nation shall be preserved or not? Is it a matter of opinion, when I am assaulted by an assassin, whether I have the right to resist him or not; whether I shall quietly submit to be assassinated, or snatch the dagger from his hand, and plunge it into his own heart? Have men lost their senses? Are we to argue the question whether the sun shines in the heavens or not, when we see it with our own eyes. Down with such intolerable cant about 'Constitutional liberty' and 'freedom of speech or opinion'! How, if the Constitution is gone, trampled under foot by rebels, do you expect to maintain Constitutional liberty, or any other kind of liberty worth having? Understand at once that we are in war, and in a war for the preservation of the Constitution, for the preservation of liberty political, moral mental, civil, and social, and that it is never permitted to plead the Constitution and liberty against the measures necessary for their maintenance. Do understand, if understanding you have, that we are in war for the very existence of the nation, and that, if the nation goes, constitutions and liberty go with it It is only by preserving the nation in its integrity and its majesty that the Constitution can be maintained, and the liberty it secures enjoyed Neither the nation nor the Constitution can afford protection to those who would only use their liberty and the Constitution to destroy them.

The measure we suggest may be severe, and such as in ordinary cases of rebellion ought not to be resorted to by a free government. But we are engaged in suppressing no ordinary rebellion, we are engaged in suppressing a rebellion of vast proportions, of vast resources, and of strength hardly inferior to that of the loyal States themselves. We can put it down, and, God helping, we shall put it down, but not without exerting all our strength and availing ourselves of all the means to suppress it authorized, we will not say by the Constitution, but by the recognized laws of war War has its own laws, and while it lasts it overrides all other laws, and, if need be, places the Constitution itself, so far as it would be a barrier to its success, in abeyance. *Salus populi lex suprema est*, is a universally received maxim, and the safety of the nation is the only law which can control military operations or determine the measures necessary or proper in the prosecution of the war

It is all very well for your Breckinridges your Burnetts, your Brights, and your Vallandighams, *et id omne genus*, to prate in Congress and elsewhere about the unconstitutionality of the acts of the President, we know not and care not whether those acts were constitutional or not, so long as we know that they were necessary to the maintenance of the Union, the majesty of law, and our national existence itself How long must it take the petty political attorneys to learn that the nation is above the Constitution, since it makes the Constitution, and its preservation is more than the preservation of the Constitution, and therefore that all acts necessary to maintain the integrity of the nation and its authority are always lawful, authorized by the highest of all laws? Only they who uphold the Constitution, sustain the Union, and labor to save the Constitution, can plead the Constitution and laws in their favor. They who rebel, or aid and abet rebels, by their very act of rebellion put themselves out of the protection of the Constitution and laws, and cannot demand their protection, and should not be permitted to expect that it will be extended over them. The Constitution and the laws are for loyal citizens, not for rebels and traitors. Let, then, the measures suggested or recommended be severe, let them be such as in peaceful times, when the Constitution and laws are unresisted and everywhere cheerfully and respectfully obeyed, would be unconstitutional and indefensible, that, in times like these, when the very existence of the nation is at stake, is no objection to them. The first law of nations, as well as of individuals, is self-preservation It is unconstitutional and illegal to hang innocent and peaceful men; but it is neither illegal nor unconstitutional to hang murderers. It is unconstitutional and illegal to shoot down innocent and peaceful men arrayed in the field before you, even though they have arms in their hands; but it is not unconstitutional or illegal to shoot them down in self-defence, or in defence of the Constitution and laws Let us, then, hear no more about the constitutionality of this or that measure clearly necessary to the safety of the nation, and the preservation of the Union under the existing Constitution.

In a state of war everything has to give way to military necessity, private property, liberty, and even life itself. The State may take, if its necessities demand it, the private property of its citizens to the last cent, and it can command any citizen it sees proper to march to meet the enemy, and, if need be, and the fate of war so decide, to lay down his life, and, what is dearer than life, his liberty, for his country. On this principle the Federal Government now calls for troops, and imposes heavy taxes on our property for the support of the war; and loyal citizens cheerfully respond to its call, because they know that it has the right to do it, and because they know that, if the country be lost, all is lost—life, liberty, property, and themselves

A heavy tax is imposed by the present war on the citizens of the loyal States, although the war has been brought about without any fault of theirs, or any act of theirs having rendered it necessary. Are they to bear the whole burden it imposes, without any indemnification, or without any attempt, at least to make the rebellious States, whose treachery has created the necessity for it, bear any portion of it? Shall not they who dance pay the piper? In preserving the Union, do we not do it for the benefit of the disloyal, no less than for the benefit of the loyal States; and must we, because we are loyal, bear the whole burden of preserving it? The Union has as much right to tax the disloyal as loyal citizens, and to collect the tax from the disloyal in the most ready and practicable way possible. Hence, Congress, at its last session, passed an act confiscating the property of disloyal citizens of the states now in rebellion, and authorizing its seizure wherever it can be found. This is only simple justice. They, whose misconduct has created the war, should be made, as far as possible, to bear the burden, or to indemnify the loyal States for the expenses it compels them to incur

But military necessity may require us to go even further than this late act of Congress. The laws of war and military prudence authorize us to strike the enemy where he is most vulnerable, and where the blow will inflict on him the greatest damage. No just war is ever prosecuted for the sake of war. War, for the sake of war, is in all cases unjustifiable War is justifiable, and can be engaged in by Christian people, only when it looks to peace for its end, or which is the same thing, the removal of the causes which have rendered it necessary If it may be justly resorted to, it is always lawful so to conduct it as in the speediest and most effectual manner possible to remove those causes, to redress the wrongs for which it is waged, and to bring about the desired peace We are never morally obliged to meet the enemy on his own chosen ground, or to fight him with an equality of forces or weapons. We have the right to choose our own time, place, and mode of attack, and to choose such time, place, and mode as will be the most inconvenient or distressing to him, and the most effectually cripple his resources, crush his power, and compel him to surrender. If he has a weak spot, one weaker than another, we have not only the right, but in common prudence and common humanity are bound to seek out that spot, and there strike our heaviest and deadliest blows Thus, if there is a disaffected party in the enemy's country, we have the right to encourage and strengthen that party Hence the Government has labored to strengthen and encourage the Union men in Western Virginia, Eastern Tennessee, Maryland, Kentucky, and Missouri, and by so doing has prevented those States and parts of States from joining openly in the rebellion On the same principle it has a right to go farther, and make friends and allies of all classes of the population of the rebellious States that it can influence and that too, without reference to the condition in which they have heretofore been placed by the laws or usages of those States themselves

II.

This brings us to the question of the slave population in the rebellious States In those States there are over three millions of the population held by the laws or usages of those States as slaves. These people are an integral portion of the people of the United States, owe allegiance to the Federal Government, and are entitled to the protection of that Government. The Government has the same right to make friends and allies of them, and to enroll and arm them against the rebellion, that it has to make friends and allies, or to enroll and arm the white population of Western Virginia or of Eastern Tennessee. It makes nothing against this that these people have heretofore been slaves by the laws or the usages of the States in which they reside; for those laws or usages are deprived of all force against the Union by the very act of rebellion. Rebellion dissolves all laws for the protection of the life or property of the rebels By the very act of rebellion, the rebel forfeits to the Government against which he rebels both his property and his life, and holds henceforth neither, save at its mercy or discretion. If it were not so, the Government would have no right to confiscate the property of rebels, or to attempt to suppress a rebellion by force of arms If the slaves held in the rebellious States are property, they are forfeited to the Government, and the Government may confiscate them, as cotton, rice, tobacco, or any other species of property found in the hands of the rebels The same principle that gives to the Government the right to confiscate a bale of cotton, owned by a rebel, gives it the right to confiscate every negro slave claimed by a rebel master. This is perfectly clear, and is implied in the recent act of Congress on the subject. But if these people held as slaves are not property, they are and should be regarded as citizens of the United States, owing allegiance to the Federal Government, liable to be called into the service of the Union in the way and manner it deems most advisable, and, if loyal, entitled to the same protection from the Government as any other class of loyal citizens. Nobody can pretend that the Federal Government is obliged, by virtue of the laws or usages heretofore existing in the Slave States, to treat these people as property Whatever might have been its obligations before the rebellious acts of those States, that obligation is now no longer in force.

But if it be required to treat them as free and loyal citizens by the military operations for the preservation of the Union, or even to remove the causes of the present rebellion, the Government is bound so to treat them. The only doubt that can arise is as to the fact, whether it would or would not prove useful to this end. It may be objected to such a measure that it would deprive us of the aid of Western Virginia and Eastern Tennessee, and drive into open hostility to the Union, Maryland, Kentucky, and Missouri. This objection deserves grave consideration But it is in substance, the objection that has embarrassed the Government from the outset, and compelled it to take only half-way measures to suppress the rebellion. For ourselves, we cannot respect the fear to which this objection appeals Fear is the worst possible counsellor in the world, and the Government that hesitates to adopt the best policy for fear of alienating its friends, is lost. Let the lines be at once sharply drawn between our friends and our enemies. In a crisis like the present, lukewarm friends, or friends who will be our friends only by virtue of certain concessions to their interests or prejudices, are more embarrassing than open enemies, and do more to weaken our forces than if arrayed in open hostility against us. If these States are for the Union they will insist on no conditions incompatible with the preservation of the Union; they will make sacrifices for the Union, as well as the other loyal States, and there is no reason why they should not. There is neither reason nor justice in Massachusetts, New York, New Jersey, Pennsylvania, and the great States north-west of the Ohio, pouring out their blood and treasure for the gratification of the slaveholding pretensions of Maryland, Kentucky, or Missouri. The citizens of these States who own slaves are as much bound, if the preservation of the Union requires it, to give up their property in slaves, as we at the farther North are to pour out our blood and treasure to put down a rebellion which threatens alike them and us. If they love their few slaves more than they do the Union, let them go out of the Union We are stronger to fight the battles of the Union without them than we are with them.

But we have referred only to the slaves in the rebellious States, and, if it is, or if it becomes a military necessity to liberate all the slaves of the Union, and to treat the whole present slave population as freemen and citizens, it would be no more than just and proper that, at the conclusion of the war, the citizens of loyal States, or the loyal citizens of loyal sections of the rebellious States, should be indemnified at a reasonable rate for the slaves that may have been liberated. The States and sections of States named have not a large number of slaves, and, if the Union is preserved, it would not be a very heavy burden on it to pay their ransom; and to paying it no patriot or loyal citizen of the Free States would raise the slightest objection. The objection, therefore, urged, though grave, need not be regarded as insuperable, and we think the advantages of the measure in a military point of view would be far greater than any disadvantage we have to apprehend from it

Whether the time for this important measure has come or not, it is for the President, as Commander-in-Chief of our armies, to determine But, in our judgment, no single measure could be adopted by the Government that would more effectually aid its military operations, do more to weaken the rebel forces, and to strengthen our own. Four millions of people in the slave States, feeling that the suppression of the rebellion and the triumph of the Union secures to them and their children forever the status of free citizens, are more than a hundred thousand men taken from the forces of the enemy, and twice that number added to our own; for they would not only compel the rebels to keep a large force, that might otherwise be employed at home, to protect their own wives and children, but would deprive them of the greater portion of that labor by which they now subsist their armies Now slavery is to them a source of strength; it would then be to them a source of weakness Its abolition would, in our judgment, be striking the enemy at his most vulnerable point, precisely where we can best render the sinews of his strength, and deal him the most fatal blow

Moreover, it would not only bring to the assistance of the Federal arms the cooperation of the whole colored race in the Union, but would secure us, what we now lack, the sympathy and the moral aid of the whole civilized world, and remove all danger of our coming into conflict with either France or England The war would be seen then likely to effect a result with which Englishmen and Frenchmen could sympathize, and, instead of wishing for the success of the Southern Confederacy, they would wish with all their hearts for the success of the Federal arms It would do more than this It would bring to the aid of our volunteer force from one hundred to two hundred thousand brave and stalwart volunteers from the Free States, ay and even many from the slave States themselves, who will not, and cannot be induced to volunteer their services in a war which, even if successful, promises to leave the institution of slavery not only existing, but more established than ever. Everybody knows that slavery is at the bottom of the whole controversy, and that the real object of the Southern leaders is not simply to protect slavery against Abolition movements where it exists, but to extend it over the whole Union, and make the American Republic a great slaveholding republic And there are men in large numbers among us, men who have had no sympathy with Abolitionists, who see and understand very well that even were we successful in putting down the present rebellion, no real union between the North and South would be restored, and that no durable peace between them could be re-established if slavery continued to exist These men [illegible] and will not enter heartily into the war, unless they see [illegible] efforts and feel fully assured that it will [illegible] to the final and total extinction of slavery throughout the Union, and all the territory it may now possess or hereafter acquire

The present rebellion proves what thoughtful and far-seeing men in all sections of the Union have long seen and said, that the preservation of the Union with the slave system of labor extending over one-half of it, and the free-labor system over the other half, is, in the ordinary course of human affairs, an impossibility. Senator Seward, or rather Mein Herr Diefenbach in our Review before him, was right in saying there is an "irrepressible conflict" between the two systems They cannot long exist together in peace and harmony; there is an irrepressible tendency in each to exclude the other; and no possible wisdom or prudence, on the part of any Administration, can harmonize their coexistence under one and the same Government. You must make your election between the systems, and adopt for the whole country either the slave system or the free labor system; and the real significance of the contest in which we are now engaged is as to which of these systems shall be the American system.

However homogeneous in race or character, habits or manners, may be the people of a country in the outset, they separate, and grow gradually into two distinct peoples, with almost entirely different ideas, habits, and customs, if one half of them in the one section adopt the slave system, and the other half in the other the free-labor system. We have already in the United States, notwithstanding our common origin, our common language, the similarity of our laws, and our habitual intercourse, grown almost into two distinct nations. The Confederates are Americans, indeed, for they have been born and bred on American soil; but they no longer retain the original American character; while in the Free States, barring the alterations effected by foreign immigration, that character is substantially preserved. We of the North are the same people that made the Revolution, won American Independence, and established the Federal Government. This divergency showed itself even at the time of the Revolution; and it has been growing greater and greater from the beginning of the present century; and if the two systems of labor are continued on American soil, must continue to grow still greater and greater, till the people of the two sections grow up into two absolutely distinct and mutually hostile nations, no longer capable, but by the subjugation of the one by the other, of existing under one and the same Government. The only way this divergence can be checked, the unity and homogeneousness of the whole American people recovered and preserved, is by the assimilation of the labor systems of the North and the South.

We of the North cannot and ought not to accept the labor system of the South. But the slave States, by their unprovoked rebellion, have given us an opportunity of performing an act of long-delayed justice to the negro population of the Union, and of assimilating the Southern labor system to ours This assimilation is at the bottom of the Southern rebellion, and the South has risen in arms against the Union, chiefly for the purpose of extending her labor system over all the Free States. In doing so she gives us the right, in our own self-defence, to extend our free-labor system over all the slave States—a right which, but for her rebellion, we should not have had under the Constitution.

If this prove a disadvantage to the Southern States, owing to the peculiar character of their laboring population, they have no right to complain, for it is a disadvantage they have brought upon themselves But this will be a disadvantage only as compared with us of the North, for it will be better for the South herself to have her negro population free laborers than it is to have them slaves. In counting the population of the South, we must count not merely her white, but also her black and colored population. The moral, spiritual, and material well-being of her four millions of black and colored people must be considered, as well as the moral, spiritual, and material well-being of her eight millions of whites. These black and colored people are as much human beings, whose welfare is as important and as necessary to be consulted by the statesman, the political economist, the moralist, and the Christian, as that of any other portion of her population; and what they would gain by their emancipation should be thrown into the balance against what might be lost by their former owners. But even the 347,000 slave proprietors would, in reality, lose nothing, or gain in moral more than they would lose in material prosperity. * * *

It seems to us, then, highly important, in every possible view of the case, that the Federal Government should avail itself of the opportunity given it by the Southern rebellion to perform this act of justice to the negro race; to assimilate the labor system of the South to that of the North; to remove a great moral and political wrong; and to wipe out the foul stain of slavery, which has hitherto sullied the otherwise bright escutcheon of our Republic We are no fanatic on the subject of slavery, as is well known to our readers, and we make no extraordinary pretensions to modern philanthropy; but we cannot help fearing that, if the Government lets slip the present opportunity of doing justice to the negro race, and of placing our Republic throughout in harmony with modern civilization, God, who is especially the God of the poor and the oppressed, will never give victory to our arms, nor suffer us to succeed in our efforts to suppress rebellion, and restore peace and integrity to the Union We have too long turned a deaf ear to the cry of the enslaved; we have too long suffered our hearts to grow callous to the wrongs of the down-trodden in our own country; we have too long been willing to grow rich, to erect our palaces, and gather luxuries around us by the toil, the sweat, and the blood of our enslaved brethren. May it not be that the cry of these brethren has already entered the ear of Heaven, and that He has taken up their cause, and determined that, if we refuse any longer to break their chains, to set them free, and to treat them as our brothers and fellow-citizens, we shall no longer exist as a nation? May it not be that, in this matter, we have Him to reckon with, and that the first step toward success is, justice to the wronged? We confess that we fear, and deeply fear, if we let slip the opportunity which the Southern rebellion gives us to do justice to the slave, or to make his cause ours, in vain shall we have gathered our forces and gone forth to battle We fear God may be using the rebels as instruments of our punishment—instruments themselves to be destroyed, when through them our own destruction has been effected We speak solemnly and in deep earnest; for he fights at terrible odds who has the infinite and just God against him It may be that an all-wise Providence has suffered this rebellion for the very purpose of giving us an opportunity of emancipating rightfully, without destroying, but as a means of preserving, the Union, the men, women, and children, now held in bondage, and of redeeming our past offences If so, most fearful will be his judgments upon us, if we neglect the opportunity, and fail to avail ourselves of the right Now is our day of grace This opportunity neglected, our day of grace may be over, and our Republic follow the fate of all others, and become a hissing and a by word in all the earth. Which may God in his infinite mercy avert!

LUTHER

When the controversy between Luther and Pope Leo X had become a serious matter in the eyes of his Holiness and his Cardinals and Courtiers, some princes and nobles who cared little how it was settled, provided their thrones and dominions received no damage were disposed to blame the Pope for not pursuing a more conciliatory course towards the Reformer In reply, the Papal Legate, Alexander, said, "It is impossible to seduce Luther by money He is a brute who will neither look at riches nor honors, otherwise he might long ago have had many thousands paid to him at the banker by the Pope's [illegible] such men as Luther was a wonder to him A rogue is utterly incapable of comprehending an honest man, who will not sell his conscience for gold or for a "position." Such "brutes" are not very common in these days. It is stated on the authority of Pallavicini, a popish writer of great celebrity, that Alexander was liberally supplied with money while Luther's case was before the Diet of Worms, by the skilful application of which he was enabled to gain over many of the members of the Diet.

IRREVERENCE

A cardinal defect of the present time is that of its general irreverence.

We observe exhibitions of this spirit, not only through the columns of many of the secular newspapers of our land, and from the utterances of the habitual frequenters of our streets, but within the circle of refined society. We often hear sacred themes and expressions introduced merely for the purpose of exciting or promoting the merriment of the occasion.

The propensity of punning upon Scriptural language, and burlesquing Scriptural truths, are attended with most lamentable results to those who allow themselves thus to transgress, and may, to no inconsiderable extent, impair the effect of Divine truth upon the minds of others, who would not venture a repetition of what they have thus had unwillingly inflicted upon them.

Such is the mysterious power of our mental association, that a single word, whenever uttered in our hearing, is capable of recalling entire scenes in the past of our lives, and awakening trains of thought which seem so intricately interwoven therewith, that it is impossible for us to sever their connections. We believe there are few whose minds are so thoroughly subjected to their wills, that they may not at occasional times during the public services of the Sanctuary, detect, even amid its solemnities, a glancing off of their thoughts at a repetition of words which under different circumstances had ministered to mirth, and by reason of which, they now fail to produce their legitimate effects. It may be urged in contradiction of this opinion, that in most cases the first impressions received from Scriptural language, have been of a correct character, and that according to the principle expressed, they must ever convey an impression of seriousness, if not of solemnity, and must therefore be instrumental for good, whenever, and however, brought to the attention.

We will admit that in cases where the mental training has been thoroughly of that kind, and from the earliest consciousness of the individual, that the mind will instinctively recoil from a flippant reference to sacred subjects, but, alas! too often the abuse precedes, or accompanies the lessons to inspire veneration.

But not only in the form of words written and spoken, is this spirit manifested. It pervades to a painful degree the conduct of too many, some of whom, would grow indignant at the charge Our congregations, assembling for the solemn worship of the Most High, enter the precincts of the Sanctuary with the same demeanor, and often with a similar costume, with which they would attend at a Concert room or Lyceum

There is but little in the general aspect of the assemblage which would impress an observer with the sublime sentiment uttered by the Patriarch, "This is none other than the house of God, the gate of heaven"

During the time of service, the expressions of vacancy, the attitudes of listlessness and dullness, the restive motions of hands and feet, are so palpably in violation of good manners, that we are loth to admit their prevalence, and think they are disgraceful even to be allowed to exist in exceptionable cases.

Then comes the indecent haste with which "Church lets out," an expression that conveys its idea with more truthful than poetic force. The benediction would seem in many congregations to be a signal for adjusting shawls, pulling on over-coats and gloves, grasping hats and canes, and the final Amen, to be a token for retreat, such an imaginary one too, as Dr. Russell so graphically portrayed for the readers of the London *Times*. However sincerely some may feel it is good to be here, or however enthusiastically they have sung forth their aspirations for a congregation that never breaks up, and a Sabbath without end, I doubt very much if the aforementioned observer would not, with a deeper sincerity, sigh for a congregation that never breaks up after the similitude of the kind referred to above

And as the hour for assembling of the Sunday-school approaches, and the scholars congregate together, how often do we not witness a counterpart to the week-day school recess; wrestling, boxing, snow balling outside, or romping through the school-room within, with a freedom as unrestrained as though the church was some deserted barn, and the Sabbath, one of the most jovial of holy-days

In many instances, we trace these painful results, to the influence of prostituting the church edifice to purposes utterly foreign to their design In cases where a community is invited to fairs, concerts, popular lectures, or to hear political harangues, almost with the frequency to engage there in the worship of Almighty God, the result cannot be other.

We believe that pastors, parents, and Sunday-school teachers, would labor with increased success, did they make this an aim of primary effort, to impress the recognition of the reverence which attaches to every approach into the Divine presence, or every subject relating to sacred things. Teach them to *feel* the Lord is in his holy temple, and that subdued and reverential feelings, words and demeanor, are the appropriate demonstrations for the place We believe a gratifying change would speedily follow in the spirit of our assemblages, and a radical improvement be manifested in individual character T.

SUNSET AND DEATH

If we regard the world of nature as a typical volume, full of suggestive analogies,—an exponent and interpreter of the world of spirit,—no symbol surely is more striking and appropriate than "SUNSET" is of *Death*. Every evening, as the sun goes down, we have a permanent type and enduring parable of the close of life, as well as a pledge and prophecy of the rising again in the eternal morning The God of nature, in His own hieroglyphic, countersigns the beautiful utterance of His Word—"*Mark the perfect man, and behold the upright, for the end of that man is peace*." ([illegible])

Few can have beheld a gorgeous Sunset, without the same suggestive association Incomparably the grandest scene the writer ever witnessed in nature, was a sunset on Mount Blanc, as seen from the Flegere The "monarch mountain" had appeared during the day, under varied, shifting, capricious shades of light and shadow,—at one time fleecy vapours, at another, darker masses obscuring his giant form As evening however, approached all these were dispelled,—not a cloud floated in the still air, when the glowing orb hastened to his setting The vast irregular pyramid of snow became a mass of delicately flushed crimson. Anon, the shadows of night crept up the valley, until nothing but the summit of the mountain retained the hectic glow of expiring life—a carnival of evanescent glory This, too, in its turn slowly and impressively passed away. The flaming sun of that long afternoon sank behind the opposite range of Alps; and the colossal mass in front, which, a few minutes before, had been gleaming with ruby splendour, now lapsed into a hue of cold grey, as if it had assumed robes of sackcloth and ashes, in exchange for the glow and warmth and brightness of life The fellow spectators at the moment gave expression to the same irresistible suggestion,—What a sublime symbol—what an awful and impressive *photograph* of Death!

Not was this all. When that last lurid glow was lingering on the summits, lighting up the jewels in this icy diadem, the sun itself had in reality already set; he had sunk behind the line of the horizon The valley beneath had long been sleeping in shadow, and lights were twinkling in the *chalets*. This, too, had its irrepressible meaning and lesson, that the radiance of the moral sunset lingers after our earthly course has run, a saint's *influence survives death*! Those glorious orbs of the olden time have set for thousands of years, but their mellowed lustre still irradiates the world's mountain tops. Though dead, they yet "speak."

Macduff's "Sunset on the Hebrew Mountains"

THE VALUE OF TRUTH

We are commanded to "stand fast in the faith," to "hold fast the profession of our faith without wavering," to "contend earnestly for the faith," to "continue in the doctrine which we have received," to "hold fast that whereunto we have attained." Surely that must be a most important duty, which is so often, and in such varied forms of expression, enjoined upon us.

The truth is exhibited to us as the *great trust which God has committed to us*. There is one thing which every true Christian has intrusted to his God Paul in his Epistle to Timothy says, "He is able to keep that which I have committed unto him against that day." What was this? It was his soul. Every Christian has put this priceless treasure into the hands of his God to be kept by him. On the other hand, there is something that God is represented as having intrusted to us that we may sacredly keep it. This is his *truth*. Hence, the faith for which we are to contend earnestly is said to be *delivered to the saints*. To the Jews, as his professing people, Paul tells us, were *committed the oracles of God*. Timothy is exhorted "to hold fast the form of sound words," and this the apostle calls, *the good thing which was committed to him*. It is evident from this expression, Christian reader, that the truth is a sacred trust put into your hands by the great God; and as you expect him to keep the trust you have committed to him, so he expects you to keep the trust he has committed to you. And how should the consideration that it has been put into your hands by the God of heaven impress your heart, not only with a sense of its value, but of the responsibilities which this trust involves.

Think, too, of the value which he himself attaches to his truth. It is most precious in his eyes. David says, "Thou hast magnified thy word above all thy name." He has magnified it above all the creatures of his hands Upon each of these his name is written They all display "his eternal power and Godhead" But his word, his truth, he has magnified above all these Surely, then, it must be most precious in his sight. Of this he has given evidence by the care with which he has preserved it Notwithstanding all the attempts that have been made to destroy it, this sacred trust is still in possession of the church, thereby showing us that the eyes of God are upon it, as an object that is peculiarly dear to him Revolutions have been going on in the world, empires have fallen, thrones have crumbled to the dust, but the truth still stands We may let it go. It may be lost to us, but we may rest assured, that the God of truth will not suffer it to perish Think with what terrible penalties he has guarded it, and what awful judgments he has visited upon those who have set themselves in opposition to it. Now, if the truth be thus dear to God, ought it not to be dear to us? Can we profess a regard to him and yet hold in contempt that upon which he sets such a high value?

Think too, Christian reader, what the truth has cost. It has cost the blood of its enemies. We sometimes wonder at the dreadful conflicts which take place in the world The history of the world seems to be a history of wars and blood. There is, however, a great design in all these conflicts, and that design we believe to be the final triumph of truth over error. By these mighty revolutions, and bloody struggles, he is, in his providence, bringing down the power and pride of man, and leading the nations to recognize truth, the truth of righteousness, as that which alone can fill the world with happiness and peace Not only has it cost the blood of its enemies, but also of its friends. Millions of God's faithful witnesses have poured out their blood like water in defence of the truth. Who could enumerate the multitudes of those who have been slain for the Word of God, and the testimony of Jesus, not to mention those who "have taken joyfully the spoiling of their goods," and endured shame and reproach for its sake? Yes, Christian reader, the sufferings of the faithful, in all ages, call upon us to maintain the truth. But this is not all. It has cost not only the blood of the saints, but the blood of the Son of God. He came to "bear witness to the truth," and it was for witnessing before Pontius Pilate a good confession that he was nailed to the accursed tree Can we, then, as the professed followers of this Saviour who came from heaven and poured out his life that he might rescue it—fail to cherish a profound love for it in our hearts, and maintain it in our lives and profession?

In addition to these considerations, it may be well to advert to the destructive tendency of error Some persons seem to entertain the idea, that it is a matter of indifference what a man professes, provided he is only sincere—that error in doctrine is a perfectly harmless thing How directly is such an idea in conflict with the Scriptures There we are told, that "whosoever abideth not in the doctrine of Christ hath not God." What is to become of those who have not God? To be without God is to be without hope. Is it indeed so, that mere belief has little or nothing to do with a man's salvation? Paul, surely, had another idea when he used the expression—"that they all might be damned who believe not the truth" The Bible clearly teaches, that the belief of the truth involves the eternal interests of the soul

The truth exerts an influence upon the whole man. It stirs up holy affections in the soul When was it that the hearts of the two disciples burned within them? It was when the Scriptures were opened to them—when they obtained a view of the truth. A soul destitute of the truth cannot experience any real comfort Doubt and uncertainty are always attended with disquietude and misery. Paul died happy, because "he kept the faith" As it moves the affections so it controls the conduct. The proverb, 'A blind eye makes a stumbling foot,' is founded on this principle. "Ye shall know the truth, and the truth shall make you free"—free from the bondage of sin Paul connects "the sanctification of the Spirit" with the "belief of the truth." It is exhibited as a part of that Christian armor which we are to wear, "that we may be able to stand against the wiles of the devil" There is nothing which the great enemy so hates as the truth, and, therefore, he labors to infuse into the mind the poison of false doctrine

The above considerations, we think should impress the heart with a sense of the great importance which is to be attached to the truth, and the duty of seeking and maintaining it.

Let us not, however, forget the injunction of the apostle, that this is to be done *in love*. Alas, how often is this part of the apostle's direction overlooked by the professed advocates of truth! How often do persons give indulgence to their unholy passions, under the pretext of contending for truth! It is sad to think how the truth has been dishonored by the controversies that have been waged in its behalf Better by far would it often have been for the cause of God, if the time which has been spent by many of the professed friends of the truth, on the field of controversy, had been spent in efforts to exemplify, by a holy life, its beauty and power Not that we are opposed to controversy There are times when it is necessary. Let it, however, be carried on as the apostle enjoins, *in love*—in love to the truth and to the souls of men.

Remember God in thy youth, lest in thine old age he forget thee

WORK TO BE DONE HEARTILY.

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."—ECCLESIASTES ix 10

All our works, and plans, and labors, and wisdom, which relate only to this world, must have their end in the grave. And every living man is on his journey to the grave, and must reach it sooner or later. What lesson does Solomon teach us from this? He says, that whatever we find to do, whatever is our duty, our employment appointed by God, we should do "with our might," remembering how soon our time for doing it may be at an end. With our *might*, really putting our heart and mind into whatever we are doing, whether it be working with our hands or our head. We shall do twice as much in this way, and we shall do it twice as pleasantly. Lessons will be learned, work will be done, so much sooner and better, when we do them with our might Let me try to remember this I shall then be much happier myself, and make my parents and teachers happy. Lord, forgive my wasted time, and help me not to trifle or idle any more.

Lo! I come with joy to do
 The Master's blessed will,
Him in outward works pursue,
 And serve his pleasure still
Faithful to my Lord's commands,
 I still would choose the better part;
Serve with careful Martha's hands
 And loving Mary's heart.

Careful without care I am,
 Nor feel my happy toil,
Kept in peace by Jesus' name,
 Supported by his smile.
Joyful thus my faith to show,
 I find his service my reward,
Every work I do below,
 I do it to the Lord.

THE RIGHT SPIRIT IN WHICH TO WORK

"Not slothful in business; fervent in spirit; serving the Lord."—ROMANS xii. 11

God gave Adam work to do in Paradise, and He means no one to be idle now My parents, my teachers, have a different "business" to attend to from myself, but I have business also—something to learn, something to do. And St. Paul says here that we are not to be slothful in business, just as Solomon said long before that we must do it "with our might." We are to watch against doing anything in a slow, trifling, heartless manner. But Paul also tells us to be "fervent in spirit, serving the Lord." To strive to have at all times, however we are engaged, a holy, heavenly, praying frame of spirit, remembering that our duties are all appointed by the Lord, and that He looks upon us from heaven all the while. And He will consider whatever we do in this way as service to Himself. What a wonderful, what a comforting thought that is! Nothing so simple, nothing so mean, but that while attending to it rightly, we may be pleasing and glorifying our God and Saviour. Yes, even a child, as well as an angel, may thus "serve the Lord Christ."

Forth in thy name, O Lord, I go,
 My daily labor to pursue;
Thee, only thee, resolved to know
 In all I think, or speak, or do.

Thee may I set at my right hand,
 Whose eyes my inmost substance see;
And labor on at thy command,
 And offer all my works to thee.

Give me to bear thy easy yoke,
 And every moment watch and pray;
And still to things eternal look,
 And hasten to thy glorious day.

CHRISTIAN ECONOMY.

"Gather up the fragments that remain, that nothing be lost," was the advice of our Saviour to His disciples God's purpose is, that whatever men possess of this world's goods, they should use for His glory. Christians should ever be busy in doing what they can for Jesus One way in which we can work for Him, is by exerting our influence for the salvation of sinners This influence may be used in various ways. A very important one, is by contributing of our worldly substance to aid in spreading the Bible and the gospel. It is the duty of every Christian not only to give as God has prospered him, but to use all diligence that he may be prospered

There seems to be an error in the minds of many with reference to the acquisition of worldly wealth. Good people sometimes reason thus: "It is wrong to be worldly-minded; it is wrong to be grasping after this world's goods" Hence they conclude that they will just work along in life in such a manner as to secure a mere subsistence for themselves and families

Now, it is true that it is wrong to be worldly-minded Men commit a very great error when they labor and toil for the good things of this world with the design of heaping up riches to themselves. When they do this, they have missed the great end God had in view in giving them being He does not design that any of us should be drones in His service. It is our duty—it is the duty of every Christian—it is the duty of every man to use all lawful means to acquire just as much of this world's goods as he can. Hence one important way in which we may labor for Jesus, is to secure just as much wealth as possible, provided always that it be done in a proper manner But then we must be careful how we use it We must be careful as to our *motive* in securing it. We must hold all as subject to God, the giver, and ever be ready to part with it when He demands it. In our efforts in acquiring it, we must remember that the great end should be to have wherewith to glorify God,—that we may be able to do something more for the salvation of the impenitent. Strive, then, to gain wealth, but ever aim to glorify God with it.

BIG WORDS AND SMALL IDEAS

Big words are great favorites with people of small ideas and weak conceptions. They are often employed by men of mind, when they wish to use language that may best conceal their thoughts. With few exceptions, however, illiterate and half-educated persons use more "big words" than people of thorough education.

It is a very common but very egregious mistake to suppose that long words are more genteel than short ones—just as the same sort of people imagine high colors and flashy figures improve the style of dress They are the kind of folks who don't begin, but always "commence." They don't live, but "reside" They don't go to bed, but mysteriously "retire" They don't eat and drink, but, "partake of refreshments." They are never sick, but "extremely indisposed" And instead of dying, at last, they "decease."

The strength of the English language is in the short words—chiefly monosyllables of Saxon derivation—and people who are in earnest seldom use any other Love, hate, anger, grief, joy, express themselves in short words and direct sentences; while cunning, falsehood and affectation delight in what Horace calls *verba sesquipedalia*—words a "foot and a half long."

THE FOREIGN MISSIONARY SOCIETY AT HERMANNSBURG.—Pastor Harms has received during the past year for his missionary society, more than 40,000 thalers, a larger amount than has been received by any other of the missionary societies. The expenses amount to 36,500 thalers The last fitting out of the missionary ship cost from eight to nine thousand thalers. In Hermannsburg, a second missionary house is soon to be erected. Among the missionaries in Africa, some refuse to submit to the Superintendent sent out by the State Church of Hanover Harms will dismiss every missionary who persists in the refusal.—*The Methodist*.

The Christian Recorder.

Philadelphia, November 16. 1861.

IN BEHALF OF THE RECORDER.

We are compelled to give our readers the following information. That unless something is done to increase our funds, we shall be under the necessity to suspend the publication of our paper. Our General Book Steward is becoming much discouraged, having made a call some few weeks past, to the ministers of the circuits and stations in the A. M. E. connexion, in behalf of the paper, and but few have responded to the call. He has just returned from a tour in the Baltimore District, not without some success, yet he did not obtain the required amount.

If our brethren of the New England and New York Districts, will follow the example of those in the Baltimore District, that is, inform us if the visit of an agent in behalf of the paper would be acceptable, either the editor or General Book Steward will most gladly give a visit.

There must be an entire effort on the part of all our ministers, or the paper cannot survive the coming winter. Dear brethren, let us hear from you immediately.

OUR PROGRAMME

Brethren will please take notice, and govern themselves accordingly, by notifying their congregations.

By the Divine permission, we shall visit the following places on behalf of our Book Concern and paper, and will have with us Hymn-books and Disciplines,—and, probably, some other books:—

On Monday night, Nov 18th, we will be at Princeton, New Jersey, Rev. F. Gould, at early candle-lighting; at Newark, New Jersey, November 19th, on Tuesday night, at half-past 7 o'clock; Wednesday night, November 20th, Brooklyn, Bridge street, at half past 7 o'clock; Thursday night, November 21st, at New York, Second St., at half past 7 o'clock; Harlem, New York, on Friday night, November 22d, at half past seven o'clock; Bridgeport, New York, at Rev. J. P. Shreeve's, on Sabbath, the 24th, for the day; at New Haven, Conn., on Monday night, November 25th, for Rev. E. F. Williams' church at half past 7 o'clock; on Wednesday night, November 27th, at Providence, Rhode Island; on Thursday night, November 28th, at Newport; and the first Sabbath in December, New Bedford, Mass., for the day; Boston, Mass., on December 4th, at early candle-lighting.

We hope that all the brethren will notify their congregations, and enable us to have a full house. We shall also try to visit Brother Speak's circuit and Brother Moore's. Mark: we shall expect a free-will offering collection.

Elisha Weaver,
General Book Steward.

PREACHERS' MEETING

The preachers' meeting of the Philadelphia District, A. M. E. connexion, was held to-day, (Tuesday, the 12th inst.,) in Bethel church, Sixth street, Philadelphia. Rev J. Eddy was elected President, and Rev. J. Woodlin, Scribe. After the report of ministerial labors, the following question was proposed. Were the sufferings of Christ equal in nature, quantum and intensity to the fire of Divine wrath, which fallen man would have otherwise endured? Revs J. G. Bulogh, and C. Woodyard argued in support of the affirmative position. Revs. Woodlin, Cooper, and Stanford, argued for the negative. Bishop Nazrey was present, and took part in the discussion. The question was laid over, as the order of the day for next meeting. Adjourned to meet on Tuesday, the 26th inst., 10½ A. M.

NOTICE.

The United Beneficial Sisters of Rev. J. Woodlin Society are requested to attend a special meeting, on Thursday evening, the 21st of November, 1861, at 7½ o'clock, Rodman St., above Ninth, at Sister Dorsey's. Punctual attendance is requested. By order of the President.

Elizabeth Harris, Pt.
Eliza Stokeley, Sec.

RELIGIOUS NOTICE.

A sermon on Christian Perfection will be delivered on Sunday evening, the 17th inst., at 7½ o'clock, in the Horst street A. M. E. Wesley church.

ACKNOWLEDGMENTS.

From Rev. R. H. Cain, Brooklyn, New York, for papers sold,	$3 00
do subscription,	1 00
Rev J. M. Wilkerson, Leavenworth, Kansas, for subscribers, Fariba Pulliam, paid,	50
Miss Louisa Barnet, paid,	50
Miss Mary Jourdan, paid,	50
Mr. H. Thomas, paid,	50
Rev. J. P. Campbell, of Trenton, N. J., for papers sold,	4 50
Rev D. W. Moore, of Washington, D. C., in full up to number 44 Recorder,	2 10
do by the hands of Rev. A. W. Wayman for Rev. Moore,	2 50
James Lynch, of Georgetown, on account for papers,	4 06
Rev. A. W. Wayman, of Baltimore, Md., on account for papers,	7 00
Miss Fanny Fisher, Washington, D. C.,	50
Mr. Lewis Hillery, " "	50
Charlotte Wood, " "	50
Rev. William Winder, of Freehold, for paper,	1 00
James Edward of Bristol, Pa., paid,	1 88
Henry Jackson of C. W., per Rev Willis Nazrey,	1 00
Rev. J. Young, of Danville, C. W., per Rev. Willis Nazrey, as a donation for Book Concern,	1 00
do for Hymn Books,	1 00

E. W.

TWO CENT MONEY

We have received from Rev. J. P. Campbell, two-cent money,	$7 46
Also from Rev. Peter Gardiner, of the New Brunswick charge, as a free-will offering for the Book Concern,	1 00

Now why do not all our brethren try to do like these good brethren, and respect our appeal for aid, and when a proper effort is made by each brother, whether he gets much or little, he is clear?

E. W.

Take heed of too great a valuation of thine own work or usefulness in thy place, and lay not too great a stress thereon

For the Christian Recorder.

OUR VISIT DOWN SOUTH

We left home on the 25th ultimo for Washington, D. C. We landed in Baltimore city about 4 o'clock, P. M., at the house of Rev. A. W. Wayman; we were sorry to find his lady lying very low. He desired that we should talk a little to his congregation that evening, which we did. We then repaired to the house of Rev. John M. Brown, in compliance with an invitation extended, and passed the night there. The next morning we left for Washington, and while at the depot we met with Mr. E. M. Thomas, whose company we had down to the city. On our arrival Brother Thomas secured a hack, which conveyed us safely to his residence. After spending some moments with his good lady, we went in search of Rev. Daniel Moore, the pastor of Union A. M. E. Church, who lived but a short distance from Brother Thomas', and soon we were knocking at the door of his house. He was on the look out for us, and met us with a gentlemanly smile, and, of course, we had a good-old-honest shake-hands together. After some time spent in friendly conversation, we then started towards our lodging place. About 1 o'clock the Rev. James Lynch, of Georgetown, made his appearance. We all took a walk around, calling upon the Rev. Benjamin Tanner, my brother-in-law, and also the Rev. David Smith, pastor of Israel Church, &c.

Oh! what a change in the appearance of Washington was evident to our eye compared with what it was when last we visited the city—everything looks warlike. Soldiers, dressed and encamped, in their various uniforms, may be descried on every hand, from Baltimore to Washington. They are to be found in camps throughout the entire city of Washington, and, at night, one's ear is saluted at almost every hour with the sound of the drum, the echoing of music, and the clang of arms. Through the day the soldiers are parading, and regularly undergoing the most strict military surveillance.

But we must speak of the more particular object of our visit. On Sabbath morning, the 27th, having made arrangements with Rev. D. W. Moore, the pastor in charge, we preached, and laid before the congregation of his care the claims of the Book Concern, which met with a warm reception—not only from the gentlemanly Christian minister, Brother Moore, but his Steward and Trustees showed clearly that they were loyal to the regulations of the church; and, after the taking up of a free will offering collection, one of the Stewards and Trustees stepped forward and said that inasmuch as they were not aware that the claims of the Book Concern would be presented, and all were not prepared to give, he wished the Union Church to have a fair chance, and we agreed upon the following Friday night, and a strong effort was made to have a full house—but, unfortunately for us and them, it turned out to be a disagreeable and rainy night: had it proved otherwise, we doubt not but we could easily have raised the sum of $25. However, they gave us $18 to carry on the good cause. We would to God that all of our ministers and churches felt, and would act, like Brother Moore and his church; we should then have but little trouble about the Book Concern.

On Tuesday night we laid our claims before Rev. David Smith's congregation, (Israel Church, Washington.) This is a very large congregation, and many of the members declared that they did not know that the Book Concern was still in existence, and, as to the Recorder, it was a new thing entirely; and, out of that unusually large congregation, not one person, male or female, had ever received a single copy of our paper—even the pastor himself was no exception. How long will this state of things exist? However, they took up a collection, or free-will offering, amounting to the sum of eleven dollars and twenty-four cents ($11 24.)

On Thursday night we were in Georgetown. The Rev. James Lynch had exerted himself to the utmost to secure a full house. We had a goodly meeting. This church (Ebenezer A. M. E.) gave us a free-will offering the sum of seven dollars and fifty-six cents ($7 56.)

On Saturday we left for Baltimore, Md., and on arriving there we bent our way to the house of Rev. W. H. Waters. On Sabbath morning we preached for Brother Waters. It being the occasion of his Quarterly Meeting, we did not interfere with his arrangements, but he announced to the congregation that a meeting would be held on Monday evening, on which occasion the claims of the Book concern would be presented. Accordingly, we met on Monday evening, at the appointed hour. There were but very few present: they gave us as a free-will offering the sum of one dollar.

At 3 o'clock, on Sabbath, the Rev. A. W. Wayman announced, as also on the preceding Sabbath he had done, that we were to preach there, and that he wished all the members of his congregation to come prepared to contribute liberally to our cause. At 3 o'clock, P. M., Brother Wayman was obliged to leave us, in order to be present at Brother Waters' Quarterly Meeting. We had a crowded house; the limit of good old Bethel Church was indeed packed to its utmost capacity, and the Good Spirit was with us. We felt certain that such a teeming audience would prove good for at least $50. After the Trustees had taken up their *penny collection*, which we would have got, also, one of the Trustees remarked that, as the preacher or elder in charge had not said anything about a collection to them, there could be none made. Thus were we doomed to disappointment. The congregation were dissatisfied at the manner in which we were treated, and some of them put money into our hands privately. The Elder, at night, made another appointment for Thursday evening. We went accordingly on that evening, and found but few persons assembled. However, we gave them a short discourse. The collection yielded us but three dollars and sixty-two cents ($3 62.) We are sorry that a church which has some fourteen or fifteen hundred members cannot be better represented.

The Rev. H. M. Turner, of Baltimore Union Church, made an arrangement for us on Tuesday night; but as he did not get a chance to notify them in time, there were but few present—but those that were there did credit to themselves. Brother Turner is a great advocate of the Recorder and Book Concern. They gave us a free-will offering for Union Bethel of two dollars and one cent ($2 01.)

The Rev. J. M. Brown, who is known to be an advocate of literature, gave us two chances with his congregation, and we must say that he did all he could to secure us a full house—but certain unforeseen hinderances prevented the members from turning out as they otherwise would have done, viz: the inclemency of the weather; the rain fell quite heavily; but those that did venture out did the best they could under the circumstances. The sum realized from Ebenezer Church was four dollars and thirty-one cents ($4 31.) There are but very few of our brethren at work for the benefit of the paper and Book Concern.

Elisha Weaver,
General Book Steward.

For the Christian Recorder.

AN ESSAY ON PRAYER, DELIVERED TO THE MEMBERS OF THE BALTIMORE LYCEUM

BY A YOUNG LADY.

Mr. President:—Ladies, and Gentlemen:—Having been, together with yourselves, greatly regaled by the learned, instructive, and highly interesting addresses, to which we have listened to night, I now appear before you, for the purpose of reading an essay. And knowing as I do, that I shall not be able to embellish my remarks with such splendid talents, and enchanting, towering eloquence, as have characterized the addresses of those who have preceded me, I most openly confess, that which I cannot conceal from your vigilant eyes, that a weighty embarrassment rests upon, and to some extent depresses, my mind.

The subject of my essay is prayer, and can any one question for a moment, the propriety of discussing this subject in a literary demonstration like this? Certainly not. When we remember that the great Creator has ordained, placed in our reach, and commanded us to employ prayer for procuring his smiles, and heavenly benedictions, we are, or should be ready to admit, that there is nothing that can engage our attention, and employ our minds and tongues, that is of greater importance, and more worthy of our consideration, than prayer.

The polished heathen of Greece and Rome extended their hands when praying, since they prayed to receive, and this was very proper, if the hand of faith, for the same purpose, was extended from the soul, but of this, there is much room for doubt. This custom was continued for a long time among Christians, who imitated the Romans, but was at last superseded by that of extending the arms in the form of the cross, to represent the crucifixion of the blessed Saviour; but in this external act, there was no virtue, and this form of prayer was objectionable, too, because it was very laborious, their arms having to be supported for hours by their servants. But the enlightened believer is relieved of all these perplexities, by his knowledge of the fact, that God enjoins prayer as a duty, without any reference to mode,—that if he prays sincerely, God will hear and answer his prayer, regardless of physical posture.

We are in the Gospel addressed by Jesus Christ, who, in the name of his Heavenly Father, declares his gracious counsels, and presents to us the blessings of salvation, accompanied with an invitation and command to receive them. The same subjects in the Sacraments, are exhibited by symbols, and being signs of redemption, they are seals for the confirmation of the promises, in order to the strengthening of the faith, and augmenting the consolation of Christians. This dispensation of religion being external, requires of Christians certain affections and sentiments of the mind, corresponding to the nature of the truths proclaimed, and the facts presented to their view, and certain acts significant of their internal emotions, and of their consent to the covenant into which God has admitted them. But the whole of religion not being comprehended in the manifestations of God's good will towards believers, and in the silent expressions of faith on their part, it is their duty to speak to him, in the humble, but animating language of devotion. The accepting of the gifts which he graciously offers, is not all of the Christian's duty; they are enjoined not to wait inactively, and indifferently, for the visitation of his favors, but to solicit them, and in every season of need, present their petitions. Prayer is the only medium of intercourse between God and man. It is absolutely only by prayer, that men can approach his God, and receive from him those beatitudes which, lessening the sorrow of the soul, render it happy in the present life, and ensure it of the immortal felicities of heaven, at the termination of its existence on earth. The beneficent Creator is fully disposed to confer on every man, everything necessary to his present and endless welfare, but having appointed, and commanded us to employ prayer for the procuring of all such favors, he only grants them in answer to the same.

How invaluable is prayer in the estimation of every man, when he remembers that every blessing which alone can make the present life desirable, by lightening its sorrows, and heightening its joys, and at last bear the soul to the city which hath foundations, whose builder and maker is God, is obtained by it; when by reverses of fortune, the frowning, menacing oppositions of unreasonable ones, together with the afflictions to which, in this world, we are all incident, our passage through life is veiled in a darkness, which, like that of Egypt, is so dense, that it may be felt, we may by prayer draw near to him, (whose power checks the furious winds of heaven, and at whose command the angry waves of the sea recede and disappear,) and be strengthened and blessed, and caused to triumph over every sorrow. By prayer we may obtain temporal and spiritual favors from God, the former for our comfort here, and the latter for our happiness here, and endless felicity hereafter.

God, who is perfectly just, holy, and good, extends this means of procuring his favors, to all classes and conditions of men, to the peasant in his cottage, to the hermit in his solitude, as fully as to the king upon his throne, and statesman in his mansion. In prayer we not only obey the command of the ever adorable Saviour, but also imitate him. He prayed when the weighty guilt of a world pressed down his soul; he prayed for his friends and enemies, for the latter, he prayed even on the cross, when embraced in death's cold and chilly arms. The cold mountains, (seldom visited by man,) and the humid midnight air witnessed the fervor of his prayer. We love to imitate, and be like men whom the world pronounces great, and crowns with the richest honors in its gift, but he who prays, is like that Blessed One, who is infinitely perfect in all that is good, and who is the source and author of all true greatness. Some wicked men, in the shallow sophistry of their reason, scorn prayer, and deride what they call the silly hope, that God can be moved by supplication. The sophistical language of the infidel is: "can the Unchangeable be changed, or waver in his purpose? Can the weakness of pity affect him?" Methought he ruled all things, and ye called his decrees immutable; but if he listened to, and is turned by the prayer of man, where is his firmness?"

This is the language of wicked infidelity, and else, to the ears of many [illegible] is smoother than oil; but to all of which, it may be replied, that God's promises to answer prayer, result from his nature, character and decrees. he has never purposed not to answer prayer, but the contrary. he can, therefore be moved by pity, and the prayer of a believer. We, who are blessed and influenced by the enlightening word, and renewing Spirit of God, know that the promises of Scripture are sure, and these reasonings of infidels false. Scorner, thy thoughts are weak, they reach not to the summit of the matter. Go to,—for the mouth of the child might show the mystery of prayer; verily, there is no change in the counsels of the mighty ruler; verily, his purpose is strong, and rooted in the depths of necessity. But who hath shown thee his purpose; who hath made known to thee his will, that thou reasonest thus?

A Friend.

For the Christian Recorder.

AN ADDRESS TO A SABBATH SCHOOL

BY GEORGE WEDLEY.

My Dear Children:—Oh, how it fills my heart with gladness, yes, a gladness beyond the power of expression to see so many of your little smiling faces present to-day, here assembled in a Sabbath-school capacity; for my feelings are such toward Sabbath-schools that, I think, they are among the best schools that exist beneath heaven, for at Sabbath school you do not only get education imparted to your mental faculties, but you have education imparted to your heart also, and are instructed to the ways of God and happiness. Yes Sabbath-schools are the nurseries of heaven. So well am I persuaded of the inestimable benefits, we, as a community here in St. Louis, would derive from a good system of Sabbath-school training and instruction, that it awakens all the dormant feelings within me. I would here say a few words to the teachers, feeling that the prosperity of the Sabbath school entirely depends upon the exertion of the teachers. Then we should feel the great responsibility resting upon us as teachers, we should exert all of our energy and talents for the advancement and prosperity of the Sabbath-school. We should feel that we have intrusted to our care immortal souls, whose destiny, in part, we here to mark out. Oh! then, we should endeavor to establish such wholesome rules and regulations in our school, that will make a good and lasting impression upon the minds of the children, that come here for our instruction.

Little boys and girls should use every means in their power to enlarge the Sabbath-school, by bringing here all the new scholars they can. Your Father who is in heaven wants you to be his children; He wants all of your little friends to be his, too. He loves little children, and has said, a great deal to them, and about them in the Bible, and if you will bring in the boys and girls who live near you to Sabbath-school, perhaps they might learn to know and love God. Now, my dear children, I hope you will try to do this, and remember that God has commanded you to keep the Holy Sabbath day sacred. It is a day which God has set apart, that we should entirely devote to him. I do sincerely hope that there is not a boy or girl, that is listening to me to-day, will ever be guilty of breaking the Sabbath day, think for one moment what an awful thing it is, to break the Sabbath day, to disobey that God who loves you so much, and has bestowed upon you all the blessings and happiness you enjoy in this life, and has promised you everlasting and eternal happiness in the life to come, if you are good and obedient children. God has also commanded you to honor your father and mother, "That your days may be long in the land which God has given you." Now I know that there is not a child who sits within the sound of my voice to-day, who does not feel a desire to prolong his life, and render it a life of happiness. Now in order to do this, you must honor your father and mother. First live in subjection to the laws of the land in which you live. Secondly, be obedient to parents. Thirdly, Supremely love God with all your heart, and keep his commandments.

My dear children, to let you know how I feel in reference to Sabbath schools, I would say in conclusion, were it possible for me to extend my arms around the whole circumference of the earth, and clasp within my embrace every child beneath the broad blue expanse of heaven, I would gladly do it, and endeavor to impress upon their tender minds the vast and eternal importance of a strict attendance to Sabbath-schools.

St. Louis, Mo., Nov. 9th, 1861.

For the Christian Recorder.

MINISTERIAL QUALIFICATION

NUMBER FIVE.

In addition to what I have already said, the preacher of the gospel should be no striker, or literally speaking, he is not to wound, or hurt, or injure, or smite any one intentionally. This seems to be the full meaning of the word used by the Apostle, which is Plecktale. Then he is to be careful, so as not to inflict any injury intentionally, by word, blows, or his walk, for by one, and all of these ways he may manage so as to do material injury, and thereby spoil his usefulness. For the sake of saving souls, (the office to which he is called,) he must be careful at every point, so that he may become a workman that need not to be ashamed of his work, and a saver of souls withal.

We think that the Apostle Paul, when pointing out the qualifications of a bishop as we have it, meant elder, as well as bishop. Episcopos is a compound of epi, over, and skeptomai, to look, which forms the word overlook, which word applies to elders, as well as to bishops, for an elder has to look over, and after his flock, or the people placed in his charge, as well as does a bishop. And if any one will take the pains to look at the third chapter of first Timothy, he will find that about the same instructions are given to deacons, or to bishops and elders, hence, every man that is called to preach the gospel, should qualify himself well for that work, the deacon, as well as the bishop; and if these go into the work of the ministry without such qualifications as are pointed out by the Apostle as above cited, they are sure to fail, to a greater or less extent. We have seen what seems to be meant by the preacher being "no striker," so I have yet to be convinced, that it is morally right in the sight of God, for a preacher of the gospel, such as are called of God to that work, to engage in a combat of any kind, unless it is in self-defence when really assailed. Much less do I believe, that God approves of such men as he has called to preach the gospel, volunteering to enter into regular warfare to fight, and out, and slay, and kill, by hundreds, and thousands. If wars must come, let the world outside of the ministry attend to them.

There are a great many men in the world outside of the number of called ministers, enough to engage in all the wars that ever will exist at one and the same time while the world stands. My opinion is, that when a man is called to preach the gospel, that is his business until the world with him shall end, for though such a man may conduct himself so as to render himself unworthy to continue in such a calling, yet he feels "Wo is me if I preach not the gospel."

But how could a man preach to his fellow men after having stained his hands in the [illegible] of human beings, and after having [illegible] the earth with the same? God would not even suffer David to build the Temple, (a place where the honor of God was to dwell) because he was a man of blood.

So I still contend, as the apostle expresses it, that a preacher should not be a striker, or as I have already shown using his own language, (Plecktein) he should not be a wounder, a smiter, or such as would inflict injuries upon the least thing God has made, intentionally.

Again, he must be kind and benevolent, in order to carry out the principles of that gospel which he preaches to others. A man that is unkind, contracted and penurious, is perfectly inconsistent in every motion which he makes for good.

But still, if he wishes to become well qualified to preach the gospel, he must not be a dissembler; for if he is, God will never bless him, or his labors. A dissembler may seem to flourish for a while, but, sooner or later, he will come to the earth naked and destitute. So let no man, who is a dissembler, ever think that he can possibly endure to the end without a change for the better.

T. Strother.

(To be continued.)

For the Christian Recorder.

TO DIE IS GAIN

1st. To die is gain, for in heaven there is no suffering; no pain of body or of soul; of sympathy, apprehension or bereavement.

2d. To die is gain, for death delivers the believer from error and ignorance. O, how dark, confused and inadequate are our ideas of God and ourselves, of moral truth and duty, of Providence and futurity, of the plan of salvation and the issues of Divine justice! "Now, we see through a glass darkly." So was it even with St. Paul and St. Peter, thus is it with the pious, and how much more so with the sinner. The vast knowledge of Newton seemed to him as but the pebbles on the sea shore, while truth was as the far-reaching ocean. But in heaven "we shall know even as we are known," the boundaries of our knowledge being fixed by the will of God, never stationary, but ever expanding like the circumference of the ripple-formed circle, ever widening and sweeping away from the centre, but never reaching infinity.

3d. To die is gain, for death delivers us from moral evil and all effects of transgression. O, how this malignant principle scourged this earth! Its dark pinions have shaded every age, and left behind them a gloomy progeny of wo. Injustice and fraud, rapine and cruelty, oppression and murder, carnage and tears tell its power. The most eminent piety and worth, whilst exempt from the penal dominion of sin, are not beyond the reach of its general effects on society.

The taint of corruption remains in the "members," and constrains even an apostle to cry out, "O, wretched man that I am, who shall deliver me from the body of this death?" But in heaven we shall be free from all moral pollution in ourselves, from the example of sin in others, and also from the possibility of ever again perpetrating a single transgression; but this is not all. We have a positive as well as a negative demonstration of this subject. While death sweeps from the Christian every form of evil, it leaves not a blank canvass as the forbidding picture of eternity. Let dreary infidelity bathe the world in blood, block up her guillotine with human victims, and proclaim death an eternal sleep—Christianity paints both life and death, time and eternity, with other colors, while it declares—"To die is gain."

James A. Handy.

Baltimore, Nov. 1st, 1861.

For the Christian Recorder.

DEATH OF MR. J. P. WORTHINGTON

Departed this life on the 9th inst., Mr. J. P. Worthington, aged 63 years. In the death of Mr. Worthington, society sustains one of those losses not easily repaired. He was one of those men that never sounded his own trumpet; yet he was a silent power in the community, solving doubts and refuting errors, by his personal acts. It is the generally received opinion of the whites that colored people are only fitted to serve, and, therefore, can never rise above that level. Mr. Worthington has employed nearly all his life practically refuting this error—not by his talk, but by his acts. He came to this city from Baltimore, Md., about twenty five years ago. On his arrival he obtained employment in a tailor store. He soon after left that and went into the ice cream business, and, I believe, was the first man who introduced the sale of ice cream through the streets as a business. In that trade he was universally known as Old Tal de Ral.

He left the ice cream trade and introduced the street watering business. In that business, I believe, he was the most successful; but not without much opposition. In this capacity the man shone out the most conspicuous. The opposition only brought out his energies. He had white men to contend with, who not only tried to supplant him in the business, but to monopolize it, and actually had at one time, by misrepresentation, all his customers; but he battled with them, and successfully, too, for he not only got back all his old customers, but doubled the number, and enjoyed to the day of his death the respect and confidence of his employers, and a respectable business in the most populous thoroughfares in the city. It is to be hoped that the business which he established will not be allowed to fall out of the hands of those he leaves behind.

Mr. Worthington was a deep thinker and a good conversationist. He was hopeful that one day justice would be meted to his race. He held to the firm doctrine that liberty and slavery could never exist together before the advancing tread of civilization, without a terrible conflict. He certainly lived to see that conflict come. By profession Mr. Worthington was a Presbyterian, but liberal in sentiment. He was a firm friend of the late Stephen H. Gloucester, and a member of the Central Church. He had, I believe no children, but leaves a wife to mourn his loss.

A. F.

Rev. Dr. Scott, of San Francisco, California, was recently announced in the *San Francisco Herald* as to sail with his wife and six children for Panama, whence they would proceed by the British West India mail steamer to Southampton, taking with him a passport, not by the Secretary of State at Washington, but by the Governor of California, countersigned by the Secretary of that State, and also one signed by the Mayor of San Francisco, and others given him years ago by Mr. Buchanan and by Daniel Webster, during their respective secretaryships. This looks [illegible] the present [illegible] Dr. Scott's loyal [illegible]

RIGHT AND WRONG.

To the numerous readers of the *Christian Recorder*.—You have read, concerning Bishop Nazrey's trial and conviction in the Indiana Conference, and the sentence passed upon him. Now, readers, I hope that you will do Nazrey the kindness to examine the law concerning the trial of a Bishop in the A. M. E. Church. The benefit of this law I would have been glad to have received before condemned or given to the world as an evil doer. See Discipline, p. 96, which reads, viz: "Question. What provisions shall be made for the trial of a Bishop?

"Ans. 1st. At the General Conference each of the Bishops shall pass an examination in person by a committee chosen by the General Conference at each session, as to his character, travelling among the people in his district, administrations and decisions, and if then and there it is found, upon examination, that his character is not fair, or that he neglected his duty, or violated the discipline, or, if found guilty of any crime sufficient to exclude a person from the kingdom of grace and glory, or has acted so improperly as to demand his suspension or expulsion, the General Conference shall suspend him from his Episcopal functions, or expel him. But if he shall be condemned by the committee chosen by said General Conference, he shall be allowed to appeal to the General Conference, in whole, who shall have the power to reverse or approve of the decision of the committee. If the said General Conference shall confirm said decision of the Committee, it shall be final. But the Bishop may have power to object to any one of the committee appointed by the General Conference."

Now, I want to know if the Indiana Annual Conference has assumed the position of the General Conference of the A. M. E. Church, and, if so, why did she not notify her Bishop that he stood charged, and must appear before that noble committee to answer the charges against him? This has not been done.

But may not a Bishop be tried in the interval? We answer, he may. See Discipline, page 97, which reads, viz.: "In the interval of the General Conference, if a Bishop shall be accused of any crime which is expressly forbidden in the word of God, the minister in charge of the Circuit or station where such transaction or crime may have been committed, shall notify five elders to form a committee, and shall notify said Bishop and committee to meet at some stated time and place, before whom said Bishop shall be examined; and if, on examination, he be found guilty of crime sufficient to exclude a person from the kingdom of grace and glory, or if he has acted so improperly as to demand his suspension, said committee shall have power to suspend him from all official functions until the ensuing Annual Conference, who shall have power to reverse the decision of the committee and restore him to his former functions, if they determine it in his favor. But if found guilty, the said Annual Conference shall continue his suspension until the next ensuing General Conference. But all accusations shall be given to him in writing at his first examination or trial, by those who are to prove the crime or complaint."

Now, readers, if the Indiana Conference has assumed the position of "the minister in charge of the Circuit or station," why was not the accused Bishop notified, as directed, per Discipline? In all the history of the A. M. E. Church, is there to be found such an open violation of law, and the rules of Christianity? or was there ever such an attempt to murder an innocent man?

I shall forbear saying more at present, as you will soon have the result of a proper investigation of the whole matter before you. After which, if those who love justice cannot or will not plead for the right in this case, I feel bound to plead for it myself. I deny that one letter of the law of the A. M. E. Church has been complied with in all that has been said or done in the Indiana Conference relative to Willis Nazrey.

N. B.—As to Bishop Quinn's reproving me in the pulpit, it is a positive falsehood. I will give the history of the whole affair in future.

I am yours for doing right, live or die,

Willis Nazrey.

PUTNAM'S REBELLION RECORD

During the trial in the United States Circuit Court, which terminated in the conviction of William Smith for piracy, as one of the crew of the *Jeff. Davis*, a great deal of documentary evidence, to show the reality of Secession, was offered in evidence by counsel for the defence—avowedly taken from Frank Moore's "Rebellion Record," and received by Judges Grier and Cadwalader, who presided. This is a remarkable compliment to the work in question—but not higher than it merits—from the fulness and fairness of its varied information respecting the origin and progress of the Rebellion. It is the first time, in legal and literary history, that a book not yet completed has been so stamped with authenticity as to be admitted as evidence in a court of law, and on a trial for a capital offence. The work is one which, in the daily discharge of our duties, we constantly refer to, with full reliance upon its containing a judicious collection of news, as it occurs; of documentary narratives, and of poetry, rumors, incidents and anecdotes of the war. From the leading journals is carefully culled a great deal of information, on both sides. Of this work the first volume is completed, forming a thick 8vo., with an original introduction on the causes of the struggle, and the great issues before the country, by Edward Everett, a copious index, eleven portraits on steel, a map, and various diagrams. The volume includes the time from December, 1860, to last June.

In Mr. Curtis' interesting biography of the late Theodore Winthrop, he records of that true patriot and man of genius, "Especially he wished that some competent person would keep a careful record of events as they passed; '*for we are making our history*,' he said '*hand over hand!*'" What he desired, is now being done by Frank Moore, editor of this "Rebellion Record." Thanks to his industry in collecting and judgment in selecting from all reliable sources, for here he is putting aside the best materials for the future historian.—*Philadelphia Press, Oct 29, 1861.*

The Jews proverbially crowd into the cities rather than settle in the country. A late official report shows that, of the two hundred and sixty-nine thousand five hundred and thirty-two inhabitants of the city of Amsterdam, in Holland, twenty-six thousand eight hundred and seventy-six are Dutch Jews—having eight synagogues and ten ministers and three thousand two hundred and eight are Portuguese Jews, with four synagogues and three ministers.

An important event has occurred in China. The Emperor, Hienfung, or as it is pronounced in the Canton dialect, Hamfung, is dead. He was born in the year [illegible] and was therefore in the 31st year of his age at the time of his death. He has had a perplexing reign, and one during which China has witnessed more changes than it probably ever had before. Some of these are of the most eventful bearing, and the death of the Emperor just at this time may, too, lead [illegible] greater complications and [illegible]

RELIGIOUS LIGHT LITERATURE

If a new title, and some little variation of detail are sufficient to make a new book, the literature of religion may claim more novelties than are offered in almost any other department of publishing. Nothing seems to stop the flood: not even war, pestilence, and famine seem sufficient seriously to arrest it. In direct or in indirect, yet unmistakable connexion with the interests of Christian truth many of the very greatest works of our day have appeared,—works rich in erudition and in profound thought—books stored with practical suggestion, and breathing the purest spirit of devotion. But this class of books in the nature of things cannot be the most commonly produced—for in every department the failures must always sustain an enormous disproportion to the successes. It would matter little, however, that so few such books are written provided those given to the world were universally read. But, as in general literature, the mass prefer the light and flimsy to the substantial and useful, so it is in the religious world—the class of religious books most largely published and bought, belongs to light literature. They lack thought, matter, moral force, doctrinal decision, and earnest purpose. They are accidental books, not books which reflect a sublime vocation—they are books which men *may* write—not the books which men *must* write to relieve their consciences from the dread of arraignment before the Judge for burying the talent intrusted to them.

To those who consider light literature as necessarily irreligious, and suppose, as most people seem to do, that Christian sentiment covers all the defects of a book, it may appear inappropriate to style any species of religious writings light literature—yet such a species there is. Some biblical or theological, some practical or devotional speciality which might be easily exhausted in a dissertation or a sermon so far as a single mind can work it out, is hammered upon till the result is a book.

Many of the most popular religious writers of our day, are, at best, mere gold beaters, though what they beat is not always gold. They seem to imagine that pounding can put something into bullion—or that thought, like homœopathic remedies, is potentiated by minute division. Paganini did musical miracles on a single string; Ole Bull and others have followed him in this walk; but none of these fiddlers of renown, we believe, make the whole concert one of isolated cat-gut. But in our popular, religious literature, we are often invited to several concerts on the same string, and are entertained through each of them by a vigorous sawing on a single note. Devout readers, who reason that religion is religion, and that, therefore, they are morally obliged to recognise this attenuated literature as good and edifying, are as wise as one who would say music is music—and would take the tuffletine of a bad handorgan, as if he were listening to the finest performance of some master-piece of Mozart or Handel, or would confound the harp of David with a jews-harp. The taste of the religious world is greatly vitiated, the tone of piety lowered, and spiritual things rendered distasteful to the thoughtful, by the excessive wishy-washiness of much of the current religious literature.

One cause of the evil of which we speak, is that the intellectual energy of the ministry is so largely employed in the production of sermons. The man who has to produce three sermons a week, has but one refuge. The cook who is under bonds to furnish three gallons of soup from a solitary ox-tail, can pursue but one course—he must use the water unsparingly. The poor overworked clergyman, too honest to steal, is compelled to dilute intellectually, he is forced by overwork to the course to which his excellent wife, under the pressure of his miserable salary, is compelled to resort in an economic way—he must make a very little go just as far as possible. Now, very much of this thin gruel is served up in books—sometimes honestly as sermons—at others broken up into chapters, or disguised by devices that seem to their author ingenious, and decorated with fanciful names which suggest anything but sermons. Some of these books have romantic titles, which fairly cheat the young people into picking them up as sensational novels crammed with murder and matrimony. But all the artifices are vain—they remain just what they were—sermons, pardonable when delivered, because their author had no time to make them better—but unpardonable when deliberately issued, as if there were anything in them worth reading.

You may shatter and batter the vase as you will,
The scent of the roses will stick to it still.

We protest against the misnomer which assigns many of our greatest geniuses to the sphere of light literature, because they are poets or novelists, and decline to place many of the most profuse of the writers of the day in the same category, simply because they choose religion as the theme in connexion with which they will show how easy it is to write a great deal, and say very little. Nothing is more certain than that these books are light, than this—that they are terribly heavy. This easy writing is very hard reading. These books, it is true, are bought and are read, but people in many cases buy and read them, as they buy castor oil and swallow it, not because they relish it, but because they think it is good for them. The castor oil may do good, but the class of books of which we speak does none. No body really enjoys them—no body is the better for them. One page of Howe, Baxter, Bunyan, Leighton, Edwards, Arndt, Bogatzky, of Chalmers, or of James, is worth whole shelves of this genus.

But even in the lowest deep of the Serbonian bog into which these masters of the feeble drain their minds, there is a lower deep where their imitators founder. There is a whole world of inane religious literature, whose inhabitants are the poor imitators of poor originals, whose pictures are daubs after daubs; whose sounds are the echoes of echoes, and whose chief occupation is the catching of water which escapes from tubs with perforated bottoms, and pouring it back again.

This is the philosophy of a great deal of the literature which good Christians waste their money in buying, and their time in reading. Of course those who have worked themselves up to believing that the class of writers of which we speak is very excellent and profitable, will think all this very audacious, not to say, wicked; it is nevertheless true.

The United States are not alone in bankruptcies. In France there were, in the year 1855, 3,540 in all the empire. In 1856 they had increased nearly two hundred. In 1857 there were 3,975, and in the following year 4,320—showing thus a steady and fearful increase. The official returns of the years since are not yet received, but it is believed they are even more discouraging.

The dreadful punishment of the Knout is continued in Russia. It was lately inflicted on three men who, during their furlough as soldiers, had committed the crimes of murder and robbery, and, on being convicted, were sentenced to receive eighty and ninety lashes respectively. They died under the dreadful infliction.

Married.

On Sunday evening, the 10th inst., Mr. Horace Bauer and Miss Catharine Sampson, both of Philadelphia, were joined in wedlock by Rev. A. L. Stanford.

Died.

On the evening of Tuesday, the 12th ult., in the city of Baltimore, Mrs. Wayman, wife of the Rev. A. W. Wayman.

The deceased had been married but about six weeks. The remains were brought up to this city on the 14th, and will be interred on Sabbath afternoon.

E. W.

PROTESTANT CHURCHES IN GERMANY

The movement of the German State Churches toward ecclesiastical self-government is progressing with increasing rapidity. The meeting of delegates of the several German Church governments, which this year met again at Eisenach, has by a unanimous vote passed an important resolution in favor of it. Though not yet declaring for an entire separation between Church and State, they strongly condemned the system of territorialism, which claims for the secular government an absolute right to govern the Church, and insisted on having the administration of ecclesiastical affairs confided to an ecclesiastical board, which should be entirely independent of the State Government, and in direct communication with the people. In most German States this principle has already been established, and the influence of this conference of the German States is probably sufficient to cause its adoption by all the other States. The Church of Baden has already gone farther, and adopted a new constitution which greatly diminishes the ecclesiastical right of the Grand Duke in appointing Church officers, and concentrates almost the entire government of the Church in the hands of an elective General Synod, one half of whose members are ministers and one half laymen. In one of the Prussian provinces, which were hitherto without a regular system of Church synods, diocesan synods have been everywhere organized. In the Prussian Parliament a majority of the Protestant deputies was in favor of asking the ministry to carry through the independence of the Church, as promised in the constitution; and among those who voted against the motion, some, as the distinguished leader of the Liberal Party in Parliament, Baron Von Vincke, did it only on the ground that the Parliament is incompetent to pass resolutions on ecclesiastical questions.

In connexion with the question of Church constitution, the progress of the Rationalistic controversy keeps up in the German Churches a great excitement. For the present the Rationalists seem to have completely carried their point in the grand-duchy of Baden, where they claim all the lay representatives at the General Synod, and one half of the clerical, as members of their party; and in the United Evangelical Church of the Palatinate, where all congregations, except about ten, have obtained permission from the secular government to retain or to reintroduce the old Rationalistic hymn book. The party organs feel confident that by means of synods, one half of whose members will consist of chosen representatives of the laity, they will get control of the majority of the German Churches.

Among the peculiar institutions of the old Protestant Churches of Germany, which have been of late revived, the parochial visitations have attracted more than common attention. At the time of the Reformation they were frequently held by Luther, Melancthon, Bugenhagen, and the other reformers. For a long time they were entirely discontinued, till the late king of Prussia called them again into existence. Such a parochial visitation is held by a committee composed of clerical and respectable temporal members, the former being chosen by the Superior Ecclesiastical Council, which also elects a member as a leader of the committee. The revival of this arrangement has the warm approval of the High Church Lutheran and the Evangelical parties. Under the present king there arose at first a fear that it would be discontinued, but of late another parochial visitation has been held by the Superintendent-General, Dr Hoffman, in Silesia. Wherever the committee goes, preaching is carried on, (first the pastor of the community visited, preaches, then members of the committee,) after which the youth are examined, also partly by their own teacher, partly by a member of the committee. After the examination the pastor and teacher receive suggestions in private from the committee upon points in which advice is needed. After this the fathers of families belonging to the community, and the youth of both sexes, are brought up and questioned. The visitations are said to have hitherto been followed in almost every instance by a perceptible awakening to Christian life, although frequently the opponents of the visitation had succeeded in arousing against it a powerful commotion.

German Literature.

The greater liberty which Austria has been at length compelled to grant to the Protestants already begins to exercise a beneficial influence on the Protestant literature of the empire. Among the most important recent contributions, belongs a work on "The Evangelical Lutheran Church of Hungary in her Historical Development; with an appendix on the history of the Protestant Churches in the German and Slavonian Provinces," (*Die Evangelisch-Lutherische Kirche Ungarns.* Nurdlingen, 1861,) by J Borbis. The author remarks in the preface, that a work of tracing the history of the Lutheran Church in Hungary from her first beginning to the present day was entirely wanting, and that therefore, while yet studying at the university, he was urged on by his professors and fellow-students to undertake the task and supply one of the greatest desiderata in the literature of Church history. He divides the history of the Hungarian Lutheran Church into six periods. The most important of these for foreign Protestants are the first, which reaches from the beginning of the Reformation until the rise of the Reformed Church in Hungary, (1520–1561,) and the last three, which record the memorable events in modern times from the celebrated edict of Emperor Leopold II. until the despotism established in Hungary by General Haynau, (1790–1850;) from Haynau until the Imperial Patent of September 1, 1859, which made the fruitless attempt to force on the Hungarians a new ecclesiastical constitution; and, lastly, from September, 1859, until the present day. The Hungarian churches have so bravely defended their ecclesiastical rights against the attempted encroachments of Austrian despotism, that many Protestants of foreign countries will take a deep interest in a record of their recent history. The work is introduced by a preface of Prof. Luthardt, of Leipzic, a distinguished theologian of the High Lutheran School.

A biography of Primus Truber, the Reformer of Carniola, (*P. Truber, der Reformator Krains,* Erlangen, 1861,) has been published by Rev. H. C. W. Sillem. Truber translated the Bible and the writings of the German Reformers into several Slavic dialects spoken in the provinces of Austria and Turkey. Another interesting new biography is that of K. J. Ph. Spitta, one of the best German hymnists of the present century, by Rev. K. R. Munchel. Some of his beautiful hymns have become accessible to the English public through the translation of Miss Winkworth.

Among the numerous volumes of sermons which are annually published in Germany, none have met, of late, with so large a sale as those of Pastor Harms, of Hermannsburg, the celebrated founder of the Hermannsburg Missionary Society, the most zealous society of the kind in the world. Harms is the Spurgeon of Germany; less brilliant, equally impressive, but more unctuous and sanctified. More than forty thousand copies of his sermons have been sold in little over a year. It is said that Harms is doing more to bring back Germany to the faith of Christ than some whole universities. On every Sunday the village inn at Hermannsburg is filled with pastors, professors, and students who come from afar to learn from this humble pastor how to preach the doctrine of a live Christianity.

Professor Richter, of Berlin, the standard German writer on all questions concerning the ecclesiastical law of the Protestant Churches of Germany, has published a new work, entitled "King Frederic William IV. and the Constitution of the Evangelical Church," (*Konig Friedrich Wilhelm IV.* Berlin, 1861.) His intention is to narrate truthfully what King Frederic William has done and has endeavored to do for improving the constitution of the Prussian State Church. The king regarded the constitution of the German Protestant Churches as something provisional, and wished to make it conform more to what he believed to have been the Church constitution in the apostolical age. He commenced himself, in 1845, to [illegible] says, in which he developed his views, the use of which was allowed to Professor Richter.

Professor Wilhelm Wackernagel, one of the most distinguished German writers on the history of literature, will soon commence the publication of a highly important work, in four volumes, on the history of German hymnology from the oldest times until the beginning of the seventeenth century. Professor Wackernagel has devoted several years to making preparations for this work, and has been able to make use of sources which have never before been accessible. It is safe to predict that this new work will at once become the standard authority on the subject.

Domestic Items.

Thanksgiving Proclamation of the Governor of Pennsylvania—

PENNSYLVANIA, SS

In the name and by the authority of the Commonwealth of Pennsylvania, I, Andrew G. Curtin, Governor of said Commonwealth

PROCLAMATION.

Whereas, Every good gift is from above, and cometh down to us from the Almighty, to whom it is meet, right, and the bounden duty of every people to render thanks for His mercies, therefore, I, Andrew G. Curtin, Governor of the Commonwealth of Pennsylvania, do recommend to the people of this Commonwealth, that they set apart Thursday, the 28th of November next, as a day of solemn thanksgiving to God, for having prepared our corn and watered our furrows, and blessed the labor of the husbandman, and crowned the year with his goodness in the increase of the ground and the gathering in of the fruits thereof, so that our barns are filled with plenty, and for having looked favorably on this Commonwealth, and strengthened the bars of her gates, and blessed the children within her, and made men to be of one mind, and preserved peace in her borders, beseeching Him, also, on behalf of these United States, that our beloved countrymen may have deliverance from those great and apparent dangers wherewith she is compassed, and that the brave and loyal men now battling in the field for her life may have their arms made strong and their blows heavy, and may be shielded by His Divine power, and that he will mercifully still the outrages of a perverse, violent, unruly, and rebellious people, and give them clean hearts, and renew a right spirit within them, and give them grace that they may see the error of their ways and bring forth fruits meet for repentance, and hereafter, in all godliness and honesty, obediently walk in His holy commandments, and in submission to the just and manifest authority of the Republic, so that we, leading a quiet and peaceable life, may continually offer unto Him our sacrifice of praise and thanksgiving.

Dr. Robert J. Breckinridge on the War in Kentucky.—Dr. Robert J. Breckinridge, of Kentucky, wrote a letter on the 25th of October respecting the war in his State. The letter was directed to a gentleman in Baltimore, and has been published by the *American* of that city. The following is an extract:

"We shall have bloody work, and a good deal of it; but Kentucky, Ohio, Indiana, and Illinois, (remember that one-third of the people of the three last named States are the children of Kentuckians,) will put out their whole military strength to repel this invasion, and follow the routed rebels to their utmost den. If the whole of the balance of the loyal States can regain Virginia and hold Maryland and Missouri, the four States I have named above are a full match for the remaining ten Secession States—and if you will compare the facts concerning the four States now rallying against this atrocious invasion with those of the two most southerly secession States, you will see that I speak soberly. This invasion of Kentucky was pure madness. It opens along four hundred miles the route for armies into the South, and it makes the secession of Kentucky from the Union surely and eternally impossible. One-third part of the population was disloyal; the other two-thirds are as loyal as any people that live. This is what I have said continually, and though they have been fearfully tried they have continually vindicated my judgment of them, and they will do it to the end. I think God will give us the victory, and that the national life of our country will be restored."

The Union Triumph in Maryland.—The majority for A. W. Bradford, the Union candidate for Governor, will not be less than 32,000, and the vote in all the counties is the largest ever cast in the State.

The Union Spirit in Baltimore.—The following extracts from a letter dated Baltimore, November 9, 1861, will interest our readers and stir them up to emulate the spirited efforts of the friends of the Union in that city.

The writer of the letter, speaking of the lady whose hospitality she is enjoying, says: "Though a Friend, Mrs. ——— feels deeply interested in our soldiers. Her husband has laid aside his plain dress and donned the uniform of a Captain, and is now one of General F——'s staff. * * * The Union people here are very active, and much more numerous than I had supposed. The men have contributed liberally to the establishment and sustenance of an association whose business it is to provide suitable refreshments for the regiments passing through Baltimore. These refreshments, consisting of coffee, sandwiches, pies, &c., &c., are served to the soldiers while seated in the cars. The suppers are abundant and of good quality.

"The ladies have formed themselves into an association, known as 'The Ladies' Union Relief.' Its object is, first, to make arrangements for the comfort and health of the Maryland soldiers, raised for the service of the United States; and, secondly, to extend assistance to the soldiers, who need it, without distinction, on the march, in the camp, and especially in the hospitals.

"The association has rented a house, with conveniences for carrying on their operations on quite an extensive scale. Ladies meet every day, from 9, A. M., till, 5, P. M., to receive donations, cut out and prepare clothing, prepare food, and make distributions. The hospitals are visited daily, the camps tri-weekly, by committees appointed to this duty. Much is done outside of this association to promote the comfort of our sick soldiers. Indeed, the Union people of Baltimore are above all praise, for the liberal, self-denying, and earnest spirit which characterizes their efforts in behalf of our army. We, farther at the North, do not half appreciate the labors and trials of our loyal brothers and sisters in the Border States. I visited the Adams' House Hospital yesterday, found the men generally comfortable and doing well. Many of the men, on hearing I was from Philadelphia, gave hearty expressions of gratitude to the City of Brotherly Love, for the generous treatment they had received in passing through it."

Capture of Beaufort.—The blow struck at Hatteras Inlet has been followed by another still more important at Beaufort, which has filled South Carolina with dismay.

Now that we have gained possession of Beaufort, we can undoubtedly retain it, for while we control the surrounding harbors and rivers with our gunboats, it can easily be made almost impregnable. A safe rendezvous is thus secured where a force can be gathered that will threaten both Charleston and Savannah. When the large reinforcements, which it is understood are rapidly being fitted out, join the original expedition, not only will those cities be at our mercy, but Mobile and New Orleans will also be endangered.

The Late Battle in Eastern Kentucky.—We are informed, too, of the glorious victory of General Nelson (a name that may henceforth be as renowned in American as in English history) over the rebels in eastern Kentucky. The rout of the enemy was complete, a large number of them being killed, and 1000 prisoners including the rebel General Williams, were captured. Thus Eastern Kentucky is secured from further ravages, and the traitors will be obliged to abandon as holders any further demonstration in that quarter. The capture of so large a body of prisoners in view of the probability of an early exchange of the captives of the respective armies, strengthens our hopes for a speedy release of all the Union prisoners taken at Ball's Bluff, Bull Run and other places.

Union Men of Tennessee Rising.—The bridge across the Cumberland river, on the Louisville and Nashville Railroad, and to the rear of Gen. Buckner, has been burned by the Union men, causing great consternation among the rebels.

The Massacre at Guyandotte, Virginia.—The defeat of the Union forces at Guyandotte, on Sunday night, was accomplished by treachery on the part of the inhabitants.

It seems that a force of rebel cavalry, variously estimated at from 500 to 1000, had concentrated in the country back of the town, and it was proposed, with the assistance of the rebel inhabitants of Guyandotte, to annihilate the Federal forces in that town. The Federal troops consisted of 250 men of the Virginia Regiment, and a few of Ziegler's Virginia cavalry. It was arranged between the rebel cavalry and rebel citizens to massacre our troops in cold blood.

Accordingly, the rebel citizens became very courteous to our troops, and, on last Sunday evening, invited them to their houses on various pretexts. The invitation was accepted by all who were off duty, and, while they were being entertained, at about 8½ o'clock at night the rebel cavalry dashed into the town. Signals were displayed from every house where the loyal Virginians were unsuspiciously enjoying themselves, and into these the rebels rushed, *murdering the unarmed soldiers in cold blood.* The rebel citizens, men and women, rushed to arms, and aided the cavalry in the slaughter.

The Federal troops who were in the camp prepared as soon as possible for their defence, but were overpowered and had to break ranks and retreat. Very few of our men were killed in the engagement with the cavalry, nearly all the killed being murdered in the houses.

When Col. Ziegler arrived and ascertained the particulars of this fiendish outrage, he ordered the destruction of the town. The buildings were immediately fired, and the whole town reduced to ashes.

Members of Congress in the Army.—Among the Members of the present Congress now in the active service of the United States, against the rebels, are Hon John A. McClernand and Hon Owen Lovejoy, of Illinois, Kellog, of Michigan, Senator Wilson, of Massachusetts, Senator Sherman, of Ohio; Hon. John S. Phelps, of Missouri, Hon James S. Jackson of Kentucky; Hon W McKee Dunn, of Indiana, Senator Lane of Kansas. Col. Curtis, of Iowa, resigned his seat to accept the appointment of brigadier general.

Gen Sam Houston, long well known in the South-West, particularly to the history of Texas, and in his membership of the Senate of the United States, is reported to be dead. He was born March 2d, 1793, and was thus in the 69th year of his age.

Sir James Graham, Baronet, England, died at his residence at Netherby, on Friday, the 25th ult., after long and very acute suffering.

Capt M E Semmes well known as having had command of the Privateer Sumter, is reported to have arrived at Liverpool in the steamer Edinburgh from New York, where he had been more than a week, under the name of Captain Burnside of the Royal Navy.

Hon Edwin James, late a distinguished member of the British Parliament, and Queen's Counsel, has been admitted to the bar of New York, and intending to make that city his residence, will enter at once upon the practice of his profession.

Brigadier General Robert Anderson, of such honorable memory in connexion with Fort Sumter, is reported to be in very feeble health.

Baron de Silberstein, an Austrian nobleman, who recently died at Vienna, has bequeathed by will 200,000—to each of the Universities of Vienna and Prague, to be employed in assisting poor young men in their course of studies.

Cassius M Clay, at present United States Minister to Russia, has intimated his preference to resign his position abroad, and return to take part in the Army,—in defence of the Government, and the Union.

Jefferson Davis, President of the so called Southern Confederacy, has appointed Friday, the 15th inst., to be observed as a day of fasting and special prayer.

Thurlow Weed, of the Albany *Evening Journal* and **Archbishop Hughes** of New York, sailed in the steamer Africa on the 6th inst., from New York for Liverpool.

James Douglas, Esq., of Cavers, Scotland, the well known author of several valuable works, died of a paralytic stroke, at Cavers' House, Roxburghshire, on Saturday, the 17th of August, in the 71st year of his age.

Chaplains must be Ordained Ministers.—It has been understood that while the army regulations require ordination in all chaplains of the army, a license to preach, granted by a church, would be accepted in lieu of ordination. But a stricter construction is now applied, and an order has been issued from the War Department, directing that every unordained chaplain be "mustered out" of the service, and that no other chaplain be "mustered in," without regular ordination as a minister of the gospel.

The Annual Issue of Bibles.—It has been computed that the whole number of copies of the Scriptures in existence in the world before the present century, did not exceed four millions. There is one Society—the British and Foreign Bible Society—of which the Annual issue for 1831 was 470,0[illegible] Bibles and Testaments, and in the year 1861, 1,917,897 copies, or an increase of 307 per cent.; and the aggregate issue of Bibles from Great Britain every year is now nearly four millions, or as many as existed in the whole world before the present century.

Geo. D Prentice, the lively and staunch Union Editor of the Louisville Journal, (Kentucky) has been approached by disunion abettors with offers of $25,000, $50,000, and at length $250,000 to stop his paper, or direct it to other purposes than efforts to preserve the Union, but his withering articles show all such offers are rejected with scorn.

Rev. C G Vanderveer pastor of the Reformed Dutch Church, of Davenport, Iowa, has been appointed chaplain of Eighth Regiment of Iowa Volunteers.

Rev Prof F Springer, of Springfield, Illinois, has been elected to the chaplaincy of a regiment of cavalry, which has been specially organized for the defence of settlers on the great plains of the far West, and for the protection of the mail routes of that region.

Rev Dr John H Rice, late pastor of the Presbyterian Church, (O. S.) Walnut Street, Louisville, Ky., is said to have accepted of an appointment to the chaplaincy of one of the Mississippi regiments in the rebel army.

Foreign.

It is no light matter to enjoy the honors of an Embassy to a Foreign Court. During the services of a late Committee of the British Parliament on Diplomatic Appointments, it was ascertained that Lord Cowley had spent thirteen thousand pounds each year of his ministry in Paris, while his salary amounted to ten thousand pounds. In Vienna, Sir Hamilton Seymour was required to pay fourteen hundred pounds for house-rent alone, while his salary was only nine hundred pounds. While the expenses of American ministers to Foreign Courts are not so great, yet we believe scarcely any one is ever able to live on the sum allowed by the Government.

A work that will be of great interest is now in course of preparation by M. Mazzini. It is a memoir of his own life and times—and reaching as it does over thirty years of a most active life, spent in a determined effort to effect a great political change in the condition of his native land, it must bring many things to light that cannot but be interesting and suggestive.

Bills of mortality are suggestive. It is ascertained that out of every one thousand persons living in the following places, there die every year—in Liverpool, thirty three; Manchester, thirty-one; Birmingham, twenty seven; London, twenty four; small towns and villages, twenty; estimated normal rate, eleven. The largest mortality is thus seen to be in large cities where the human system is exposed to bad atmosphere, vicious habits, and high excitements, and the most healthful and long lived states are those of humble, quiet, natural life, as in the country.

Germany loves to do honor to its men of learning. At the celebration, on the 9th of September, of the Fiftieth Anniversary of the Connexion of Frederick Von Raumer, the distinguished German Historian, with University Education, the King of Prussia conferred upon him the Order of the Red Eagle, of the second class, and the Queen presented him with an elegant bronze vase, ornamented with a portrait of Frederick the Great.

Queen Victoria has just been paying her usual annual visit to Scotland. Greatly to the grief of the High Churchmen, she has quietly gone on the Sabbath to the parish church of Craithie, and heard there good Scotch Presbyterian preaching. Like a good, sensible woman as she is, she respects the convictions of her people, and seeks something good for herself wherever she goes. In these visits to Scotland she throws off reserve and distance, goes among the people, sees them in their cottages, and makes herself at home everywhere.

A melancholy mistake has lately occurred in a legal decision in Italy. On the 29th of June last a Pontifical *gendarme* was assassinated at Rome. A man named Locatelli, a Roman subject, was arrested, tried, condemned, and recently executed for the murder. Before the execution, however, a Roman exile, named Cetrucci, as the *Nazione* informs us, confessed the crime at Florence, but, most unhappily, the confession did not reach Rome until after the execution had taken place. Thus, innocence has been sadly made to take the place of acknowledged guilt.

Advertisements.

The United Brothers and Sisters of Gov. Willis Nasrey Society, are requested to attend their regular stated meeting, the 19th of this month, at 8 o'clock, P. M., on the corner of Quince and Locust Streets. Punctual attendance is strictly requested, by order of the President.

AARON BELL, *President.*

R. MALONEY, *Secretary.*

THE DAUGHTERS OF HOPE GRAND UNION Temperance Society met, it being the thirteenth convention, April 10th, 1861. Representatives from Lodges are as follows:—

From Garnet Union No. 4, D. of T.; from Phoenix Union, No. 8, D. of T.; from Northern Union, No. 10, D. of T., Walsh's Union, of Chambersburgh, Pa.; from Dr. Bias' Union, of Carlisle, Pa.; from Mount Olive Union, No. 19, D. of T., from Vanbrackle Union, No. 15, D. of T., of Norristown, Pa.

Officers installed to their several positions are as follows.—

Grand P., Sister Bennet; Grand Associate, Sister Berrie; Grand Treasurer, Sister Fawcett; Grand Conductress, C. Thompson; Grand Sentinel, A. E. Dukhart; Grand Chaplain, Sister Hall.

G. P. P., Sister E. Roberts, G. P. P. Sister Anderson,
" " E. Rowan, " " J. I. Black,
" " M. H. Busby, " " E. A. Clark,
" " S. Newman, " " White,
" " S. Davis, " " S. Hall.

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N. W. corner Fifth and Coates.
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Strangers should not fail to call and examine.
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JAMES DOWNS,
DEALER IN
NEW AND SECOND HAND
CLOTHING,
No. 225 South Second Street.
No. 17—3mo. PHILADELPHIA

THE DAUGHTERS OF CORNISH SOCIETY.

The Stated Quarterly Meetings of the Society are held on the first Wednesdays of February, May, August, and November.

The meetings of the Board are held on the Wednesday previous to the regular stated meetings of the society.

Mrs. Sarah Carter,
President.
Mr. L. R. Seymour, Sec'y.

MRS JOHNSON AND MRS WARE

Beg leave to inform the Public in general that they continue

LAYING OUT AND SHROUDING THE DEAD.

REFERENCES.
Thomas Charnock, No. 427 South Sixth Street.
James Le Count, No. 930 Rodman Street.
Thomas W. Allmond, No. 1027 Rodman Street.

☞ ALL ORDERS ATTENDED TO AT THE SHORTEST NOTICE.

Mrs. JANE JOHNSON, Residence—616 S. 8th St. | Mrs. ANN WARE, Resid'ce—641 Lombard St.

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OF THE
AFRICAN M. E. CHURCH,
No. 619 Pine Street,
PHILADELPHIA

We keep on hand, in connexion with our other books, Sabbath school books of various kinds, Question Books; Catechisms, Nos. 1, 2, and 3. We have a good assortment of such books as are generally used in the Public Schools. Also, Stationery, Inks, Pens, Paper, Envelopes and Blank Books.

WANTED.—The charge of a Public School. Reference as to ability can be given. Apply to J. W. A., 1641 Helmuth St.

WILLIAM STILL'S
STOVE STORE,
107 NORTH FIFTH STREET, PHILADELPHIA.

The subscriber would respectfully inform his friends and all in want of good stoves, that he has now on hand a general variety of excellent PARLOR, COOK and CHAMBER STOVES, including Gas-burning, as well as other patterns, which he is selling at very low rates. He buys entirely for cash, of the best wholesale foundries, and of course can sell much cheaper than those buying on the usual credit system. At any rate his friends are invited to give him a call and examine for themselves before purchasing elsewhere, as he feels that they would be convinced that it would be to their interest to give him their patronage. Coal orders constantly on hand. WM. STILL

THE FARMER AND GARDENER,
A MONTHLY PERIODICAL,
Devoted to the Interests of the Agriculture.
EDITED BY
BY A. M. SPANGLER.
PUBLISHED BY
WILLIAM S. YOUNG, No. 1023 Race St., Phila.

CONTENTS OF NOVEMBER NUMBER.

AGRICULTURAL.—A Review of "Every Farmer his own Chemist"—Agricultural Chemistry Illustrated by Simple Experiments, &c. &c. The Farmer on the Farm—[illegible]

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CURE
Nervous Headache
CURE
All kinds of
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They seldom fail in removing the *Nausea* and *Headache* to which females are so subject.

They act so gently upon the bowels—removing Costiveness.

For *Literary Men, Students,* Delicate Females, and all persons of *sedentary habits,* they are valuable as a *Laxative,* improving the *appetite,* give tone and *vigor* to the digestive organs, and restoring the natural elasticity and strength of the whole system.

The CEPHALIC PILLS are the result of long investigation and carefully conducted experiments, having been in use many years, during which time they have prevented and relieved a vast amount of suffering from Headache, whether originating in the nervous system or from a deranged state of the stomach.

They are entirely vegetable in their composition, and may be taken at all times with perfect safety without making any change of diet, and the absence of any disagreeable taste renders it easy to administer them to children.

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A Box will be sent by mail, prepaid, on receipt of the

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CEPHALIC PILLS,
WILL CONVINCE ALL WHO SUFFER FROM
HEADACHE,
THAT A
SPEEDY AND SURE CURE IS
WITHIN THEIR REACH.

As these Testimonials were unsolicited by Mr. Spalding, they afford unquestionable proof of the efficacy of this truly scientific discovery.

MASONVILLE, CONN., Feb. 5, 1861.

MR. SPALDING.

SIR:

I have tried your Cephalic Pills, and *I like them so well* that I want you to send me two dollars' worth more.

Part of these are for the neighbours, to whom I gave a few out of the first box I got from you.

Send the Pills by mail, and oblige

Your ob't Servant,
JAMES KENNEDY.

HAVERFORD, PA., Feb. 6, 1861.

MR. SPALDING.

SIR:

I wish you to send me one more box of your Cephalic Pills, *I have received a great deal of benefit from them.*

Yours, respectfully,
MARY ANN STOIKHOUSE.

SPRUCE CREEK, HUNTINGDON CO., PA., January 18, 1861.

H. C. SPALDING.

SIR:

You will please send me two boxes of your Cephalic Pills. Send them immediately.

Respectfully yours,
JNO. B. SIMONS.

P. S. *I have used one box of your Pills, and find them excellent.*

BELLE VERNON, OHIO, Jan. 15, 1861.

HENRY C. SPALDING, Esq.

Please find enclosed twenty-five cents, for which send me another box of your Cephalic Pills. *They are truly the best Pills I have ever tried.*

Direct A. STOVER, P. M.
Belle Vernon, Wyandot Co., O.

BEVERLY, MASS., Dec. 11, 1860.

H. C. SPALDING, Esq.

I wish for some circulars or large show bills to bring your Cephalic Pills more particularly before my customers. If you have anything of the kind, please send to me.

One of my customers, who is subject to severe Sick Headache, (usually lasting two days,) *was cured of an attack in one hour by your Pills,* which I sent her.

Respectfully yours,
W. B. WILKES.

REYNOLDSBURG, FRANKLIN CO., OHIO, January 9th, 1861.

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DEAR SIR:

Enclosed find twenty-five cents, (25,) for which send box of "Cephalic Pills." Send to address of Rev. Wm. C. Filler, Reynoldsburg, Franklin Co., Ohio.

Your Pills work like a charm—cure Headache almost instanter.

Truly yours,
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SIR:

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Please send by return mail. Direct to

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" Pearl and Morocco Port Monnaies
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I remain, your humble and obedient servant,

ELISHA WEAVER,
General Book Steward.

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NEW AND SECOND HAND
CLOTHING STORE,
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CLOTHES MADE TO ORDER.

Also, Second hand Garments Cleaned, Repaired or Dyed, at short notice.

SECOND HAND CLOTHING CONSTANTLY ON HAND, FOR SALE.
No. 5—1y

P. P. OUSTINE'S
FURNITURE WAREHOUSE,
NO. 207 North Second Street,
Third door above Race, East Side, Philadelphia,

Manufacturer of Cane Seat, Windsor, Boston, Rocking and Nursery Chairs, &c., Clocks, Looking Glasses, Bedsteads, Tables, Washstands, Bureaus, Sofas, and every variety of useful Furniture, all of which he will furnish at the LOWEST CASH PRICES, Wholesale and Retail.

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COAL, STOVES, &c., &c.

The subscriber respectfully informs his friends and the public generally, that he has taken the store,

NO. 107 NORTH FIFTH STREET,

formerly occupied as the Anti Slavery Office, (where he has been engaged for the last fourteen years,) to occupy it henceforth as a place of business for the sale of

COAL, STOVES, &c.

Having made arrangements with one of the first Coal Dealers in the city, to furnish the best qualities of Lehigh, Schuylkill, &c., at the lowest Cash prices, he hopes to give full satisfaction in this branch of his business.

He will also keep constantly on hand a general assortment of good NEW and SECOND-HAND STOVES, FURNACES, &c.

Persons wishing Stoves taken down, stored away, put up, or cleaned, can be promptly accommodated by applying as above.

He hopes by energy and strict attention to business to obtain a fair share of patronage.

WM. STILL,
107 North Fifth Street, Philadelphia.

REFERENCES.

J. M. M'Kim,	Dr. Caspar Wistar,
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Having opened a New Store at No. 100 North Fifth St. where she intends to keep a General Variety of

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N. B.—Dress shirt making and plain sewing, would respectfully solicit the patronage of her friends and the public generally, as she will spare no pains to give entire satisfaction. hm.

THOMAS W. ALLMOND,
FURNISHING UNDERTAKER,
No. 1027 RODMAN STREET,
10th and 11th Between and South and Lombard Sts
Philadelphia.

Family Circle.

THE DYING CHILD

FROM THE DANISH OF HANS CHRISTIAN ANDERSEN.

TRANSLATED BY [illegible] SMITH.

Mother, I am so tired! will [illegible] sleep?
Do let me on thy bosom lay my head
But promise first thy child thou wilt not weep;
They burn my cheeks, those tears which thou hast shed
How cold it is! and out of doors it blows;
While in my dreams all is so bright and gay;
For when in sleep my weary eyes I close,
I see the baby angels at their play.

Mother! an angel! If I see aright,
Do hear! such pretty music, like a band.
See his two wings, so beautifully white,
God gave him them, I'm sure, with his own hand.
And now I see such colors in the sky;
'Tis flowers the angel strews, green, gold, and red.
Shall ever, mother, I have wings, and fly?
Perhaps, dear mother say, when I am dead?

Mother, why press so hard my little hand?
Why lay thy face to mine, dear mother mild?
Thy cheeks are wet, and yet they glow like brands:
Sure I will always be thine own, good child.
And then thou must no longer sigh so deep;
If thou dost cry, I too must cry with thee.
I am so tired! Ah! let me go to sleep!
Mother! see! now the angel kisses me

Stockholm, 1846.

"MAY BE SO"—A STORY FOR MOTHERS.

"Next time you go out, you'll buy me a wagon, won't you, mother?" said my little boy to me one day.

I didn't want to say, "No," and destroy his happy feelings, and I was not prepared to say "yes," and I gave the evasive reply so often used under such circumstances,—"May be so," and which was meant rather as a negative than an affirmative. The child was satisfied; for he gave my words the meaning he wished them to have. In a little while after, I had forgotten all about it. Not so my boy To him the "may be so" was "yes," and he set his heart confidently on receiving the wagon the next time I should go out. This happened to be on the afternoon of that very day. It was toward evening when I returned. The moment I heard his pattering feet and gleeful voice in the entry—

"Where is my wagon?" said he, as I entered, a shade of disappointment falling suddenly upon his excited, happy face.

"What wagon, dear?"

"My wagon. The wagon you promised to buy me."

"I didn't promise to buy you a wagon, my son"

"Oh, yes, you did, mother. You promised me this morning"

"I promised to buy you a wagon! I am sure I remember nothing about it," I replied, confidently. "What in the world put that in your head?"

"Didn't I ask you?" said the child, the tears overflowing his cheek

"Yes, I believe you did ask me something about a wagon; but I didn't promise to buy you one."

"Oh, yes you did, mother. You said 'may be so.'"

"But 'may be so' doesn't mean yes."

At this the little fellow uttered a distressing cry. His heart was almost broken by disappointment. He had interpreted my words according to his own wishes, and not according to their real meaning.

Unprepared for an occurrence of this kind, I was not in the mood to fully sympathise with my child. To be met thus, at the moment of my return home, disturbed me

"I didn't promise to buy you a wagon; and you must stop crying about it" said I, seeing that he had given way to his feelings, and was crying in a loud voice.

But he cried on I went up stairs to lay off my things, and he followed, still crying.

"You must hush, now," said I, more positively. "I cannot permit this. I never promised to buy you a wagon"

"You said 'may be so,'" sobbed the child.

"'May be so,' and 'yes,' are two different things. If I had said I would buy you a wagon, there would have been some reason in your disappointment, but I have said no such thing"

He had paused to listen; but as I ceased speaking, his crying was renewed.

"You must stop this, now. There is no use in it, and I will not have it," said I, resolutely.

My boy choked down for a few moments, at this, and half-stifled his grief; but, overmastering him, it flowed on again as wildly as ever. I felt impatient.

"Stop this moment, I say!" and took hold of his arm firmly. My will is strong, and when a little excited it often leads me beyond where I would go in moments of reflection. By my way of speaking, he saw that I was in earnest, and if he did not obey me, punishment would follow. So with what must have been a powerful effort for one so young, he stifled the utterance of his grief. But the storm raged within none the less violently, and I could see his little frame quiver as he strove to repress the rising sobs

Turning away from me, he went and sat down on a low seat in the corner of the room I saw his form in the glass as I stood before it to arrange my hair, after laying aside my bonnet; and for the first time my feelings were touched. There was an abandonment in his whole attitude, an air of grief about him that affected me with pity and tenderness.

"Poor child," I sighed, "his heart is almost broken. I ought to have said yes, or no; and then all would have been settled"

"Come," said I, after a few moments, reaching my hand towards the child, "let us go down and look out for father He will soon be home"

I spoke kindly and cheerfully. But he neither moved, looked up, nor gave the smallest sign that he heard me

"O, well," said I, with some impatience in my voice, "it doesn't matter at all. If you had rather sit there than come down into the parlor and look for dear father, you can please yourself."

Turning as I spoke, I left the chamber and went down stairs. Seating myself at the window, I looked forth and endeavored to feel unconcerned and cheerful. I saw nothing but the face of my grieving child, and could think of nothing but his sorrow and disappointment

"Nancy," said I, to one of the domestics who happened to come into the parlor and ask me some questions, "I wish you would run down to the store, next block, and buy Neddy a wagon. His heart is almost broken about one"

The girl, always willing when kindly spoken to, ran off to obey my wishes, and in a little while came back with the article wanted.

"Now," said I, "go into my room and tell Neddy that I've something for him. Don't mention the wagon; I want to take him by surprise"

Nancy went bounding up stairs, and placed the wagon in the centre of the room, where it would meet the child's eyes on the moment of his entrance, and then sat down to await his coming, and enjoy his surprise and delight

After the lapse of about a minute, I heard Nancy coming slowly

"Neddy's asleep," said she, looking in at the door.

"Asleep!" I felt greatly disappointed.

"Yes, ma'am. He was on the floor asleep I took him up and laid him on the bed"

"Then he's over his troubles," said I, attempting to find relief for my feelings in this utterance But no such relief came.

Taking the wagon in my hand, I went up to the chamber where he lay, and bent over him The signs of grief were still upon his innocent face, and every now and then a faint sigh or sob gave evidence that even sleep had not yet hushed entirely the storm that had swept over him

"Neddy," I spoke to him in a voice of tenderness, hoping that my words would reach his ear

"Neddy, dear, I've bought you a wagon" But his senses were locked. Taking him up I undressed him, and then, after kissing his lips, brow and cheeks, laid him in his little bed, and placed the wagon on the pillow beside him

Even until the late hour at which I retired on that evening were my feelings oppressed by the incidents which I have described My "may be so," uttered in order to avoid giving the direct answer my child wanted, had occasioned him far more pain than a positive refusal of his request could have done.

"I will be more careful in future," said I, as I lay thinking about the occurrence, "how I create false hopes My yea shall be yea, and my nay, nay. Of these cometh not evil."

In the morning when I awoke, I found Neddy in possession of his wagon He was running with it around the room, as happy as if a tear had never been upon his cheek. I looked at him for many minutes without speaking At last, seeing that I was awake, he bounded up to the bedside, and kissing me, said—

"Thank you, dear mother, for buying me this wagon! You are a good mother!"

I must own to have felt some doubts on the subject of Neddy's compliment, at the time Since this little experience, I have been more careful how I answer the petition of my children; and avoid the "may be so," "I'll see about it," and other such evasive answers that come so readily to the lips

HOW EARLY CAN CHILDREN COME TO CHRIST.

Eighteen hundred years ago, the disciples stood between little children and the Saviour. There might have been some excuse for *them*, for they had not then heard the Redeemer say, "Suffer the little children to come unto me;" but what excuse is there for the disciples of the present day? We "have been with Jesus," and we ought to know him *well*. We have listened to his words of love; he has told us "that of such is the kingdom of heaven;" and even while he said it, a child was hanging on his bosom, with its little arms around his neck. Although we ought to know that the heart of the Saviour is heaving with love for the little ones, a large portion of his own Church still says to them, and to those who would bring them to him, "Trouble not the Master"

There are two classes of Christians who are driving children from Christ.

I. Those who openly profess a belief that very young children cannot *understand* enough of the way of salvation—to "booch," so that the door may be opened.

II. Those who, although they pretend to believe that very young children can come to Christ, yet show by their actions that they do not believe it

The first class seem to think that all we can do with children is to cram them with hymns or verses, punish them for playing on Sunday, and tell them it is very wicked to do certain things, giving no other reason for it, than that God will be angry, and punish them. They think, also, that we must pray for them constantly; that when they come to years of discretion they may choose the narrow path This class takes it for granted that nothing can be done with the child until its reasoning powers are developed. They forget that the Gospel appeals first to the *heart*, and that many a poor soul has found the gate of heaven, and many more are on their way to it, with no more theology than the old man who *knew* nothing, and could *say* nothing, except—

"I'm a poor sinner, nothing at all,
But Jesus Christ is my all in all."

If we are to be saved by a process of reasoning, then, how many are secure? But we know that a man may reason like a philosopher as to the doctrine of Christ, he may be able to reconcile every seeming contradiction in the Bible, and yet not *know* the way to heaven; for God often "hides these things from the wise and prudent, and reveals them unto babes."

The writer of this article was reproved, not long ago, by a prominent church-member, for saying in a public address, "That as soon as a child could know enough to love its father and mother, it might know enough to love Christ, and become a Christian."

"Why," said my friend, "a child cannot understand the plan of salvation"

"Can he not," I asked, "understand that he is a sinner?"

"Yes," said he.

"Can he not understand that eternal misery is the punishment of sin?"

"Certainly."

"Can he not understand that Christ died to save him from that misery—that in some way or other Christ's death is to atone for him?"

"Yes"

"Well, then, can he not love that being whom he is told so loved him? Cannot his little heart be entirely given to the Redeemer?"

"I suppose so"

"What else do you want?" I asked; "is not such a child, however young, a Christian?"

"By no means," said he; "for it cannot understand the *philosophy* of the atonement."

"Do *you*," I asked, "understand the philosophy of the atonement? *I* do not."

"Then," said he, most solemnly, "you will certainly be lost," and he left me with a warning.

Alas, if sinners are to wait till they *understand* the "*philosophy of the atonement*," then, all are lost. It is not by *reason*, but by *love*, that we come to Christ, the reason alone of the greatest philosopher will keep him forever away; but love will bring the meanest sinner close to his Father's throne And cannot the hearts of children be changed so as to feel this love? Yes, and I rejoice to say, I believe that in this way thousands of children are *Christians* who do not even know it themselves Christ has revealed himself unto them, and they have become his

The second class alluded to, I can dismiss with a word. They *want* to believe that children can become Christians, but they do *not* believe it; and I conclude this, because I find that among Sabbath-school speakers and teachers, and even in a large portion of the hymns which the children are taught to sing, very little is inculcated but mere lessons of morality Children are told "to be good," go to Sunday-school and church, give money to the missionaries, &c, and the love of Christ, which is the very *soul* of the Gospel, is brought before them in a most sparing manner

Now, this should not be so. We want the children to be savingly *converted* to Christ But if we suffer their earliest years to pass without trying to bring them to him, we are giving to Satan the seed-time of their life, and we must not be surprised if he takes the summer and autumn also We are giving them to *him* till he has moulded and made them to his taste, and then we wish to offer them to Christ

Of course no Christian *desires* that this should be so The mother who rocks the cradle, whether it be hung with gold, or covered with rags, and feels that every moment she is only helping the little sleeper along its journey to the grave, longs with her inmost soul to find for it some friend, who will watch it when she, weary of life, shall fall to sleep, and take it at last to a peaceful rest. Gentle mother, give it to Jesus Say not it is too young, for he says, suffer the LITTLE ones Tell it to *go* to the Saviour, for the Redeemer does not say, "*bring* the little ones," but "let them *come*," and if they were not able, he would not ask them

Sabbath-school teachers, talk to your children of Christ. Use your best efforts, that their earliest hours may be given to him, not as mere admirers of his life and character, but as *earnest, faithful, loving little Christians*, for of such is the kingdom of heaven.

Sunday School Times.

REVEREND CALEB ORIEL, AND MISS GUSHING

Mr Oriel was a man of family and fortune, who, having gone to Oxford with the usual views of such men, had become inoculated there with very high-church principles, and had gone into orders influenced by a feeling of enthusiastic love for the priesthood He was by no means an ascetic—such men, indeed, seldom are—nor was he a devotee. He was a man well able, and certainly willing, to do the work of a parish clergyman; and when he became one, he was efficacious in his profession But it may perhaps be said of him, without speaking slanderously, that his original calling, as a young man, was rather to the outward and visible signs of religion than to its inward and spiritual grace.

He delighted in lecterns and credence-tables, in services at dark hours of winter mornings, when no one would attend, in high waistcoats and narrow white neckties, in chanted services and intoned prayers, and in all the paraphernalia of Anglican formalities, which have given such offence to those of our brethren who live in daily fear of the scarlet lady Many of his friends declared that Mr Oriel would sooner or later deliver himself over body and soul to that lady; but there was no need to fear for him: for though sufficiently enthusiastic to get out of bed at five a. m. on winter-mornings—he did so, at least, all through his first winter at Greshamsbury—he was not made of that stuff which is necessary for a staunch, burning, self denying convert. It was not in him to change his very sleek black coat for a Capuchin's filthy cassock, nor his pleasant parsonage for some dirty hole in Rome. And it was better so both for him and others There are but few, very few, to whom it is given to be a Huss, a Wickliffe, or a Luther; and a man gains but little by being a false Huss, or a false Luther, and his neighbors gain less

But certain length in self-privation Mr Oriel did go; at any rate, for some time He eschewed matrimony, imagining that it became him as a priest to do so; he fasted rigorously on Fridays; and the neighbors declared that he scourged himself

Mr. Oriel was, as it has been said, a man of fortune; that is to say, when he became of age he was master of thirty thousand pounds When he took it into his head to go into the church, his friends bought for him the next presentation to the living of Greshamsbury; and, a year after his ordination, the living falling in, Mr Oriel brought himself and his sister to the rectory.

Mr Oriel soon became popular. He was a dark-haired, good-looking man, of polished manners, agreeable in society, not given to monkish austerities—except in the matter of Fridays—nor yet to the low-church severity of demeanour. He was thoroughly a gentleman, good-humored, inoffensive, and sociable. But he had one fault. He was not a marrying man.

On this ground there was a feeling against him so strong as almost at one time to throw him into serious danger. It was not only that he should be sworn against matrimony in his individual self—he whom fate had made so able to sustain the weight of a wife and family—but what an example was he setting!

There were around Greshamsbury very many unmarried ladies—I believe there generally is round most villages. From the great house he did not receive much annoyance. Beatrice was then only just on the verge of being brought out, and was not perhaps inclined to think very much of a young clergyman; and Augusta certainly intended to fly at higher game. But there were the Miss Athelings, the daughters of a neighboring clergyman, who were ready to go all lengths with him in high-church matters, except as to that one tremendously papal step of celibacy; and the two Miss Hesterwells, of Hesterwell Park, the younger of whom boldly declared her purpose of civilizing the savage, and Mrs. Opie Green, a very pretty widow, with a very pretty jointure, who lived in a very pretty house about a mile from Greshamsbury, and who declared her opinion that Mr Oriel was quite right in his view of a clergyman's position. How could a woman, situated as she was, have the comfort of a clergyman's attention, if he was to be regarded just as any other man? She could now know in what light to regard Mr. Oriel, and would be able without scruple to avail herself of his zeal. So she did avail herself of his zeal, and that without any scruple

And then there was Miss Gushing, a young thing. Miss Gushing had a great advantage over the other competitors for the civilization of Mr Oriel, namely, in this—that she was able to attend his morning services. If Mr Oriel was to be reached in any way, it was probable that he might be reached in this way. If anything could civilize him, this would do it. Therefore, the young thing, through all one long, tedious winter, tore herself from her warm bed, and was to be seen—no, not seen, but heard—entering Mr. Oriel's church at six o'clock. With indefatigable assiduity the responses were made, uttered from under a close bonnet, and out of a dark corner, in an enthusiastically feminine voice, through the whole winter.

Nor did Miss Gushing altogether fail in her object. When a clergyman's daily audience consists of but one person, and that person is a young lady, it is hardly possible that he should not become personally intimate with her; hardly possible that he should not be in some measure grateful Miss Gushing's responses came from her with such fervour, and she begged for ghostly advice with such eager longing to have her scruples satisfied, that Mr. Oriel had nothing for it but to give way to a certain amount of civilization.

By degrees it came to pass that Miss Gushing could never get her final prayer said, her shawl and boa adjusted, and stow away her nice new prayer-book with red letters inside, and the cross on the back, till Mr. Oriel had been into his vestry and got rid of his surplice. And then they met at the church-porch, and naturally walked together till Mr Oriel's cruel gateway separated them The young thing did sometimes think that, as the parson's civilization progressed, he might have taken the trouble to walk with her as far as Mr. Yates Umbleby's hall-door, but she had hope to sustain her, and a firm resolve to merit success, even though she might not attain it.

"Is it not ten thousand pities," she once said to him, "that more here should avail themselves of the inestimable privilege which your coming has conferred upon us? Oh, Mr. Oriel, I do so wonder at it! To me it is so delightful! The morning service in the dark church is so beautiful, so touching!"

"I suppose they think it is a bore getting up so early," said Mr Oriel.

"Ah, a bore!" said Miss Gushing, in an enthusiastic tone of deprecation "How insensate they must be! To me it gives a new charm to life It is quite one for the day, makes one so much fitter for one's daily trials and daily troubles. Does it not, Mr. Oriel?"

"I look upon morning-prayer as an imperative duty, certainly"

"Oh, certainly, a most imperative duty; but so delicious at the same time. I spoke to Mrs Umbleby about it, but she said she could not leave the children"

"No; I dare say not," said Mr Oriel

"And Mr. Umbleby said his business kept him up so late at night."

"Very probable. I hardly expect the attendance of men of business"

"But the servants might come, mightn't they, Mr. Oriel."

"I fear that servants seldom can have time for daily prayers in church."

"Oh, oh, no; perhaps not" And then Miss Gushing began to bethink herself of whom should be composed the congregation which it must be presumed Mr Oriel wished to see around him But on this matter he did not enlighten her

Then Miss Gushing took to fasting on Fridays, and made some futile attempts to induce her priest to give her the comfort of confessional absolution But, unfortunately, the zeal of the master waned as that of the pupil waxed hot; and, at last, when the young thing returned to Greshamsbury from an autumn excursion which she had made with Mrs Umbleby to Weston-super-Mare, she found that the delicious morning-services had died a natural death Miss Gushing did not on that account give up the game, but she was found to fight with no particular advantage to her favor.

Miss Oriel, though a good churchwoman, was by no means a convert to her brother's extremist views and perhaps gave but scanty credit to the Gushings, Athelings, and Opie Greens for the sincerity of their religion But, nevertheless, she and her brother were staunch friends, and she still hoped to see the day when he might be induced to think that an English parson might get through his parish work with the assistance of a wife better than he could do so without such feminine incumbrance The girl whom she selected for his bride was not the young thing but Beatrice Gresham

And at last it seemed probable to Mr. Oriel's nearest friends that he was in a fair way to become [illegible]. Not that he had begun to make love to Beatrice, or committed himself by the utterance of any opinion as to the propriety of clerical marriages; but he daily became looser about his peculiar tenets, raved less immoderately than heretofore as to the atrocity of the Greshamsbury church-pews, and was observed to take some opportunities of conversing alone with Beatrice. Beatrice had always denied the imputation—this had usually been made by Mary in their happy days—with vehement asseverations of anger; and Miss Gushing had tittered, and expressed herself as supposing that great people's daughters might be as barefaced as they pleased

Mr. Oriel gradually got himself into a way of sauntering up to the great house, sauntering into the drawing-room for the purpose, as I am sure he thought, of talking to Lady Arabella, and then of sauntering home again, having usually found an opportunity for saying a few words to Beatrice during the visit. This went on all through the feud up to the period of Lady Arabella's illness; and then one morning, about a month before the date fixed for Frank's return, Mr Oriel found himself engaged to Miss Beatrice Gresham.

From the day that Miss Gushing heard of it—which was not however [illegible] thereafter this—she became an independent methodist. She would no longer, she said, at first, have any faith in any religion; and for an hour or so she was almost tempted to vow that she would no longer have any faith in any man. She had nearly completed a worked cover for a credence-table when the news reached her, as to which, in the young enthusiasm of her heart, she had not been able to remain silent; it had already been promised to Mr. Oriel; that promise she declared should not be kept He was an apostate, she said, from his principles; an utter pervert; a deceiving man. So Miss Gushing became an independent methodist; the credence-table covering was cut up into slippers for the preacher's feet; and the young thing herself, more happy in this direction than she had been in the other, became the arbiter of that preacher's domestic happiness

A WORD TO YOUNG LADIES.

Do not dismiss your habits of study, when you cease to attend school. That crisis is often a hazardous one, in the history of a young lady If she has gained distinction there, without a radical love of knowledge, her improvement ceases with the excitement that sustained it. If a latent fondness for expensive dress and fashionable amusements were cherished in her period of classical education, she will rush into them with an eagerness proportioned to her previous restraint. Satisfied with past honors, and believing that she "has already attained, and is already perfect," she slumbers at her post, and in a few years, perceives those outstripping her, whose talents she once held in contempt Every young lady who, at leaving school, entertains a clear and comfortable conviction that she has finished her education, should recollect the reproof of the venerable Dr Rush to a young physician, who spoke of the time when he finished his studies "*When you finished your studies!* Why, you must be a happy man to have finished so young. I do not expect to finish mine as long as I live" There is an affecting lesson in the death of that philosopher, who, after it was supposed that breath had forsaken him, faintly raised his head to listen to some improving conversation that was conducted in his chamber, and even drew the curtain, saying, "*I shall be most happy to die, learning something.*"

Mrs. Sigourney.

Miscellany.

THE TOOLS GREAT MEN WORK WITH

It is not tools that make the workmen, but the trained skill and perseverance of the man himself. Indeed it is proverbial that the bad workman never yet had a good tool. Some one asked Opie by what wonderful process he mixed his colors. "I mix them with my brains, sir," was his reply. It is the same with a workman who would excel. Ferguson made marvellous things—such as his wooden clock, that accurately measured the hours—by means of a common penknife, a tool in everybody's hand, but then everybody is not a Ferguson A pan of water and two thermometers were the tools by which Dr. Black discovered latent heat; and a prism, a lens, and sheet of pasteboard, enabled Newton to unfold the composition of light and origin of color An eminent foreign *savant* once called upon Dr Wollaston, and requested to be shown over his laboratories, in which science had been enriched by so many important discoveries, when the Doctor took him into a study, and, pointing to an old tea-tray on the table containing a few watch glasses, test-papers, a small balance, and a blow-pipe, said: "This is all the laboratory I have!" Stothard learnt the art of combining colors by closely studying butterflies' wings; he would often say that no one knew what he owed to these tiny insects. A burnt stick and a barn door served Wilkie in lieu of pencil and canvas. Bewick first practised drawing on the cottage walls of his native village, which he covered with his sketches in chalk; and Benjamin West made his first brushes out of the cat's tail. Ferguson laid himself down in the fields at night in a blanket, and made a map of the heavenly bodies, by means of a thread with small beads on it, stretched between his eye and the stars. Franklin first robbed the thunder cloud of its lightning by means of a kite made with two cross sticks and a silk handkerchief Watt made his first model of the condensing steam-engine out of an old anatomist's syringe, used to inject the arteries previous to dissection Gifford worked his first problem in mathematics, when a cobbler's apprentice, upon the small scraps of leather, which he beat smooth for the purpose, whilst Rittenhouse the astronomer first calculated eclipses on his plow-handle.—*Smiles' Self Help*

"CARE-WORN."

Is a familiar expression, and conjures at once an image of a face so pale and sad as to show that its owner was utterly disheartened, was weary of himself, of life, and of all the world besides. Many such are met any day in our public streets, feeding upon what is destroying them. It is moral medicine which these unfortunates require; but unhappily the places where the "balm" for sorrow is to be had, free of cost, is not frequented by those who most need its healing power

Trials increase with age, but the path of the just shineth more and more unto the perfect day

Thinking over past trials in order to rectify them is most unavailing

Each trial has its errand—as a bullet its billet Receive each trial as from God

Cultivate the habit of regarding daily vexations as trifles

Never be troubled with trifles, and soon all troubles will appear as trifling.

Daily educate your mind to turn away from trials

We can't lessen our trials by thinking on them

You can't mend them by brooding over them.

Your motto should be "Look forward and go forward"

Let past troubles go, except for thanks or penitence

Nothing so kills fretfulness as advancing in duty

Meet a fire with a new fire, meet one engrossing trouble by zeal in some important duty or enterprise

Many hearts may now be fretting about yesterday's trials, or to-morrow's engagements

Don't dwell too much on seeking for consolation "Blessed are they which endure."

The more disinterested, the more happy will you be Throw more of self overboard in a storm, and the lighter will the vessel be left

Trouble not about want of success in worldly business, or that wealth is endangered, or departing, or is gone

Aim to reap benefit from your trials

All unnecessary cares tend to evil

Heaven is perfect freedom from care, hell is complete vexation

Examine how we have fallen into a fretful temper

The cure of fretful care is in religion.

Reflective brooding makes our cares greater

To nurse our cares is to create more of them

Trouble comes like a thunderbolt sometimes in a family; and thus are irreligious men daily now driven over the brink of drunkenness, insanity, and suicide

We don't know how much material wealth has been consumed in the late disasters, but the wear and tear of anxiety, and the shortening of life, must be computed by hundreds of millions.

When trials come without our own fault, it is wrong to brood over them and to fret

Hall's Journal

POISON.

Hall's Journal of Health says if a person swallows poison deliberately, or by chance, instead of breaking out into multitudinous and incoherent exclamations, despatch some one for the doctor; meanwhile run to the kitchen, get half a glass of water in anything that is handy, put into it a teaspoonful of salt and as much ground mustard, stir it in an instant, catch a firm hold of the person's nose, the mouth will soon fly open—then down with the mixture and in a second or two up will come the poison. This will answer better in a large number of cases than anything else. If by this time the physician has not arrived, make the patient swallow the white of an egg, followed by a cup of strong coffee, as antidotes for any poison that remains in the stomach, because these purify a larger number of poisons than any other accessible article.

THE VALUE OF INDIAN CORN.

By those who do not know, or are too scientific to profit by the experience of nations of men and herds of fat cattle, Indian corn, rice, buckwheat, &c., are only considered good fodder. Liebig states that if we were subject to the same degree of cold as the Samoyedes we should be able to consume the half of a calf and a dozen candles at a single meal. During excessive fatigue in low temperature, wheat flour fails to warm the system. This is owing to a deficiency in the elements necessary to supply animal heat, and the strong desire for oleaginous substances under these circumstances, has led to the belief that animal food is necessary for the human support. But late scientific experiments have led to better acquaintance with the habits of the North American Indians, and show that vegetable oil answers the same purpose as animal food; that one pound of parched Indian corn, or an equal quantity of corn meal made into bread, is more than equivalent to two pounds of fat meat

Meal from Indian corn contains more than four times as much oleaginous matter as wheat flour; more starch, and is consequently capable of producing more sugar, though less gluten; in other important compounds it contains nearly as much nitrogenous material. The combination of alimentary compounds in Indian corn renders it alone the island diet capable of sustaining man under the most extraordinary circumstances. In it there is a natural coalescence of elementary principles which constitute the basis of organic life, that exists in no other vegetable production. In ultimate composition, in nutritious properties, in digestibility, and in its adaptation to the various necessities of animal life in the different climates of the earth, corn meal is capable of supplying more of the absolute wants of the adult human system, than any other single substance in nature.

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Express Train leaves do [illegible]

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Harrisburg Accommodation, via Columbia, [illegible]
Harrisburg do [illegible]
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WILCOX MACHINES.

Price with Hemmer and Feller,
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THIS MACHINE HAS POINTS OF SUPERIORITY PECULIARLY ITS OWN.

Stitching, Hemming, and Felling with a Single Thread

It forms a flat, even, and elastic seam, which is [illegible] to rip in wear, even if the seam is cut at frequent intervals, and also under all circumstances "to survive the washtub."

A Patented device of great utility to learners, prevents the possibility of the machine being run in the wrong direction, or the balance wheel wearing a lady's dress.

Another feature which deserves particular attention is the Wilcox Patent Needle [illegible].

Two thousand stitches or two yards of work, can be done in one minute without dropping a stitch.

These Machines are simple and accurate in their construction, as [illegible] the use of the shuttle, and with one thread [illegible] all the practical results of the two thread machines, and more, for these will without basting and hem the finest muslin without puckering.

Although at about half the price of the other first class machines they will accomplish double the sewing in a given time.

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"We must, in justice, express our confidence in the merits of the Wilcox & Gibbs Sewing Machine. We consider that a great desideratum has been supplied by it, in proving beyond doubt that two threads are not, as was supposed, necessary to a good instrument."—Christian Advocate and Journal June 21, 1860

"We have one of these machines in use and think more highly of it than of any of the number we have tried."—Richmond Whig.

The undersigned, Missionary to Constantinople has examined more than twenty different kinds of Sewing Machines, and after six weeks' experience with Wilcox & Gibbs' Patent, he has purchased one of them, as the best adapted to the wants of his family, and as the least liable to require repair. OLIVER CRANE.

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The undersigned, during eighteen months, has had in almost constant use, in his family, a Wilcox & Gibbs Sewing Machine upon which has been made the clothing of his large family—from muslin to pilot cloth—including the clothing required by 40 several boys, and in no case have the seams failed, although in hard service. The machine now in use in his family has required no repair, and is, to all respects, well appointed and durable.

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It requires fifty per cent. less power to drive it than any other Machine in market. A girl of 12 years of age can work it steadily without fatigue or injury to health.

Its strength and Wonderful Simplicity of Construction render it almost impossible to get out of order, and is Guaranteed by the Company to give entire satisfaction.

We respectfully invite all those who may desire to supply themselves with a superior article, to call and examine this

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But in a more especial manner do we solicit the patronage of

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MANUFACTURED FROM UNBURNED BONES
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Wholesale office and Store, 20 S. Wharves, between Market and Chestnut Streets, Philadelphia

CASH PRICE $40 PER 2000 POUNDS. (2¼ CTS PER POUND)

In the preparation of this Valuable Manure, BONES ARE USED IN THEIR RAW STATE ONLY They have never been boiled or calcined. They contain, as nature has made them, crushed with powerful machinery, and subjected to a process, by which, while all the virtue of the bone is retained, a Fertilizer is procured, furnishing in a concentrated and soluble form, the two indispensable ingredients for the growth of Plants and enriching the soil, viz, phosphoric acid and ammonia. These two ingredients, by the use of "BAUGH'S RAW BONE SUPER-PHOSPHATE," are given to the soil in all their *original strength and purity* They assimilate at once with the soil, furnish all the needful elements for the growing crop, giving it ample luxuriance, and leave the land permanently benefited, so that its presence can be traced for years afterwards.

Downingtown, Chester County, Pa., April 9th, 1860.

Messrs Baugh & Sons Gentlemen,—I have been using your article of Super Phosphate on wheat and corn for several seasons, and am well satisfied of its value as an active and "paying" fertilizer.

I have applied it on wheat at the rate of 300 pounds per acre, alongside of a heavy coat of barn-yard manure, kept dry and under cover, and the result was, that by harvest the wheat where the Phosphate was put, was much the better headed and heavier, while the grass was taken more strongly than on the other portion of the field. I have also used the Phosphate by the side of Peruvian Guano, each in the same quantity, and in regard to both grain and grass, the action of your preparation was much the more satisfactory. On corn, my experience in its use has been that it pays well for the money laid out.

Yours respectfully, ISAAC V. LEWIS.

Newtown Square, Delaware Co., Pa., July 23d, 1860.

Messrs Baugh & Sons:—Being anxious last season to test some prepared manures offered for sale, I was induced by your agent to make a trial of three different kinds, which I did on wheat, side by side, in the same field. I purchased Pacific Ocean Guano and Super-Phosphate of Lime (one of the most popular in use) together with your *Raw Bone Super-Phosphate*, and used them as above stated. During the growing, as well as the gathering of the crop, the test resulted most decidedly in favor of the latter

But whether it is from the mode and care in preparing, or in the superior quality of the material used in your Raw Bone Super-Phosphate, I am unable to say, however, I cheerfully send you the result of my trials, thinking that others may be induced to make similar experiments, and in my opinion, greatly to the agricultural interests of the whole country

Yours, &c., JAMES DUNWOODY

Plymouth, Montgomery Co., Pa., August 16th, 1860

Baugh & Sons, Gentlemen,—Having used your Super-Phosphate, bought of John W. Christman, at the Montgomery Co. Agricultural Store on wheat and corn, I can with pleasure recommend it. The effect it produced was so manifest, that it greatly increased my confidence in the value of your Fertilizer. Where it was applied on the wheat, the soil was decidedly the poorest on the field, yet the yield was fully equal to the balance, which had a heavy coat of barn-yard manure. Where it was applied on the corn, I am satisfied the yield was fully double.

Very respectfully, DAVID MORPLE.

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[illegible]
RELIEF AND HEALTH TO YOUNG INFANTS
[illegible]
THOUSANDS OF CASES
[illegible]
RELIEVING THE CHILD FROM PAIN AND WIND COLIC,
[illegible]
Twenty [illegible]

MEDICAL.

SCROFULA, OR KING'S EVIL,

is a constitutional disease, a corruption of the blood, by which this fluid becomes vitiated, weak, and poor. Being in the circulation, it pervades the whole body, and may burst out in disease on any part of it. No organ is free from its attacks, nor is there one which it may not destroy. The scrofulous taint is variously caused by mercurial disease, low living, disordered or unhealthy food, impure air, filth and filthy habits, the depressing vices, and, above all, by the venereal infection. Whatever be its origin, it is hereditary in the constitution, descending "from parents to children, unto the third and fourth generation;" indeed, it seems to be the rod of Him who says, "I will visit the iniquities of the fathers upon their children."

Its effects commence by deposition from the blood of corrupt or ulcerous matter, which, in the lungs, liver, and internal organs, is termed tubercles; in the glands, swellings; and on the surface, eruptions or sores. This foul corruption, which genders in the blood, depresses the energies of life, so that scrofulous constitutions not only suffer from scrofulous complaints, but they have far less power to withstand the attacks of other diseases; consequently vast numbers perish by disorders which, although not scrofulous in their nature, are still rendered fatal by this taint in the system. Most of the consumption which decimates the human family has its origin directly in this scrofulous contamination; and many destructive diseases of the liver, kidneys, brain, and, indeed, of all the organs, arise from or are aggravated by the same cause.

One quarter of all our people are scrofulous; their persons are invaded by this lurking infection, and their health is undermined by it. To cleanse it from the system we must renovate the blood by an alterative medicine, and invigorate it by healthy food and exercise. Such a medicine we supply in

AYER'S COMPOUND EXTRACT OF SARSAPARILLA,

the most effectual remedy which the medical skill of our times can devise for this everywhere prevailing and fatal malady. It is combined from the most active remedials that have been discovered for the expurgation of this foul disorder from the blood, and the rescue of the system from its destructive consequences. Hence it should be employed for the cure of not only scrofula, but also those other affections which arise from it, such as *Eruptive and Skin Diseases, St. Anthony's Fire, Rose, or Erysipelas, Pimples, Pustules, Blotches, Blains and Boils, Tumors, Tetter and Salt Rheum, Scald Head, Ringworm, Rheumatism, Dropsy, Dyspepsia, Debility*, and, indeed, all complaints arising from vitiated or impure blood. The popular belief in "impurity of the blood" is founded in truth, for scrofula is a degeneration of the blood. The particular purpose and virtue of this Sarsaparilla is to purify and regenerate this vital fluid, without which sound health is impossible in contaminated constitutions.

AYER'S CATHARTIC PILLS,

For all the purposes of a Family Physic,

are so composed that disease within the range of their action can rarely withstand or evade them. Their penetrating properties search, and cleanse, and invigorate every portion of the human organism, correcting its diseased action, and restoring its healthy vitalities. As a consequence of these properties, the invalid who is bowed down with pain or physical debility is astonished to find his health or energy restored by a remedy at once so simple and inviting.

Not only do they cure the every-day complaints of every body, but also many formidable and dangerous diseases. The agent below named is pleased to furnish gratis my American Almanac, containing certificates of their cures, and directions for their use in the following complaints: *Costiveness, Heartburn, Headache arising from disordered Stomach, Nausea, Indigestion, Pain in and Morbid Inaction of the Bowels, Flatulency, Loss of Appetite, Jaundice*, and other kindred complaints, arising from a low state of the body or obstruction of its functions.

AYER'S CHERRY PECTORAL FOR THE RAPID CURE OF

COUGHS, COLDS, INFLUENZA, HOARSENESS, CROUP, BRONCHITIS, INCIPIENT CONSUMPTION, AND FOR THE RELIEF OF CONSUMPTIVE PATIENTS IN ADVANCED STAGES OF THE DISEASE.

So wide is the field of its usefulness, and so numerous are the cases of its cures, that almost every section of our country abounds in persons publicly known, who have been restored from alarming and even desperate diseases of the lungs by its use. When once tried, its superiority over every other medicine of its kind is too apparent to escape observation, and where its virtues are known, the public no longer hesitate what antidote to employ for the distressing and dangerous affections of the pulmonary organs that are incident to our climate. While many inferior remedies thrust upon the community have failed and been discarded, this has gained friends by every trial, conferred benefits on the afflicted they can never forget, and produced cures too numerous and too remarkable to be forgotten.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.
Sold by all Druggists and Dealers everywhere

A CARD TO THE PUBLIC

DR. KENNEDY the Chiropodical Surgeon, most respectfully informs the citizens of Philadelphia that he has REMOVED his office to N. W. corner of Ninth and Filbert Streets.

PERSONAL.

Additional conclusive evidence of Dr KENNEDY'S INSTANTANEOUS and PAINLESS process of effectually removing the worst cases of CORNS and BUNIONS, and all diseases of the Feet, Hands and Nails.

(From Dr O'Neary, M. D.)—"This is to certify that Dr. Kennedy has operated on my feet to my entire satisfaction." (From John W Dowe, Broker and Real Estate Agent, Walnut Street.)—"Dr. Kennedy has operated on the feet of my wife and myself with surgeon-like skill" (From Isaac D Mattena.)—"Dr. Kennedy has removed a bunion off of my right joint which has been a pest to me for sixteen years." (From Francis Veevy, Philada. Bank.)—"This is to certify that I called on Dr. Kennedy a few weeks ago, and he operated on my feet to my entire satisfaction." (From Thos. S Shoemaker, Philadelphia.)—"I called on Dr. Kennedy in Nov last and he operated on my feet to my entire satisfaction." (From Francis S. Hise.)—"This is to certify that I called on Dr. Kennedy. He removed three corns and five bunions off my feet, without pain or bleeding, and I am satisfied that he has effectually cured me." (No 714 Catharine Street.)—"This is to certify that Dr. Kennedy has removed corns and bunions off my feet which have annoyed me for several years. He also removed a cancer from my middle finger which I had no use of for the period of six months. I cordially commend him to the suffering humanity of Philadelphia as a skilful surgeon. Hon J. W. [illegible]"

REFERENCES

John Corbet, D. D.—Captain [illegible]—William H. Ellis, Jr.—Rev. Walter W. [illegible], LL. D.—Samuel W. Howard, Attorney at Law—[illegible] Stevens, Shoemaker—Mrs. Smith, Green Street—Mrs. W. L. Howard—Walter C. Foster, [illegible], Third Street—M. Davis, Market Street above Fifth—Major Comstock—Mrs W. L. Feltridge, Walnut Street.

BY THE MEDICAL FACULTY.—(From Dr W. L. Stevens.)—"Dr. Kennedy has operated on my feet, and has effectually cured one of some torturing pests that I have been annoyed with for years." (From the Rev. Walter S. Thompson.)—"This is to certify that whilst sojourning in Philadelphia, Dr. Kennedy has operated on three of my family to my entire satisfaction." (From the Hon. Wm. M. Thorn, a member of the [illegible] Legislature.)—"This is to certify that I called on Dr Kennedy to operate on my feet. He displayed great skill as a surgeon, and I am satisfied that he has effectually cured one of those torturing pests which have annoyed me for many years." (From George V. [illegible], 627 Arch Street.)—"This is to certify that I called on Dr. Kennedy. He has operated on my feet to my entire satisfaction."

Dr KENNEDY claims to be the only Chiropodical Surgeon in Philadelphia that ever received the unanimous commendations of the Philadelphia press.

He can be consulted at his office daily—N. W. corner of Ninth and Filbert Streets.

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LIFE PILLS AND PHŒNIX BITTERS.

THESE MEDICINES have now been before the public for a period of THIRTY YEARS, and during that time have maintained a high character in almost every part of the Globe, for their extraordinary and immediate power of restoring perfect health to persons suffering under nearly every kind of disease to which the human frame is liable.

The following are among the distressing variety of human diseases in which the

VEGETABLE LIFE MEDICINES

Are well known to be infallible.

Dyspepsia, by thoroughly cleansing the first and second stomachs, and creating a flow of pure, healthy bile, instead of the stale and acrid kind, FLATULENCY, Loss of Appetite, Heartburn, Headache, Restlessness, Ill-Temper, Anxiety, Languor and Melancholy, which are the general symptoms of Dyspepsia, will vanish, as a natural consequence of its cure.

Costiveness, by cleansing the whole length of the intestines with a solvent process, and without violence; all violent purges leave the bowels costive within two days.

Fevers of all kinds, by restoring the blood to a regular circulation through the process of respiration in such cases, and the thorough solution of all intestinal obstruction in others.

The Life Medicines have been known to cure RHEUMATISM permanently in three weeks, and GOUT in half that time, by removing local inflammation from the muscles and ligaments of the joints.

Dropsies of all kinds, by freeing and strengthening the kidneys and bladder; they operate most delightfully on these important organs, and hence have ever been found a certain remedy for the worst cases of GRAVEL.

Also WORMS, by dislodging from the turnings of the bowels the slimy matter to which these creatures adhere.

Scurvy, Ulcers, and Inveterate Sores, by the perfect purity which these LIFE MEDICINES give to the blood and all the humors.

Scorbutic Eruptions, and Bad Complexions, by their alterative effect upon the fluids that feed the skin, and the morbid state of which occasions all eruptive complaints, sallow, cloudy, and other disagreeable complexions.

The use of these Pills for a short time will effect an entire cure of SALT RHEUM, and a striking improvement in the clearness of the skin. COMMON COLDS and INFLUENZA will always be cured by one dose, or by two in the worst cases.

Piles.—The original proprietor of these Medicines was cured of Piles of thirty-five years standing, by the use of the LIFE MEDICINES alone.

Fever and Ague.—For this scourge of the Western country, these Medicines will be found a safe, speedy, and certain remedy. Other medicines leave the system subject to a return of the disease; a cure by these Medicines is permanent.—TRY THEM, BE SATISFIED, AND BE CURED.

Bilious Fevers and Liver Complaints.—GENERAL DEBILITY, Loss of Appetite, and Diseases of Females.—the Medicines have been used with the most beneficial results in cases of this description.—King's Evil and Scrofula in its worst forms, yields to the mild yet powerful action of these remarkable Medicines. Night Sweats, Nervous Debility, Nervous Complaints of all kinds, Palpitation of the Heart, Painters' Colic, are speedily cured.

Mercurial Diseases.—Persons whose constitutions have become impaired by the injudicious use of Mercury, will find these Medicines a perfect cure, as they never fail to eradicate from the system all the effects of Mercury, infinitely sooner than the most powerful preparations of Sarsaparilla.

Prepared and sold by W. B. MOFFAT,
335 Broadway, New York.

FOR SALE BY ALL DRUGGISTS.

TARRANT'S EFFERVESCENT SELTZER APERIENT.

This valuable and popular medicine has universally received the most favorable recommendations of the Medical Profession and the Public as the most efficient and agreeable Saline Aperient. It may be used with the best effect in Bilious and Febrile diseases, Costiveness, Sick Headache, Nausea, Loss of Appetite, Indigestion, Acidity of the Stomach, Torpidity of the Liver, Gout, Rheumatic Affections, Gravel, Piles, and all complaints where a gentle and cooling aperient or purgative is required.

It is particularly adapted to the wants of Travellers by Sea and Land, Residents in Hot Climates, Persons of Sedentary Habits, Invalids and Convalescents; Captains of Vessels and Planters, will find it a valuable addition to their medicine chests.

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Poetry.

NATIONAL SONG.

BY RICHARD STORRS WILLIS.

I.

Anthem of liberty,
Solemn and grand,
Wake in thy holiness,
Sweep through the land!
Light in each breast anew
Patriot fires,
Pledge the old flag again—
Flag of our sires!
Fling all thy folds abroad,
Banner of light!
Wave, wave forever,
Flag of our might!
God for our banner,
Freedom, and Right!
Amen! Amen!

II.

Spirit of Unity,
Potent, divine,
Come in thy kindliness,
All hearts entwine!
Prone to our enemies
Ever a rock,
And to each traitor-scheme
Ruinous shock!
Wake the old banner word,
Shout it amain,
Union forever!
Once and again!
Union forever!
God it maintain!
Amen! Amen!

III.

Shades of our forefathers,
Pass through the land,
Clothed in full majesty,
Terrible, grand!
"Faith, Hope, and Charity"
Rule in each breast!
Faith, in our fatherland,
Hope, in our Lord,
Charity, still to all
Blindly who've erred!
God save the Government!
Long it defend!
Thine is the Kingdom,
Father and Friend!
Thine be the glory,
World without end!
Amen! Amen!

IV.

Come, kindly trinity,
Noblest and best,
"Faith, Hope, and Charity"
Rule in each breast!
Faith in our Fatherland,
Hope in our Lord,
Charity still to all
Blindly who've erred!
God save the Government!
Long it defend!
Thine is the Kingdom,
Father and Friend!
Thine be the glory,
World without end!
Amen! Amen!

Selections.

SCENES AND CUSTOMS OF THE EAST

Cairo, Egypt.

The climate of Cairo is perfectly delightful, particularly in the winter season. The temperature falls in the winter to about 58° and rises in the summer to 85° or 86° Fahrenheit, making a mean temperature for the year of about 72° or 73°; this of course is in the shade, where the atmosphere is uninfluenced by sun or radiation, for the sun is strong even in the winter, and is overpowering, oftentimes, in the summer. The climate is regarded as remarkably healthy for adults, particularly for those predisposed to affections of the lungs and air passages, but from some cause, and what that cause is, is still a matter of dispute, there is a great tendency to the diseases of the eye, and ophthalmy is literally the curse of the place. The men and women look robust and healthy, but the children look pasy and feeble. Whether this latter fact arises from the nature of the climate, or from insufficient nourishment and unventilated sleeping apartments, I do not know, but I am disposed to think the chief reason is the climate, for it is almost impossible for foreign parents, with the greatest care in nursing, to rear the half of their children. The climate is not only equable in temperature, but is very free from moisture, for it never snows, neither does it rain upon an average of once a year, and even then but slightly. The sky being always clear, and cloudless, the radiation at night is very great, and the dew is consequently frequent and heavy, the temperature also runs down at night from ten to twenty degrees below that of the day, so that an overcoat becomes, during part of the year, an indispensable article to those who are abroad at night; and sleeping is not interfered with by the heat, as the southern latitude and low position of the place might lead strangers to expect. Fleas and musquitoes are the greatest enemies to sweet and refreshing sleep, for they do abound, and seem partial to the thin skin, and fresh blood, of the descendants of Japheth.

The clearness and dryness of the atmosphere, render it very transparent; there is, in reality, nothing to obstruct, or limit the range of vision, so that objects are seen with great distinctness, just as far as the optical powers of the eye can range. From the citadel, the pyramids can be seen with outlines as sharp and distinct, as if they were not more than a mile distant, and yet they are eleven miles off. To judge with any degree of accuracy of distances with an eye trained in our climate, is an impossibility, we will always fall below the truth. This same peculiarity of the atmosphere, ministers equally to the transmission of sound, for a conversation can absolutely be kept up between parties at a distance of more than a mile. The report of fire arms is unusually loud and ringing, and sportsmen soon find it necessary to reduce their charge of powder at least a fourth, in order to preserve accuracy of aim. This may also partially account for the terrible noise and bluster of an Arab quarrel. Probably it would not sound so loud and boisterous, where the air was less clear and dry.

The nights in Cairo contrast strangely with those of our cities, particularly New York. The stranger in New York is struck with the fact, that the city never goes to bed, the rush in Broadway is just as great at ten o'clock at night, as it is at noon; and all over the city, noise and bustle rush and ring through every street. Not so in Cairo; here the whole city retires when the chickens go to roost. There is no business attended to after sunset, and there is no light in street, or shop, so that the whole city is immersed in the most profound darkness, and darkness truly it is, for, while the night may be clear, and the stars bright, yet nothing of all this is known at the bottom of those narrow crevices, which open from the streets towards the sky. And if any one should be compelled by business or pleasure to be abroad at night, the law requires them upon pain of arrest, to have with him a light. Footmen carry in their hands, at such times, a cylindrical oiled paper lantern, which folds together, when set down, very much like what is found in many sections of our own country. Those who ride in carriages, have always two well-dressed footmen, running two or three rods ahead of the horses crying in the day-time, "Clear the way." These runners, at night, carry large torches of light wood burning in an iron frame, on the end of a pole five or six feet long. The grand square, around which is congregated nearly all that kind of population which goes abroad at night, often presents a very strange and unique appearance in the early part of the evening. Sitting upon the raised area in front of Shepheard's hotel, a score of lantern lights may be seen flitting hither and thither among the avenues and trees of the square, as so many will-o-the-wisps, dancing over a marsh; when now and again, a gay equipage comes dashing along, clearly seen in the full light of the huge flambeaux which are borne in advance, and then all is dark again, more dark, because of the transient illumination. But by ten o'clock, all this has disappeared, and profound silence rests upon the slumbering city which is everywhere wrapped in the most unbroken darkness. No noise of revelry is now heard, nor late dissipater is seen throughout all the streets and lanes of the great capital of Africa. Nay, these things belong to a higher civilization, where a larger development of mental and social powers, unsanctified by the grace of God, supplies only a larger capacity and stronger appetite for sensuality and sin.

Smoking is literally one of the institutions of this country. Every person, I suppose, smokes. The men and boys I know do, for I have seen it; and those who have witnessed the in-door life in the harems, report that the women and girls are as universally addicted to the use of tobacco as are those of the other sex. Spanish cigars are but little used, for those to be procured are of a very inferior quality, and cost a British shilling each. Only a few English and Americans use them. The East India cheroot is perhaps more common, and is esteemed a better article, but it costs about the same, and is used only by foreigners. The natives invariably use the cigarrito, or pipe. The cigarrito is always manufactured for immediate use. The middle, and better classes usually carry a pouch of fine cut tobacco, and a book of French or German prepared tissue paper wrappers, so that at any time, and in any place, the desired cigarrito can be produced in half a minute. But the pipe is the great instrument used in tobacco burning, and the natives insist upon passing by all German patterns, and adhere to the same kind which their ancestors used, the *hookah* and the *chibouk*. The former is mainly used in the shops and houses, and is composed of a glass bottle, with a long neck, in the air-tight stopper of which is a metallic tube, the upper end of which expands into a bowl for the tobacco, and the lower end runs nearly to the bottom of the bottle. Out of the stopper, or upper part of the bottle, comes a short stem, to which is attached a long flexible tube of leather and wire, the mouth-piece of which can pass from one smoker to another, without disturbing the bottle. When prepared for use, the bottle is filled two-thirds full of water, and the smoke descends through the metallic tubes, and bubbles up into the little air chamber above the water, from which it is taken by the stem, cooled by the water, and freed from all the oil of the tobacco. This pipe can only be used under circumstances where the machine can find a good and stable standing place, for its construction forbids its being carried about. Consequently the chibouk is the pipe universal in this land, and it differs little from its cousins in other lands. It is simply a small clay bowl, with a stick three or four feet long, for a stem. This stem is of cherry, or jessamine, or almost any kind of wood, bored out, and sometimes turned and polished externally, but more generally left in the rough with the bark on. Upon the upper end is turned a mouthpiece for the masses, while the rich attach an amber mouth-piece, set with jewels, according to the wealth of the owner. I have seen plain amber mouth-pieces valued at a hundred dollars, and some of the Governors and Pashas have them jewelled to the value of many thousands of dollars. These large and costly mouth-pieces are made of the best Prussian amber, the genuine fossilized vegetable gum, and are from an inch to an inch and a half in diameter, and four or five inches long. The end applied to the mouth is rounded off very much like the big end of a hen's egg, and is only pressed against the lips, for no Turk, or Arab, would be so impolite as to grasp a pipe stem with either teeth or lips. And in their mode of smoking they certainly manage to get all the virtue that is in tobacco, for they never fill their mouth with smoke, and then puff it out; but applying the mouth-piece to their lips, they simply breathe through it so that the smoke passes to their lungs, and is emitted through the nostrils. The operation is just a part of their ordinary respiration, inhaling through the pipe, and exhaling through the nose.

Tobacco, thus used, must have a powerful influence upon the system, and yet, strange to say, diseased lungs and sensitive nerves appear to be unknown among these people. A strong Egyptian tobacco is most generally used, but those who can afford it prefer the Turkish or the Latakea tobacco. This latter is regarded as superior to the Turkish—and, indeed, is pronounced by connoisseurs the finest tobacco in the world, and, consequently, sells everywhere at a premium price. It is cultivated only at Latakea, the modern Laodicea of ancient Syria. I would here further add upon this matter of smoking, that the Egyptian always and everywhere regards smoking as his privilege, whether in doors or out, in railroad cars or depot, he cannot, he will not be restrained, and if you have his society you must have his smoke. But then he is always courteous, and with oriental hospitality will invariably invite you to partake with him; and, as smoking is a part of his respiration, he does it with the same calmness and deliberation that he does everything else, and consequently rarely offends the most fastidious with a great cloud of smoke.

In addition to what has been said elsewhere upon the matter of dress, particularly of the Fellaheen, it may here be added that in sitting a single hour towards evening before Shepheard's Hotel, probably not less than twenty different styles of costume will pass by. Of the lower classes of men some wear the single blue shirt already described, others roll their bodies and necks in masses of dirty cloths, which are too ragged to be worn in any other way, others use a coarse blanket of camel's hair, which they throw over their shoulders after the manner of the old Roman toga, &c., all wearing the red Fez cap, with a long tassel dangling from its tip. The wealthy are elaborate, and often gorgeous, in their dress, which mostly consists in varieties of the loose trowsers and vest, with flowing sleeves, which have become so familiar to our eyes in these unfortunate days as constituting the Zouave uniform. Over this is worn a flowing embroidered overcoat, mostly of blue broadcloth. Women of the poor class wear the blue shirt, with generally another piece of cloth over the head, and a white veil tied just below the eyes, so as to cover the lower part of the face. Women of a wealthier grade are never seen on foot, and as they ride along on the high donkey-saddle, with their feet drawn up as if they were sitting upon a stool, it is hard to tell what their dress is—for all that can be seen is an uncouth bundle, wrapped in a large black silk cloak. The children of the rich are never seen on the street, and the poor children which have become sufficiently large to have any clothing at all, have simply a loose slip—which is their all. In all Egypt I never saw a woman washing a single garment, nor a native wearing a clean one, and am consequently disposed to think that the whole laundry business is very much neglected.

J. B. S.

PROGRESS OF OPINION.

God is in the war which now afflicts the land. This position no Christian will dispute. And on the part of God, the infliction is both just and benevolent. He punishes nations for their sins, and in our case, we trust, he means that it shall result in benefits.

The sins which have provoked God's anger may be embraced under the four heads—national infidelity, national immorality, national pride, and national oppression or slavery. Three of these are confessed by all who advance any serious claims to be regarded as Christians. The fourth is denied by many; and they endeavor to defend their position by affirming *that slavery existed when our national being commenced, and ever since, and yet God blessed us greatly*. They hence conclude that it cannot be one of the sins for which God has brought upon us this calamitous war. The premises here are correct, but the conclusion is illogical. God is long-suffering. He does not willingly inflict misery. He would, by goodness, bring men to repentance. He suffers hardened transgressors to fill up their cup. Thus we often see sinful nations long spared. Thus it may be in regard to this nation and its system of slavery.

And farther: Slavery may have been a sin in us at the commencement of our national existence, but there may have been palliating circumstances. It may have been introduced in our pupilage, and may have been against our will. There may have been a confession of the sin, and a declared purpose of amendment. But those palliating circumstances may have departed. We may have attained to self-control; the confession may have been withdrawn; the covenant of reform may have been broken; and the dark plague-spot may have been extended, and the evil intensified.

Now, what are the facts? We are not about to discuss the question whether slavery is a sin *per se*. An answer to this would depend very much upon the definition given to slavery. If thereby is meant a system of service modified by the principles and guided by the precepts of the New Testament, it is not a sin; but if by slavery we mean the whole system of modern African bondage, as established by human laws and as generally enforced, then it is a sin, and a sin of the deepest dye. But, as intimated, the abstract question we do not mean to discuss. We would but look at the facts, in connexion with our nationality.

When our fathers affirmed the principles of freedom, declared independence, and appealed to God for help; and when God had heard their cry, and independence was achieved and a national government formed, slavery was in the land. But this was confessed to be an evil. It was then but tolerated, as a calamity brought upon us, and entailed by the mother country, and from which we could not at be once delivered. But its gradual and final extirpation was contemplated. This is manifest in the debates and writings of those times. It is manifest in the acts of religious bodies as well as political. Southern as well as Northern politicians, statesmen and Christians so spoke and so wrote. Eighty years of national existence have now passed, in which we have made our own laws, free from all dictation and control, and what is the result? Six of the original States continue the system; and nine new slave States have been added. New laws have been made in those States; not tending to freedom, but abridging still farther the rights of the slaves, and making their bondage more oppressive and more degrading. A system of breeding slaves in one set of States for the market in another set, has been inaugurated, and been enlarging; thus establishing a domestic slave-trade, by which husbands and wives, and parents and children, by the tens of thousands, are separated forever. And, alas! slavery—this very system of wrong, degradation and oppression—*has been charged upon God*, as though he had established it in his law, engrafted it upon his Gospel, and made it perpetual! Charged upon God by Presbyteries and Synods, Conventions and Conferences; by Presbyterians, Episcopalians, Methodists and Baptists; by Christian and infidel; by minister and politician; from the pulpit and through the press! Is not this enough to weary out God's patience—enough to provoke his anger to the uttermost? God blessing us constantly for eighty years, and we falsifying our vows, increasing our oppressions, and finally charging upon him our iniquity! Surely this was filling the cup to the brim. What, then, but the pouring out of God's wrath could be expected? We may hence truly say that slavery is one of the sins, and a prominent one, for which Divine Providence has brought war upon our country.

The origin also of the war; its locality, the demands, pleas, pretexts, invections, arguments, &c., of the conspirators, are all connected with slavery, and tend to teach us why it is that God sends the chastisement.

Now, what does God require at our hands to the appeasing of his anger?

1. Confession and humiliation.
2. The non-extension of slavery.
3. The cessation of slavery's domineering power in our national affairs. Equity we must give to the South, but not supremacy.
4. The ameliorating of the condition of the slaves—the granting to them of the marriage and parental rights, the rights to mental improvement, and a due reward for their toil—that is, the reduction of "service" to a true Gospel Standard.
5. Emancipation wherever and whenever it can be effected without violating our national covenant, and without injury or injustice to the parties interested.

By our Constitution and laws we are, nationally, under bonds to our brethren of the South. These must not be violated by us. But if *they* shall rupture those bonds, so as to free us from our obligations, then we are to make the oppressed free from his bonds.

The most discouraging feature in our present condition, viewed God-ward, is our declared purpose to preserve, nationally, the *status quo* of slavery. To the keeping of this purpose we feel bound by the national compact. But it may be that God has determined to utterly break up the system; and that to that end he will permit the rebels to disturb the nation till the laws of war and the right of self-defence shall make void all the obligations by which we have been held, and compel us to proclaim and enforce emancipation. *It may be* that this is God's purpose, and if so, our arms are not yet to prosper. His hand will be laid upon the nation yet more heavily, till he shall have made us to understand his providences, and have compelled us to yield our will and strength to the execution of his will.

We still pray that he may deal with us in mercy, and not in wrath; and that by the guiding light and sweet influences of his Word and Spirit, he may bring our whole people to that state of feeling and that course of conduct which shall make peace and prosperity consistent with his wise, upright, and equitable government of his own intelligent creatures.

What maintains one vice would bring up two children.—*Franklin.*

KEEP THE HEART TENDER.

There is danger in times of war that the hearts of the people will become hard. Familiarity with accounts of battles and bloodshed, renders these scenes less shocking to our feelings, and causes us to look upon them with less horror than formerly. Life does not seem to be valued as it was, nor do we feel the same obligation to think kindly of all men. The [illegible] of wrong [illegible] us, to the destruction of [illegible] of property, to the accumulation of a vast debt, [illegible] in almost every heart a [illegible] eyes of bitterness, that [illegible] tions of love and good [illegible] that we ought [illegible] cherish toward all men. [illegible] female Christians, whose [illegible] susceptible to emotions of tenderness, entertain feelings of revenge, and give expression to wishes and purposes, that at any other time, would be felt to be altogether at variance with the spirit of the meek and lowly Jesus. These feelings need watching. They may lead us much too far. Just as our cause is, the feelings that are engendered in our hearts, may be wrong. Imperceptibly our hearts may become hard. In the end we may wake up in alarm at the consciousness that we are no longer in possession of that gentle, tender, and loving religion, which our Lord practised, and which all his followers must have. The true spirit of religion is the same now, that it ever was. Times and circumstances may change, but the spirit of genuine piety never changes. God is still love, and those who love like God, are now, as ever, the best Christians. The Gospel still whispers peace, even amid the roar of cannon, and the fierce passions that swell in the breasts of contending armies. As a pastor of a Christian congregation, I feel that it is now as necessary as ever, and more necessary than in ordinary times, to caution Christians against the indulgence of hard, revengeful, and bitter passions. We would encourage patriotism or love of country, and advise the performance of all that such love of country requires to be done and dared, in order to uphold and defend it, but as the tone of tender and kindly feeling that once ruled in the breasts of men, seems likely to be exchanged for a sterner temper, it is important at the same time, that Christians should be reminded of the true spirit of the Gospel which they must cultivate, and of the kindly affections in which the essence of true religion always consists. It is right that Christians should be patriotic, but they must never forget that their patriotism must be Christian, not savage, patriotism. True Christian patriotism will develop Christian character, and it will be loved as the character of Washington is loved, whilst a spurious patriotism is an enemy to piety, and under its influence, the man is made worse, and loses the little religion which he possessed before. Let nothing be permitted to make our hearts hard, unfeeling, cruel, and cold. Let us preserve them soft, tender, affectionate, and warm.

E. G.

EARLY DEATH OF MISSIONARIES.

Another dark cloud that has passed over our field is the death of a number of our missionaries, when apparently much needed in their work. Grant and Stocking, Stoddard and Crane, (beside others at Mosul) all younger than myself, and successively welcomed by me to their missionary watch-towers, have fallen, and left the ranks of their fellow laborers desolate and much enfeebled.

It is hard—well nigh heart-crushing—for the missionary to lay his beloved associates in the grave, especially his younger associates. How much easier would it be for him willingly to lie down in that grave! Hardly more crushing to his spirit is it to lay his loved children there, as I have known by the bitter experience of burying six dear children in Persia.* Dark, indeed, was the day, for example, when we bore the gifted Stoddard to his resting place on Mount Seir. To entomb so much worth, such rare ability, fitness and qualification for his holy calling, flesh and blood staggered under it; faith alone was able to bear up.

* * * But the influence of their holy conversation and burning zeal is still continued in the field, as a shining light undimmed by the lapse of time, through the power of their example, as well as the fruits of their toil. It is emphatically on missionary ground, among those whom he has pointed to the cross of Christ that the righteous is held in lasting remembrance. Many a rude Nestorian, and ruder Koord, in the wilds of the Assyrian mountains, to this day instantly lay their hands on their lips at the mention of the revered name of Dr. Grant; thus mutely, but expressively, declaring that they have no words to testify their estimation of the worth of that man of God. And at the mention of the cherished names of Stocking and Stoddard, the hearts of multitudes in Persia quickly melt, and overflow in tears of affection and gratitude. Their words are treasured, and repeated to children as household words.

The grave of Mr. Stoddard on Mount Seir, is a tenderly sacred place to the Nestorians, whither many love to resort for solemn reflection, one of whom remarked, just before I left my field, that that missionary's grave still preaches to them hardly less impressively than his eloquent lips while alive. The grave of the youthful Crane is similarly regarded by not a few on the heights of Koordistan—as is also that of Dr. Grant, hard by the ruins of old Nineveh on the banks of the Tigris. Mr. Stoddard had often expressed a strong desire to be buried among the Nestorians; thus to testify with his death, as well as his life, his devotion to their eternal well-being. His wish was accomplished; and being dead, he yet speaketh in Persia as well as in America.†

The death of a devoted missionary, sorrowful as it is to surviving associates, and sad for the work that still needs him, is then still a boon—such to himself, to his field, and to the Church of God. His is a happy death. Oh, what missionary death-bed scenes have we been privileged to witness on the plains of Persia, and on the mountains of Koordistan! How calmly and peacefully did the beloved Stoddard face the grim messenger—how gallantly meet that king of terrors, and triumph in the hour of final conflict, as he passed from earth into glory! And what fountains of heavenly joy welled up in the soul of the not less favored Mrs. Rhea, flowing marvellously, as from the river of God, into her longing, ravished spirit, raising her far above the power of racking and prostrating pain, and causing her literally to sing of mercy and grace abounding during all her excruciating bodily sufferings. To her, also, there was "light on the dark river."

Is it not worth the trials and self denials of a missionary life—long or short—to enjoy the blessedness of such a death-bed? Worth it, a hundred times told, in personal experience; nor less so a more than golden legacy to the hallowed cause, and to the church on earth, for the comfort and encouragement. Let my last end be like theirs!

I have dwelt somewhat at length on the aspects of the night in the missionary work, because this part of the subject is usually but little understood. Properly viewed, the darkness is not unmingled gloom. One side, at least, is gladdened with rays of coming light; and it needs but the aid of Faith's telescope to penetrate the dark folds of the clouds, when turned toward us, and catch glimpses of their illumined surface. With God there is no night.

In the present state of the church and of her missionaries—so earthly, so far below what it is our duty and our privilege to be and to do—we need to encounter these overhanging clouds, for the salutary exercise of our spiritual vision, the discipline, and strengthening of our feeble, halting faith, to plume its drooping pinions for a more heavenward flight, in the face of the brightness of the Sun of Righteousness. So soon as the church and her missionary watchmen are prepared for it, we may confidently hope that they will be enabled to utter to her the grateful response—a morning without clouds.

God, moreover, in many of his most gracious manifestations, makes darkness his pavilion toward his people, on the one hand to bring their hearts the nearer to him—thus inclining them to seek more earnestly the blessings they need, and which he delights to bestow, mercifully compelling them to see light in his light—and on the other hand to prepare them to receive those blessings with gratitude, under a deepened impression of their dependence. Then the darkest hour is but just before day.

"The clouds they so much dread
Are big with mercy, and will break
With blessings on their head."

How often is this true in our most favored missionary experience! Indeed, whenever I now see a cloud rise in the moral horizon, I have come to ask myself, as it were instinctively, "What special favor is God about to show to Zion?"

Dr. Perkins.

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* Judith, "the Persian Flower," was the last of the six who died, leaving but one survivor from seven children.

† Read the excellent Memoir of Mr. Stoddard, prepared by Dr. Thompson.

THE ASTRONOMER AND HIS CHILD

A very learned astronomer had passed the whole night in his observatory, watching the course of the stars. The next morning he entered the room to greet his wife, with a scroll under his arm, and his eyes sparkling with joy and self-satisfaction.

"Look here," said he, as he opened the scroll, which was covered with figures and signs. "See here the fruit of a happy and glorious night! What a science is that which can predict the courses of the innumerable host of heaven, from which they cannot swerve either to the right hand or to the left, and can measure the height of the mountains of the moon. And how delightful a feeling to have mastered such a science!"

Whilst he was talking in this manner, in the intense admiration of his wife, his little boy took him by the hand, and interrupted him by calling out, "Father! father!" But he checked the child, and said, "Be quiet, my boy."

The little fellow, however, did not leave off, but pulled his father, and cried, "Do look, father." Then his father turned round, and the boy pointed to the clock on the wall, and said, "I know all the numbers on the face, and now the hand is at seven." And the boy nodded very seriously with his head, and looked at his father.

The mother smiled; and the father did the same, and did up the scroll, saying, "Really the boy is my teacher."

Krummacher.

A MOST SOLEMN REFLECTION

Finally, let it be remembered, how soon our concern in these resources of ours will utterly cease. Next year no one would lift these papers, we now rush so eagerly to buy. In a few years Lincoln, Davis, and Scott, and Beauregard, and all their armies will be silent in the dust, and you and I, reader, will be silent beside them. No newsboy will cry extras in the cemetery, and afternoon telegrams will fail to reach us in the other world. But the everlasting realities, and solid verities of the kingdom of our Lord Jesus Christ, which we are now neglecting and despising for all this [illegible] and smoke, will then be felt to be, what they now really are, of unspeakable value. Let the heavens and the earth shake let us hold fast to the kingdom that cannot be moved. Our citizenship is in heaven.

Exchange.

FAULTS IN SINGING

In that very important part of worship, the singing, we have repeatedly noticed that some, who it would seem were anxious for distinction, but apparently ignorant of even the first rudiments of music, and greatly deficient in vocal powers, often obtrude upon the congregation a sort of tune which few, if any but themselves can sing. Others again we have noticed, who have neither sense nor appropriateness in them. They substitute sound for sense, and often actually spoil the effect of a good hymn by their unmeaning choruses. You may sometimes hear them sing that beautiful hymn, commencing

"Jesus, my all, to heaven is gone,"

and append the chorus "happy in the Lord."

To show the inappropriateness of this chorus, we will select one or two stanzas:

This is the way I long have sought,
Happy, Happy,
And mourned because I found it not;
Happy in the Lord.
My grief a burden long has been,
Happy, Happy,
Because I was not saved from sin,
Happy in the Lord.
The more I strove against its power,
Happy, Happy,
I felt its weight and guilt the more—
Happy in the Lord.
Till late I heard my Saviour say
Happy, Happy,
Come hither, soul I am the way,
Happy in the Lord.

The impropriety of the above chorus being sung to the hymn mentioned, is, we think, evident to every reflecting mind. It must follow, then, that those who thus sing do so without reflection, and are therefore not properly engaged in this delightful part of worship.

Again, we have often been interrupted in our devotions during our time of prayer, by the whispering of the singers about what tune shall be next sung. This is out of place, and could easily be obviated if some suitable person had been appointed to raise the tunes. There are other things equally painful which we might here notice, but we forbear for the present.

M. Prot.

THE GREAT PREACHERS

The great preachers of the world have been those who were in almost sympathy with human life, and who had an aim to go with the Saviour before them. But with culture and scholastic habits, men have interpreted the word of God, "Follow me and I will make you a preacher of sermons."

Preaching has almost ceased to be a living business between a man's heart and the wants of his congregation. Learning, rhetoric, eloquence, are good as collateral influences, but no man will win souls who does not feel the throbbing pulse of his congregation—who does not know their lives—who does not understand how to take the primary truths of Christianity, and apply them to the consciences of men in their daily business of life. Such will be certainly effective, and such preaching is necessary to the filling up of the church.

TEMPER UNDER CONTROL.

It is one of the rich rewards of self mastery, that the very occurrences which fret the temper of an irritable person, bring relief and satisfaction to him who rules his spirit. The following anecdote of Wilberforce is to point:

"A friend told me that he found him once in the greatest agitation looking for a despatch which he had mislaid—one of the royal family was waiting for it—he had delayed the search till the last moment—he seemed at last quite vexed and flurried. At this unlucky instant, a disturbance in the nursery overhead occurred. My friend, who was with him, said to himself, 'Now, for once, Wilberforce's temper will give way.' He had hardly thought thus, when Wilberforce turned to him, and said, 'What a blessing it is to have these dear children—only think! what a relief, amidst other hurries, to hear their voices and know they are well.'"

PASTOR HARMS AND HIS MISSION

For years past, we have communicated to our readers many interesting facts concerning Pastor Harms of Hermannsburg, Hanover, and his labors of love. He is known over Europe, not only for his life of trust in God, and the remarkable success which has attended his missionary labors, but likewise for his powerful ministry which attracts multitudes even from remote countries to hear his awakening sermons. Some years ago, Harms built a mission ship on *faith* and when it was finished, every dollar had been paid. This ship makes its regular trips to Africa, where he has established missions among the negroes, and is a most important helper to his work. The Annual Report of his operations for 1860, is a deeply interesting production, and gives an insight into the inner life of this remarkable man. With paid agencies and the modern begging system, he will have nothing whatever to do. His whole work is carried forward by simple faith in God. Strange as it may seem to some, he is never without the necessary means of support. Last year the sum of 40,000 thalers was voluntarily sent to him from different parts of the world. The proceeds of his Monthly Missionary and his published sermons alone amounted to more than nine thousand thalers. In addition to the donations in money, a prodigious quantity of provisions, groceries, and clothing was given, among which we notice, 928 pair stockings, 662 shirts, 55 pieces of linen, and thousands of other articles. The expenses of the Mission and Seminary with more than thirty students, the repairs of the mission ship, and the passage and support of his numerous missionaries, with their stations, churches and schools, cost but 30,500 thalers—leaving a balance in the treasury this year also, as in all other previous years! Truly, the rewards of faith are marvellous! The most skeptical must understand that we receive not because we ask not, and that we ask not because we doubt. In how few places when the Son of man cometh, will he find faith on the earth!

A friend, who spent some weeks at Hermannsburg, describes Harms as a weakly man and a constant sufferer. When he comes out to preach, he often supports himself by the altar or the pulpit, and yet he performs an amount of mental and physical labor sufficient to break down the most powerful constitution. How he lives and labors on from year to year is a mystery. The complicated affairs of his paper, seminary, missions and correspondence, rest most exclusively on him, and yet in addition to these, he has the care of a parish of several thousand souls, and preaches and catechises almost daily with the greatest fidelity and with unexampled success. The seeds of his ministry are manifest to all. The voice of prayer and praise is heard in every dwelling after nightfall—and our informant often paused at the door of the villagers to hearken to the devotions within. Religion is the life, the joy, the very business of the inhabitants. In their feelings there is nothing extravagant or fanatical, and nothing mechanical, sensuous or sentimental, but all partake of the healthy and vigorous type of religion in the best days of the Lutheran Church. Harms is not less decided in his faith than he is in every thing else, and in preaching it, cares as little for the opinions of princes or bishops, as of his humblest peasants.—*Lutheran.*

'Twas an unhappy division that has been made between faith and works. Though in my intellect I may divide them, just as in the candle I know there is both light and heat, but yet put out the candle, and they are both gone: one remains not without the other, so it is betwixt faith and works.

EXPERIENCE AMONG THE CONTRABANDS

OUTLINES OF THEIR CHARACTER AND HABITS

[Mr. Edward L. Pierce, one of the Massachusetts soldiers who served in the three months' campaign under Gen. Butler, contributes to the November number of the *Atlantic Monthly* an interesting article on the "Contrabands at Fortress Monroe." Mr. Pierce was assigned to the exclusive control and supervision of the negroes, directing the hours of their labor and their rest without interference from any one; and hence enjoyed peculiar facilities for observing their habits and arriving at just conclusions in regard to their condition. He shows us that the slaves are not unfeeling savages, but are intelligent and docile race, "quite equal," he says, "to the mass of the Southern population," if not so thrifty and practical as the Yankees. We copy a few passages from Mr. Pierce's excellent narrative.]—*N. S. Standard.*

CONTRABANDS AS WORKERS.

The contrabands worked well, and in no instance was it found necessary for the superintendents to urge them. There was a public opinion among them against idleness, which answered for discipline. Some days they worked with our soldiers, and it was found they did more work, and did the finer parts—the facings and dressings—better. Colonels Packard and Wardrop, under whose direction the breastworks were constructed, and Gen. Butler, who visited them, expressed satisfaction at the work which the contrabands had done. On the 14th of July, Mr. Russell, of the London Times, and Dr. Bellows, of the Sanitary Commission, came to Hampton and manifested much interest in the success of the experiment. The result was, indeed, pleasing. A volunteer officer, to whom I had remarked that the contrabands should not be treated with hardness had sneered at the idea of applying philanthropic notions in times of war. It was found then, as always, that decent persons will accomplish more when treated as human beings. The same principle if we will but credit our own experience and Mr. Rarey, too, may with advantage be extended to our relations with the beasts that serve us.

MORALITY IN THE NEGROES.

There was one striking feature in the contrabands which must not be omitted. I did not hear a profane or vulgar word spoken by them during my superintendence, a remark which it will be difficult to make of any sixty white men taken together anywhere in any army. Indeed, the greatest discomfort of a soldier, who desires to remain a gentleman in the camp, is the perpetual reiteration of language which no decent lips would utter in a sister's presence. But the negroes, so [illegible] [illegible] freedom, were in this respect models for those who make high boasts of civility of manners and Christian culture. Out of the sixty-four who worked for us, all but half a dozen were members of the Church, generally the Baptist. Although without a pastor, they had religious meetings on the Sabbath, which, as we passed to Hampton, which were attended by about sixty colored persons and three hundred soldiers. The meetings were decorously conducted, [illegible] [illegible] and suppress their prayers and exhortations were far [illegible] and marked by a simplicity which is not unfrequently the richest eloquence. The soldiers behaved with entire propriety, and two exhorted them with [illegible] as children of one Father, ransomed by the same Redeemer.

MASTERS AND SLAVES.

During our encampment at Hampton I occupied much of my leisure time in conversations with the contrabands both at their work and in their cabins, endeavoring to collect their opinions of thought and feeling. It remains for me to give the results, so far as any were arrived at.

There were more negroes of unmixed African blood than we expected to find. But many were entirely blended. One man, working on the breastworks, named by his owner, whose name he bore, was no darker in skin than white laborers exposed by their occupation to the sun, and could not be distinguished as one of the negroes. Opposite our quarters was a young slave woman, who had three times become a mother, and all without having been a wife. You would not discern in her features, either in color, feature, or in her hair, the slightest trace of African lineage. They were as light-faced and fair-haired as the Saxon slaves whom the Roman Pontiff, Gregory the Great, met in the market of Rome. If they were to be brought here and their pedigree concealed, they could readily mingle with our population and marry white men, who would never suspect that they were not pure Caucasians.

From the best knowledge I could obtain, the negroes in Hampton had rarely been severely whipped. A locust tree in front of the jail had been used as a whipping post, and they were very desirous that it should be cut down. It was used, however, only for what are known there as flagrant offences, like running away. Their masters, when in ill-temper, had used rough language and inflicted chance blows, but no one ever told me that he had suffered from systematic cruelty or been severely whipped except Joe, whose character I have given. Many of them bore testimony to the great kindness of their masters and mistresses.

SEPARATION OF FAMILIES.

Separation of families had been frequent. Of this I obtained definite knowledge. When I was registering the number of dependents, preparatory to the requisition for rations, the answer occasionally was, "Yes, I have a wife but she is not here." "Where is she?" "She was sold off two years ago, and I have not heard of her since." The husband of the woman who took care of the quarters of Gen. Pierce had been sold away from her some years before. Such separations are regarded as death, and the slaves re-marry. In some cases the bereft one—as an intelligent negro assured me—pines under his bereavement, and loses his value; but so elastic is human nature that this did not appear to be generally the case.

THEIR DESIRE FOR FREEDOM.

There is a universal desire among the slaves to be free. Upon this point my inquiries were particular, and always with the same result. When we said to them, "You don't want to be free—your masters say you don't"—they manifest much indignation, answering, "We do want to be free—we want to be for ourselves." We inquired farther, "Do the house slaves who wear their master's clothes want to be free?" "We never heard of one who did not," was the instant reply. There might be, they said, some half-crazy one who did not care to be free, but they had never seen one. Even old men and old women, with crooked backs, who could hardly walk or see, shared the same feelings. An intelligent secessionist, Lowry by name—who was examined at headquarters—admitted that a majority of the slaves wanted to be free. The more intelligent the slave, and the better he had been used, the stronger this desire seemed to be. I remember one such particularly, the most intelligent one in Hampton, known as "an influential darky," ("darky" being the familiar term applied by contrabands to themselves.) He could read, was an exhorter in the Church and officiated in the absence of the minister. He would have made a competent juryman. His mistress, he said, had been kind to him and had never spoken so harshly to him as a Captain's Orderly in the Naval Brigade had done, who assumed one day to give him orders. She had let him work where he pleased, and he was to bring her a fixed sum, and appropriate the surplus to his own use. She pleaded with him to go away with her from Hampton at the time of the exodus, but she could not force him to leave his family. Still he hated to be a slave; he talked like a philosopher about his rights. No captive in the galleys of Algiers, no Lafayette in an Austrian dungeon, ever pined more for free air. He had saved eighteen hundred dollars of his surplus earnings in attending on persons at Old Point, and had spent it all in litigation to secure the freedom of his wife and children, belonging to another master, whose will had emancipated them, but was contested on the ground of the insanity of the testator. He had won a verdict, but his lawyers told him they could not obtain a judgment upon it, as the judge was unfavorable to freedom.

THE SLAVES AND THE BIBLE.

One Saturday evening one of them asked me to call and see him at his home the next morning. I did so, and he handed me a Bible belonging to his mistress, who had died a few days before, and whose bier I had helped to carry to the family vault. He wanted me to read to him the eleventh chapter of Daniel. It seemed that, as one of the means of keeping them quiet, the white clergymen during the winter and spring had read them some verses from it to show that the South would prevail, enforcing passages which ascribed great dominion to "the king of the South," and suppressing those which subsequently give the supremacy to "the king of the North." A colored man who could read had found the latter passages, and had made them known. The chapter is dark with mystery, and my auditor, quite perplexed remarked as I read on, "The Bible is a very mysterious book." I read to him also the thirty-fourth chapter of Jeremiah, wherein the sad prophet of Israel records the denunciations by Jehovah of sword, pestilence and famine, against the Jews for not proclaiming liberty to their servants and handmaids. He had not known before that there were such passages in the Bible.

NEGRO REASONING.

The conversations of the contrabands on their title to be regarded as freemen showed reflection. When asked if they thought themselves fit for freedom, and if the darkies were not lazy, their answer was, "Who but the darkies cleared all the land round here? Yes, there are lazy darkies, but there are more lazy whites." When told that the free blacks had not succeeded, they answered that the free blacks here not had a fair chance under the laws—that they don't dare to enforce their claims against white men—that a free colored blacksmith had a thousand dollars due to him from white men, but he was afraid to sue for any portion of it. One man, when asked why he ought to be free, replied: "I feed and clothe myself and pay my master one hundred and twenty dollars a year; and the one hundred and twenty dollars is just so much taken from me which ought to be used to make me and my children comfortable." Indeed, broken as was their speech and limited as was their knowledge, they reasoned abstractly on their rights as well as white men. Locke or Channing might have fortified the argument for universal liberty from their simple talk. So true is it that the best thoughts which the human intellect has produced have come, not from affluent learning or ornate speech, but from the original elements of our nature, common to all races of men and all conditions in life, and genius the highest and most cultured may stoop with profit to catch the lowest of human utterances.

There was a very general desire among the contrabands to know how to read. A few had learned; and these, in every instance where we inquired as to their teacher, had been taught on the sly in their childhood by their white playmates. Others knew their letters, but could not "put them together," as they said. I remember of a summer's afternoon seeing a young married woman, perhaps twenty-five years old, seated on a door step with primer before her, trying to make progress.

THEIR CHARACTER.

In natural tact and the faculty of getting a livelihood, the contrabands are inferior to the Yankees, but quite equal to the mass of the Southern population. It is not easy to see why they would be less industrious, if free, than the whites, particularly as they would have the encouragement of wages. There would be transient difficulties at the outset, but no more than a bad system lasting for ages might be expected to leave behind. The first generation might be unfitted for the active duties and responsibilities of citizenship; but this difficulty, under generous provisions for education, would not pass to the next. Even now they are not so much behind the masses of the whites. Of the Virginians who took the oath of allegiance at Hampton, not more than one in fifteen could write his name, and the rolls captured at Hatteras disclose an equally deplorable ignorance.— * * * As a race, they may be less vigorous and thrifty than the Saxon, but they are more social, docile and affectionate, fulfilling the theory which Channing held in relation to them, if advanced to freedom and civilization.

If in the progress of the war they should be called to bear arms there need be no reasonable apprehension that they would exhibit the ferocity of savage races. Unlike such, they have been subordinated to civilized life. They are by nature a religious people. They have received an education in the Christian faith from devout teachers of their own and of the dominant race.

But as events travel faster than laws or proclamations, already in this war with rebellion the two races have served together. The same breastworks have been built by their common toil. True and valiant, they stood side by side in the din of cannonade, and they shared as comrades in the victory of Hatteras. History will not fail to record that on the 28th day of August, 1861, when the rebel forts were bombarded by the Federal army and navy, under the command of Major-General Butler and Com. Stringham, fourteen negroes, lately Virginia slaves, now contraband of war, faithfully and without panic worked the after-gun of the upper deck of the Minnesota, and hailed with a victor's pride the Stars and Stripes as they again waved on the soil of the Carolinas.

The Christian Recorder.

Philadelphia, November 23. 1861.

NOTICE

The ladies of the Dorcas Society intend holding a grand festival, at the Philadelphia Institute, on the 27th of November, 1861. Proceeds for the benefit of the poor of Bethel Church. Cards of admission ten cents. Committee of arrangements, viz:

Mary Sheppard, Susan Selsey, Mary Highgates, Mary E. Parker, Ann Laws, Maria Highgates, Elisabeth Oliver.

OUR PROGRAMME

☞ *Brethren will please take notice, and govern themselves accordingly, by notifying their congregations*

By the Divine permission we shall visit the following places on behalf of our Book Concern and paper, and will have with us Hymn-books and Disciplines,—and, probably, some other books:—

On Monday night, Nov. 18th, we will be at Princeton, New Jersey, Rev. F. Gould, at early candle-lighting; at Newark, New Jersey, November 19th, on Tuesday night, at half-past 7 o'clock; Wednesday night, November 20th, Brooklyn, Bridge street, at half-past 7 o'clock; Thursday night, November 21st, at New York, Second St., at half-past 7 o'clock; Harlem, New York, on Friday night, November 22d, at half-past seven o'clock; Bridgeport, New York, at Rev. J. P. Shreeve's on Sabbath, the 24th, for the day; at New Haven, Conn., on Monday night, November 25th, for Rev. E. F. Williams' church at half past 7 o'clock; on Wednesday night, November 27th, at Providence, Rhode Island; on Thursday night, November 28th, at Newport; and the first Sabbath in December, New Bedford, Mass., for the day; Boston, Mass., on December 4th, at early candle-lighting.

We hope that all the brethren will notify their congregations, and enable me to have a full house. We shall also try to visit Brother Spark's circuit, and Brother Monro's. Mark: we shall expect a free-will offering collection.

ELISHA WEAVER,
General Book Steward.

NEED OF A REVIVAL.

A true revival of religion is a lasting blessing to any church or society of Christians. It is a blessing which each and all need. There is no church on earth so good, which might not be better. Yes, all need to pray, "Lord revive us" By a revival of religion, I do not mean simply an increase of numbers, but an increase of grace. The former would be no real blessing, without the latter. Christians not only collectively, but individually, need an increase of grace. We need a revival of religion in our own hearts. We that are ministers, ought we not to be more fearless, devoted, persevering, and faithful in the cause of our divine Master? Should we not enter our pulpits with greater resolves to preach the truth, the whole truth, and nothing but the truth? Seeing we are to be instrumental in the salvation of souls, and possessing no power of ourselves to perform this work, should we not pray more ardently that a mighty and divine power may attend our labors? As a fellow laborer with my brethren in the vineyard of Christ, while feeling a deep sense of my own weakness and unfaithfulness, I must answer these questions affirmatively. Having, as I think, made an honest and truthful confession on the part of the ministry, may I be allowed to say a word or more to that Christian brother or sister, who is but a member of the church, and who may happen to notice this brief article. You who have been accustomed to holding communion with Jesus, but who have in the least degree ceased that holy and heavenly habit, need a revival of religion. Let us compare your past and present experience. Once, by faith, you were accustomed, like John, to lay your head on the bosom of your Saviour. Like Enoch, you walked and talked with God. Such was your humiliation, like Mary you did sit at Jesus' feet. But, alas! How has it been with you since? How is it now? Your prayers are fewer, and less fervent than they used to be. It has been weeks, and even months, since you really enjoyed a visit from the heavenly messenger, the "Holy Ghost," the "Christian Comforter" You have become so cold and languid in spirit, that prayer is a burden, duty seems a load, and worship proves a task.

Ah, Christian brother, we are not sufficiently interested for the salvation of souls. The enemies of truth are rejoicing, while we live at such a cold, poor, dying rate. I remember once reading an allegory concerning Satan and his emissaries, which will illustrate the joy of wicked spirits while viewing a set of dull, unconcerned, sleeping professors. It is said, "The Devil once held a great celebration, at which many of his subjects were gathered from various parts of the world, to report what they had been doing in his service, and how far they had been successful." "I," said one, who came up exulting in his zeal, "let loose the wild beasts of the forest on a whole caravan of Christians, and their bones are now bleaching on the desert."

"What of that?" said the Devil, "their souls were all saved."

"And I," said another, "drove the hurricane against a ship freighted with Christians, and they were all drowned in the sea."

"And what of that?" said the Devil, "you did but shorten their way to glory, for they were all saved."

"And I," said another, thinking he had done a more acceptable work than his predecessors, "I kindled persecution against a little band of disciples, and as they refused to abjure their faith, they were all burned at the stake."

"Thou fool!" said the adversary, in his anger, "You but sent them to a brighter crown in heaven."

"And I," said another, "cannot boast of much, for I have been ten years trying to get an old Christian asleep, but at last, I have succeeded, and he is slumbering still."

"Well done!" cries his master, "That is indeed a feat worth achieving," and a smile of satisfaction arose to his lips.

"And I," said another, "under one pretence and another, and through worldly influences, little temptations, and gradual backslidings, have got the great mass of a church to sleep, so that they live on, about as the world live; and what is more, they do not seem alarmed at their state."

At this the Devil shouted, and all the night stars of hell rang for joy!

Christians, if we would stop the mouths of our enemies, let us seek a revival of religion in our midst, yes, in our hearts. Then let the powers of darkness roar, let the earth resound with their tumult, but the Most High will protect us from their fury

Brethren, a revival of religion is necessary for the promotion of true love and unanimity among us. Show me a lazy church, one that is unconcerned about the welfare of souls, and I will show you a contentious and quarrelsome one

But let the hearts of Christians be revived, so that their heads are full of their Master's work, and their mouths will be filled with his praise. They will have no time for persecuting and devouring each other.

AN INFORMAL MEETING OF THE MEMBERS OF THE PHILADELPHIA ANNUAL CONFERENCE OF THE A M E CHURCH

To the ministers and members of the Philadelphia Conference of the A. M. E. Church, greeting.

Your Committee, to whom was referred the subject of preparing a report of the interview between Bishop Nazrey and your venerable body, on the 9th of November, 1861, ask leave to make the following report, viz:

In pursuance of a previous notice, given by Bishop Nazrey to the ministers and members of the Philadelphia Conference of the A. M. E. Church, they met in Bethel Church, Nov. 9th, 1861, to investigate certain rumors in relation to the supposed double connexion of Bishop Nazrey to the A. M. E. Church, in the United States, and the B. M. E. Church in Canada.

MEMBERS PRESENT.

Rev. Willis Nazrey, Bishop
" R. Robinson, Rev. J. Woodlin,
" J G Bulaugh, " S Smith,
" P. Gardiner, " J P B. Eddy,
" J. C Cornish, " H Davis,
" S Logan, " J P. Campbell,
" J Eddy, " A L. Stanford,
" T. E Jones, " G. W Johnson,
" Robert Evans, " C Woodyard,
Bro. T R Cooper, W. D. W. Schureman

This meeting was called to order by Bishop Nazrey, who sang part of a hymn. Prayer was made by Rev. Richard Robinson. After which the Bishop requested that a Chairman and Secretary be appointed.

On motion of Rev. J. P. Campbell, Rev Richard Robinson, of Frankford Circuit, was appointed Chairman

On motion, Rev Joshua Woodlin was appointed Secretary

The meeting being thus organized, Bishop Nazrey arose and inquired of the brethren, on what points in the rumor relative to his position in the Church, they wished to have satisfaction.

Rev. J P. Campbell answered that the point on which the Conference wished an explanation was as follows: Rumor says that Bp. Nazrey has been to Canada, and in a public meeting in Chatham, asserted that he was the Bishop of the B. M E Church in Canada. Now, in view of this rumor, we wish to know what the Bp. thinks of his own position:

1st. Does he claim to be Bishop of the B M E Church? or,

2d. Does he claim to be a Bishop in the A. M E Church? or,

3d. Does he claim to be a Bishop in both these Churches?

In reply to this statement, the Bishop said, That he was glad of an opportunity to set before a body of Christian gentlemen, who had patiently waited his arrival to hear from him, before they judged and condemned him and his course as others had done He then stated that if he was wrong in anything he had said or done as a minister of Jesus Christ, or as a Bishop of the A. M E. Church, he had been led wrong by the Bible, and by the teaching and legislation of his Church. That, for nearly twenty-two years, he had been an itinerant preacher, during which time he had most scrupulously and religiously adhered to the law of his Church, doing all that it bid, and strictly avoiding all that was forbidden him

Having made the above prefatory remarks, he proceeded to give the ground of his action, and said that he left Boston in July last, for the Indiana District Annual Conference, and on his way to that conference, stopped at Chatham, C W Here he learned from newspaper reports that certain parties had called a convention, as they said, to re-organize the B M E Church. To this, said the Bishop, "I paid no attention, but went to the Church on Sabbath, and preached to a large, and apparently happy audience. After preaching to them, I made a statement of some matters in relation to the last General Conference, held in Toronto" Here the Bishop presented a copy of the Minutes of the General Conference of the B M E Church, for 1860. First, he read in his defence, page 13 of those minutes, as follows:

"Bishop Nazrey here arose and read a written resignation, which he said he promised to present at the close of this Conference Whereupon Wm H. Jones, from the Committee on Episcopacy, moved to lay the resignation on the table, and offered the following preamble and resolutions:

"Whereas we have learned from the printed minutes of the General Conference of the A. M. E. Church, held in the city of Pittsburg, Pa, U. S, 1860, and from our delegate to the said Conference, that after that body had reviewed all the circumstances of our separation, and had positively declared Willis Nazrey as much the General Superintendent of the B. M E Church, as William Paul Quinn and D A Payne are of the A M E Church, did positively demand, by vote, his, Willis Nazrey's resignation from the B M E Church. (See their printed minutes page, 32) And whereas, the resignation just offered by Willis Nazrey is consequent upon the action of said Pittsburg Conference, as not a word was uttered in reference to his resignation until this demand was made, we cannot and will not consent to it under any consideration whatever, but do hereby most solemnly renew our former declaration that Rev Willis Nazrey is, by virtue of a clear understanding and regular agreement made in good faith between the A M E Church, and the B. M E Church to all intents and purposes, General Superintendent of the B. M. E Church And in further justification of our position, we submit the following:

"1st The separation of the Canadians from the A M E Church, out of which separation the B M E Church was formed, was the result of a deliberate arrangement and a mutual agreement between the A M E Annual Conference in Canada, and the A. M. E. General Conference in the U S. (See printed minutes of the General Conference of the A M E Church, held in Cincinnati, in 1856, pages 20 and 21)"

Secondly, he read the request of the Canadians, made to the General Conference in Cincinnati, in 1856, as follows: "Wm H Jones offered the following, &c. . . . "Whereas, the General Conference has set off the Canada District to become a separate body from the A. M. E Church in the United States, and Whereas, The people, and we their representatives in the General Conference, have the most implicit confidence in the Rev. Willis Nazrey; therefore,

"Resolved, That we hereby most respectfully petition and request this General Conference to allow or grant Rev. Willis Nazrey, if it be his pleasure, to withdraw from this branch of the Church to superintend the Church in Canada" Signed, Wm H Jones, H. J. Young, George W Brodie, Robert Jones.

M M Clark moved the following as an amendment:

Whereas, This General Conference does not feel authorised to give one of its Bishops to that portion of the connexion unsolicited; therefore,

"Resolved, That when we shall be solicited for one (if before the next General Conference) all our Bishops shall meet with three elders selected by them, and decide which of the Bishops shall serve in Canada, in accordance with the wishes of the Canadian Church. Agreed to (See minutes of A M E General Conference for 1856, page 29)

The Bishop then quoted from the minutes of the Canadian General Conference for 1860, the following statement: (see page 15)

"And accordingly on the 2d of October, 1856, the Convention before mentioned did unanimously choose, by vote, Rev. Willis Nazrey as the general superintendent of the B M E Church." And on the 3d of October, 1856, the following was adopted upon motion of G. W Brodie:

Whereas, We have, by a unanimous vote, chosen and elected Bishop Nazrey of the A M. E. Church to preside over the new organization in Canada, known as the B M E Church; and

Whereas, We believe that we have fully contemplated the idea and spirit advanced by the General Conference of the A. M E Church; therefore,

Resolved, That, in view of the same, we most earnestly solicit the Board of Bishops, and the brethren whom they may select to sit in council with them, to grant us our request"

"Whereupon the Bishops of the A M. E Church, and three elders elected by them, met in council and decided that Rev Willis Nazrey should, and appointed him to serve the B. M E. Church in Canada" (See printed minutes of said Convention, pp 15, 16, 17 and 18)

3d "The decree of the General Conference—upon the authority of which Bishop Nazrey was appointed—declares the Bishop should be given to the Canadian Church, in accordance with their wishes. Here is no time specified, no term of years mentioned in which the said Bishop should serve in Canada; but he is given in accordance with the wishes of the Canadians. The wishes of the Canadians were fully expressed in our vote that Rev. Willis Nazrey should exercise the Episcopal office in the B. M. E. Church during life"

Having made the above cited quotations—"Now," said the Bishop, "I say that, if language means anything, or if the words, '*In accordance with the wishes of the Canadian Church*,' mean anything, they mean just what that Church claims, viz: that Rev. Willis Nazrey should be their Bishop for life And, although I viewed the matter as being as clear as language could make it, and also understood Clark and Robinson in the two resolutions appointing two committees to go to Canada and attend the organization of the Church there, and grant them one of our Bishops, 'in accordance with their wishes,' if desired, which wishes they expressed to the constituted authorities, and I became their Bishop by their choice and the grant of the above stated authorities—nevertheless, I yielded to a vote of the A M E General Conference for 1860, and promised them to cease to act, or resign my official relationship to the B. M E. Church."

It will be remembered by all candid members of the Cincinnati General Conference for 1856 that the Rev. Richard Robinson offered the following resolution, which was adopted:

"*Resolved*, That the committee appointed, having power to grant to the Church in Canada its wishes, shall report fully their proceedings to the General Conference of 1860."

Now, it follows that the said committee would be discharged at that time, and not until that time, from the duties imposed upon them. It also follows, that whichever of the Bishops may have been chosen in accordance with the wishes of the Canadian Church, might then have the right of choice, whether to remain in the A. M E. Church, which held the original claim to his services, or to go, in accordance with the wishes of the B M. E. Church But, for some reason unknown to me, the Robinson Resolution never appeared in the published minutes, and instead of an opportunity of a choice being granted, it was by resolution positively refused, as will appear from the following action of the General Conference of 1860: (See minutes, page 32)

"*Resolved*, That the committee shall inquire especially whether his residence in Canada will not prevent him from visiting our work, being in the Southern States"

Thus a choice of a field of labor is denied to me and claimed by the Church. After having been branded and accused as a traitor, and being called before a committee at different times and examined, (see minutes of General Conference for 1860, page 12,) I say again, I yielded to a vote of that body, and promised to resign my official relation to the B M E Church, but when I came to the B M E General Conference they brought up their claims before stated, and renewed their claims for the following reasons, not stated, however, in their published minutes.

1st. They did not want to disturb the chain of the Episcopacy, as it came to them from the Right Rev. Richard Allen

2d. They did not want to change the heading of their Church as it stood recorded in the "Canadian Almanac." Therefore, they elected an Assistant Superintendent, and appointed a standing committee, with full power to invite the Bishops of the A M E Church to attend their Conferences (See their minutes, page 15,) as follows:

"On motion of Wm H Jones, That it may be lawful to invite any of the Bishops of the A M E Church to attend our Annual Conference.

"The following brethren were appointed to extend such invitation:—A. R Green, S. H Brown and Wm H Jones."

Now, from the above, I found no impropriety in suffering them to use my name as their Bishop. And further: I did say in the presence of a crowded congregation that, according to the doings of the B M E General Conference, I was the Bishop of that Church Yet, in keeping with the resignation, I have ceased to officiate in that Church until this day. Now, if I were wrong in suffering them to use my name as Bishop, so as to keep up their chain of Episcopacy, if there were no other ground than the following, I should consider that I was led wrong by the Scriptures and following citations:

1st. "Do good unto all men, and especially to them who are of the household of faith."

2d. I may observe the origin and continuance of the Episcopacy in the A. M. E. Church was from the assistance of Bishop White of the Protestant Episcopal Church.

3d. One of the Bishops of the M. E. Church during the last four years, offered to hold an Annual Conference, and ordain men for us in California.

4th. Upon the same head I would ask you to read my ordination vow, (see Discipline, page 179, last vow,) as follows:

"Ques. Will you show yourself gentle and merciful, for Christ's sake, to poor and needy people and to all strangers destitute of help?"

"Ans. I will so show myself, by God's help."

5th I would further ask you carefully to examine the law or the question which declares, "We are the same family," (See General Conference minutes, pp 22 and 32 for 1860.) of the A. M. E Church. We the ministers and members of the A M. E. Church in General Conference assembled, do covenant and agree with the ministers and members of the B. M. E. Church, formerly constituting a part and parcel of ourselves, and now only constituting another branch of the same great family, in the following, viz:

"That, in order to keep a friendly feeling and interest between these great bodies constituting parts of one and the same family, delegates shall be appointed by the General Conference of the A. M. E. Church, to meet the General Conference of the B. M. E. Church, who shall have the right to fully participate in all matters affecting the interests of the A. M. E. Church, in their deliberations, in their General Conference assembled, but not to vote, and all privileges granted to our members in their Annual Conferences, shall be granted to their members in ours."

"Should any of the ministers and members of the B. M. E. Church remove their membership from said Church, bearing to us certified certificates of membership and good standing, they shall be received by said certificate with all the privileges they held in the said Church."

"Moreover, on our part, with them we mutually agree to keep inviolate all the above stated propositions, with whatever hereafter may follow." &c., &c.

J P. CAMPBELL,
Chairman of Committee on negotiation.

To the Bishops and General Conference, in behalf of the British M. E. Church, I beg leave to say,

"That, in order to keep up a friendly feeling and interest, delegates shall be appointed by the A. M. E. Church, to meet in the General Conference of the B. M. E. Church to fully participate in all their deliberations, but not to vote, and that the same privileges shall extend to the ministers of the A M. E. Church in the Annual Conferences of the B. M. E. Church. And should any minister or member desire to remove from the A. M. E. Church, they shall be received by certificate in full standing in the B. M. E. Church," &c., &c.

CHARLES H. PIERCE,
Delegate of the B M E. Church.

"What shall be the future relation to the African M. E Church?"

(a) The basis of separation contemplates nothing but the most friendly relations.

(b) Our brethren of that Church contemplated nothing but the kindest feeling, and hence the following: (page 9 of minutes of the Convention.)

(c.) "Your committee would only suggest the propriety of a continuance of these relations. Although circumstances have compelled the separation of the Church for the better promotion of the cause of Christ, we hope we shall always be animated by the noblest instincts. We are brethren; we believe in the same doctrines; we believe in the same form of Church Government, and we trust that the same impulses that impelled the noble Allen and his coadjutors onward, will impel his noble sons at all times to bear aloft the cross of Christ in her Majesty's dominions. Your committee would, therefore, recommend a continuance of the best of feelings," &c., &c.

RICHARD ROBINSON,
Chairman of Committee on Canadian Affairs.

"Such, gentlemen," said the Bishop, "is the answer that I have to return to the questions propounded to me by you, through one of your members"

The Bishop having concluded, took his seat, whereupon Rev. J P Campbell arose and propounded the following question:

"What relationship, in the judgment of this Conference, does the Rev Willis Nazrey now sustain to the African M. E. Church in America?"

Rev Stephen Smith moved that the sense of the house be taken to know if the members of this Conference present are satisfied with the statements made by Bishop Nazrey. Carried affirmatively

Rev. W H W. Schureman moved that it is the opinion of this meeting that Rev. Willis Nazrey is a Bishop of the A M E Church in America Carried Whereupon the meeting adjourned

All of which is most respectfully submitted.

W H. W SCHUREMAN,
Chairman.
J WOODLIN,
A L STANFORD,
H DAVIS,
J P CAMPBELL,
Secretary.

Philadelphia, Nov 11th, 1861.

EDIFYING A lady writing to her son at college is represented as making the following statement:

"Dr. Manly is giving a series of sermons on the different kinds of wood used in building Solomon's Temple. They are very interesting, and he has such a flow of beautiful words, and such wavy gestures, and he looks so gentlemanly, that I have no doubt he does a great deal of good The church is always full."—*Principia.*

For the Christian Recorder.

MINISTERIAL QUALIFICATIONS

PART VI.

The preacher of the gospel, in order to be acceptable as such, and successful too, and esteemed of all good and intelligent people, must not be clownish. Now, if the reader will but take the trouble to look out the meaning of this word, clown, from which the word clownish is derived, he will see at one glance what I mean by using it He will see, too, that it describes the conduct of some who fill the pulpit; yet that is not by any means the place for such conduct.

Now, here is what is meant by clownishness—wild, brutish, barbarous, rustic, uncultivated, ungenteel, uncivil, ill-mannerly, clumsy, ungainly, miserly, avaricious. A preacher of the gospel, then, to be well qualified for his office, must be clear of these traits of character. The pulpit is too sacred a place to be trifled with; and any preacher who will go into the pulpit and act the clown as above defined, will bring upon himself the frowns of God, and of all intelligent people; and of course he must consequently fail to succeed. I have frequently been pained in my very heart at such conduct in the pulpit; and I contend that no man is well qualified to preach the pure gospel of Christ who cannot behave better in the pulpit than to act the clown there. Now, just because a great many who undertake to preach lack the kind of qualification described above is it that so much time, and breath, and money, and words, and sermons, and prayers, and hymns, and travelling, late sitting up, early rising, and maturing of subjects, are all lost—and worse than lost. I say worse than lost, because all that I have enumerated above has a tendency when used by such men as are without the proper kind of behaviour, and by such as conduct themselves badly, to make the people skeptical by hundreds and thousands, and, in a great many instances, large numbers are made infidels.

Now, if this be true, (which I think nobody will doubt,) we may easily see and understand why the cause of God languishes as it is known to do. This leads us at once to consider the great amount of good which is spoiled and prevented by such conduct It would seem, then, that a man had better not preach at all unless he can become well qualified for that office, seeing that he will do infinitely more harm than good. But, says the preacher, "Wo is me if I preach not the gospel." Well, then, let him qualify himself for preaching the gospel. A man deserves nothing in the way of praise or fame, either here or hereafter, that will not take some pains, and even go to some expense to fit himself up for so high a calling as the preaching of the gospel. The filling the President's chair of this nation sinks into insignificance in point of importance, when compared with the office that the preacher of the gospel fills. The office of the former is of an earthly nature, and can endure with one man from four to eight, or some such small number of years, and with some only a few months. But the office of the latter pertains to things not only of an earthly nature, but also to things which are heavenly and divine. He is placed as leader and teacher of a host of human beings across the isthmus of time; and when the great assize shall have come, he will march forward in front of said host, and present them to the Judge, and receive his eternal plaudit, "Well done, thou good and faithful servant; thou hast been faithful over a few things; I will make thee ruler over many things. Enter thou into the joy of thy Lord"

T STROTHER.

Terre Haute, Ind.

[CONCLUDED.]

For the Christian Recorder

"MEMORY."

MR. EDITOR:—There appeared in the *Recorder* for March 23d, 1861, an article headed "Memory," and which concluded without any *signature!* The cause of this may be best known to the writer, but the reader is left to an uncertainty as to the GENDER of the article in question; but grammarians tell us that, in the absence of such knowledge, either gender may be used. We shall, therefore, consider it as being in the main gender

The writer, among other things, says that "the power of thought is a function of the soul, to be cultivated by appropriate means just as readily as bodily strength, power of endurance, swiftness of motion, or any other quality belonging to our mere animal existence."

This statement I apprehend to be true; but the inquiring mind will very naturally and properly ask what those "means" are. The writer of the article seems to have failed to satisfy this demand; we are all (or at least should be) inquiring after truth, and the means by which we are to arrive at so important a result are of the first importance. In writing upon subjects where great points have been attained, without clearly pointing out the means by which such individuals have been crowned with success, is to leave the reader without the knowledge necessary for his instruction. It should be remembered that reading is for the improvement of the understanding. The improvement of the understanding is for two ends: first, for our own increase of knowledge; secondly, to enable us to make out and deliver that knowledge to others. Where this fails, our reading is of but little consequence—for I think we may as reasonably hope to see with other men's eyes as to know by other men's understandings, where the means of that understanding is not clearly and plainly given.

Another point is, "The fault with us all, to a greater or less degree, is this—that we are in a semi-conscious state, dreaming: the will should command fully every faculty of the soul with a force that would make it obedient to the demand." The truth of this statement seems to my mind to be very doubtful; yet it may be true: but I do not understand how any one faculty of the soul can claim supremacy over another; that one faculty can be cultivated and developed to a greater extent than another, is true; but, can it *rightfully* claim supremacy on that ground? I think not; because one faculty of the soul cannot show superiority of development but at the expense of the rest—and this may be seen in our physical organization, as well as in our intellectual; let one arm be employed more than the other, which is the case with some mechanics, the one used the most will be the strongest; but mark, just in proportion as one has become stronger, the other has become weaker, in proportion. Hence, the writer seems not to have given us sufficient reason why the will should command every faculty of the soul It seems clear to my mind that where an action is to be performed, the will, as well as the rest of the faculties, are to engage in the action and concur in the sentiment

In referring to memory, the writer says: "It is true that this power of the mind is impaired and lost by reason of its want of exercise

I regard it as a fatal admission to admit that there is any reason for a want of exercise—that the faculties of the mind become impaired for want of exercise, few persons, I presume, will doubt; but when we attempt to show REASON for the neglect of so important a duty as the cultivation of the faculties of the mind, we commit so plain an error, that it needs only to be stated. The relation between reason and a lack of faithfulness in any known duty, I take to be very remote indeed. It is also intimated by the writer that the faculty of the mind called memory is liable to forgetfulness. He says: "How frequently does the will call upon memory to do its duty. Memory is not able to respond; the consequence is failure." This may appear to be true, but I do not think it is really so. The fact of our being unable to communicate events long since impressed on the mind, is but poor evidence that such events have been lost; how frequently do we hear persons say, "If I were to hear his name I would know it." "Was it John?" "No." "Was it James?" "No" "Was it Joseph?" Yes—that is the name!" Now, how came he to know the name when he heard it, and be able to distinguish it from the rest, if the mind had failed to preserve the record of that name? The fact is, the mind never forgets an impression once made upon it; and when we are unable to communicate these impressions, we only need assistance to search the record.

I hope it will not be deemed arrogance to say that, perhaps we should make greater progress in the discovery of rational and contemplative knowledge, if we sought it in the fountain, and in the consideration of things themselves, and made use of our own thoughts, rather than other men's, to find it. So much as we ourselves consider and comprehend of truth and reason, so much we possess of real and true knowledge; the floating of other men's opinions in our minds makes us but very little wiser, though they may be true—what in them was science, is in us but opinion, unless we do as they did: employ our own reason to understand those truths which gave them reputation.

JOHNSON WOODLIN.

QUARTERLY MEETING.

At Frankford, on Sabbath, the 10th inst, we attended Father Robertson's Quarterly Meeting. At 9 o'clock, A. M., was celebrated the love-feast, and we don't know when we heard Christians speak so much to the purpose as they did on that occasion. Father Robertson said that the old residents of the place thought they never saw such a time At 11 o'clock, A. M, Rev. Josiah Eddy gave us a very interesting discourse. At half-past 2, P. M, we preached, after which we administered the Sacrament to the members of the church. There was a good feeling manifested through the audience. The members seem to be alive to the spirit. God be praised for his goodness.

In relation to our Book Concern, we desire the world to know that Father Robertson, in old age, is a strong advocate of the same. We took a number of copies of the Recorder with us, say 40, which went like "hot cakes." We proposed to lecture there on the following Thursday night, the 14th inst The proposition met with the warmest approval from the pastor. We went out at the time appointed We charged five cents at the door, and, for a little place like that, we did very well. We took in over three dollars at the door, aside from the sale of books, &c. Now, if our brethren would just keep our Book Concern before the minds of the people, we are free to say that they would give freely.

ELISHA WEAVER,
General Book Steward.

ACKNOWLEDGMENTS

From Rev. H. J Johnson, of New Bedford, Mass., on account for paper, .	$1 00
Do. for Rev. W. W. Grimes' subscrip'n,	1 00
From Rev. J. Hamilton, of Binghamton circuit, for papers sold, . . .	2 00
From Nathan Williams, per Rev. G. H. Graham, ...	1 00

E. W.

THE RECORDER.

MR. EDITOR—*Dear Sir:*—The columns of the RECORDER are occasionally graced by *selections* of real excellence. The one at present before me, is entitled: "The Doctrine of Repentance" Its plain, common sense method of reasoning must, I think, commend it to plain people, who love the truth enrobed in simplicity It takes hold of the understanding with power—as when one lays hold upon "the horns of the altar," and it does not relax its grasp. The cogency of its argumentation is striking. Its premises are God-laid, and the conclusions which are their legitimate outgrowth, are necessarily, those of all enduring truth. Its logic is irresistible, because its philosophy is of God Permit me to thank you, and to commend the taste and literary and religious discernment which have given to the readers of the RECORDER, so beautiful and instructive a selection. It in a large measure realizes my idea of the declaration of earth's greatest monarch, that, "Words fitly spoken, are like apples of gold in pictures of silver." Yours respectfully,

Chicago, Ill R W. STORRS.

For the Christian Recorder.

A REVIVAL.

MR. EDITOR—I am happy to inform you and all the lovers of Christianity that we held a serious meeting in the A. M E Union Church, located in Coates street, in Philadelphia The meeting commenced on the 7th of October, and terminated on the 11th of November; and during that period the blessed God who reigns in heaven visited the aforesaid church with a wonderful outpouring of his divine Spirit, which resulted in adding to said church thirty-five persons, male and female, twenty six of whom professed to be soundly converted to God. A number of others seemed deeply and powerfully convicted, and mourned for deliverance.

Pray God for us that the word of His Divine grace may continue to prosper us in the field of our spiritual labors.

HENRY DAVIS,
Elder in Charge

DIMINUTION OF THE TURKISH RACE.—A letter from Dr Dwight, in the *Missionary Herald*, says: "I shall have some interesting and deeply instructive statistics to present in my report, if I live to complete this tour, respecting the gradual diminution of the Turkish race in this country—the drying up of the Euphrates—but here I will speak only of Diarbekir in this respect Several entire quarters of Diarbekir, that were formerly Turkish, have now passed into Christian hands, and the process is continually going on. Christians, that is, Armenians, Jacobites, and Protestants, are continually buying Turkish houses, but never does it happen that a Turk buys a Christian house Around the outskirts of the city there are extensive Turkish quarters, all in ruins The houses decay and tumble down, and nobody ever thinks of repairing them It has also been remarked that formerly the streets were almost exclusively occupied by Turkish boys, engaged in their rude and boisterous plays, while now almost all the boys found in the streets are either Armenians or Syrians. All the life and enterprise of the place are among the Christians, and the Mussulmans seem to be settling, in sluggish indifference and mental and bodily torpor, for their end to come"

For the Christian Recorder.

OBITUARY

ELIZABETH JACKSON.

Departed this life, August 21st, 1861, in the triumphs of Christian faith, after a long and lingering illness, that venerable and aged servant of God, Elizabeth Jackson, late consort of Benjamin Jackson. She was born in Newland Township, Chester Co., Pa, July 6th, 1782.

Both of her parents having died when she was very young, she was taken to the family of a Mr Jacobs of that township, where she remained until she was 16 years of age At this period, Mr Jacobs, who was the head of a large family, died: consequently on his death, his family, was separated. A daughter of Mr Jacobs married, and moved west of the Alleghenies, taking Elizabeth with her With this daughter, she remained until she changed her life by marriage with Isaac Burton, by whom she became the mother of six children She remained west of the mountains until the death of her husband and four children, after which she removed to the city of Philadelphia, with her two surviving children. Here, she became the wife of Benjamin Jackson, by whom she had several children, three of whom are still living. Some time in the year 1800, she embraced the Christian religion, of which she professed to be a true follower until the day of her departure from earth to glory She became a member of Zoar Church, Northern Liberties, of which she remained a member until 1809, at which time, she, with others quietly withdrew, and founded the A. M E Union Church, Coates street. Of this new organization she continued a member, until her death. It is said of her, that she paid the first cash subscription toward erecting a house of worship for the above mentioned congregation

Among believers, Mother Jackson was one of the most consistent and faithful Christians. Her conduct and conversation in the world was seen and read of all men, and was by all believed to be most upright. She lived for the good of others as well as herself. A faithful wife and affectionate mother, and withal, a practical worker in the house of God. During the long period of 55 years, during which she was a member of the Church of God, no immoral act was ever brought and sustained against her religious conduct and rectitude. She contributed largely of her means to sustain the Church, and other charitable objects. This, she did continually, and from year to year, with increasing fidelity and perseverance. She was a true friend to God and to suffering humanity, never letting any opportunity pass of ministering to the suffering and dying. She literally fed the hungry, clothed the naked, and visited those that were sick and in prison. She was an uncommon lover of the youthful mind: no member of her Church excelled her according to her abilities, in her efforts for the improvement of the young and rising generation From the time of the first formation of the school in the Church of which she was a member, she was, until a week before her death, a constant visitor, and took part in its varied exercises and interests. This she regarded both as a duty and a very great privilege. Mother Jackson was a woman of unwavering faith in the Saviour. She staggered not at the promises of God, through unbelief, but continually went forward, giving glory to God. The chief theme upon which her soul seemed to dwell was this: "I know that my Redeemer liveth, and that at the latter day he will stand upon the earth, and though after my skin worms have destroyed this body, yet in my flesh shall I see God; whom I shall see for myself and not for another. For when the earthly house of this tabernacle is dissolved, I have a building of God, a house not made with hands, eternal in the heavens"

In the last days of her illness, she frequently said, "I long to depart and be with the Lord." My bodily afflictions are great, and I have frequent, severe assaults direct from Satan, but the Lord is constantly with me, and I must wait with patience until my change comes; I am fully persuaded of the truthfulness of this saying; "'Our light afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of glory.' I am sure if I have patience a little while longer, I shall be gone soon and be with the Lord: I have no other desire, object, aim, purpose or expectation; nothing binds me to earth, my home is in heaven' Such continued to be her train of thought and feeling expressed by her, until her spirit quietly departed in death. In her, the Church has lost a most faithful member; her children, a loving and affectionate mother, and poor suffering humanity, a faithful and true friend. But she has gone to a better country, where "the wicked cease from troubling, and the weary are at rest." Aged 79 years and twenty five days.

"Happy soul, thy days are ended;
All thy mourning days below,
Go, by angel guards attended,
To the sight of Jesus, go

"Waiting to receive thy spirit,
Lo! the Saviour stands above;
Shows the purchase of his merit,
Reaches out the crown of love.'

J. P. CAMPBELL.

Trenton, Nov 12th, 1861.

A WORD TO OUR READERS.

We recently took occasion to peep in at the old Anti-Slavery Office, No. 107 North Fifth Street, Philadelphia, and found that our friend, Mr. William Still, who was clerk in the former office, has converted the greater part of it into a fine stove store. His stock is extensive and superior, and he is prepared to accommodate the public at the shortest notice. We wish our friend Still great success; his thrift and industry deserve to be rewarded.

In the same building we noticed the promising store of Mrs. E A Palmer Her department consists in Trimmings, Hosiery, Shirt-making, Dress-making, &c Mrs Palmer has been engaged on Government work, so as to have been obliged to employ some ten or twelve hands, and, we are told, invariably gets the premium for work. These are both colored persons We would just say to Mrs Palmer, the way is brightening; may great success attend their efforts.

E WEAVER.

KINDNESS How sweet are the affections of kindness How balmy the influence of that regard which dwells around our fireside Distrust and doubt darken not the lustre of its purity; the cravings of interest and jealousy mar not the harmony of that scene. Parental kindness and filial affection blossom there in all the freshness of eternal spring It matters not if the world is cold, if we can but turn to our own dear circle and receive all that our heart claims

OUR COUNTRY IS RIGHT.

The [illegible] of Christian in a great struggle, [illegible] right. They alone succeed who have God on their side and none can have God [illegible] who are in the wrong. Only the true [illegible] over their antagonists with the [illegible] "More are they that be with us than they that be with them." It is the Lord who bringeth low, and who lifteth up. We think, we must [illegible], who pray of God and faith, we think our country is strong enough, she will triumph, right or wrong, only give her money and men enough, and she can do what she will. What do we mean? Shall our nation, which is still struggling, not primarily for her old place of exaltation, her eminent glory, but for her very existence, which still puts forth the throes of convulsive energy to unwrap the assassin's fingers from her throat, is she still to nurse the old spirit of self trust, which has helped to give its awful life to the conspiracy which threatens to destroy her? Now, when the realm of dead nations, the shadows of governments that have failed, already move for our coming, when the poor ghosts of dead monarchies, and of dead aristocracies, and of dead republics, are lifting themselves with the taunt, Art thou also become weak as we, art thou become like us? Is this a time for us to say in our heart, In the old vein of egotistic presumption, I will sit upon the mount of the congregation in the sides of the North? No, no; our country's destiny hangs in the balance, and God alone can save us. We may say, Our country right or wrong, but God will not say so. Right and truth are dear to Him, and if a nation is unrighteous and false, it matters not to Him what nation it is. He would smite ours, as readily as he would smite any other. When with affrighted eyes, we gaze around us, in these hours of fratricidal strife, when we hear the roll of the drum, and the tread of marching men, and the rumors of battle, and look out on the awful future, we find no assurance, and no comfort, but in the hearty belief that our country is right, and that, therefore, God is with her. We believe that she has stood purely upon the defensive, that she has shown, and still shows, an earnest desire for peace, even with those who have insulted and wronged her. We believe that she has been cruelly assailed in her dearest rights by those who desire to build up on her ruin, their wicked schemes of greed and ambition. The aggression to which she is now forced, is the aggression of self-defence: It is the aggression of one, who having parried the stroke of the assailant, wrenches the knife from his hand, to prevent his repeating the stroke. Our cause is the cause of humanity, and if it perishes, freedom herself will weep in despair upon its grave. Our cause is the cause of a pure Christian faith, not only on these shores, but in all lands, and throughout all time, and the ascended Lord of the nations, whose kingdom rests on the eternal foundations of Providence, and who makes all things work to one end, will not permit it to perish. The cause of our country is the cause of God, and of man, and must triumph. How sorely we need to be chastened, to fit us for that triumph; through what paths of peril, and of sorrow, and of obstacle, our country may be led, ere she shall wear her crown, God alone can tell; but the triumph already dwells in His purpose, and the crown already blazes in His hand.

Religious Intelligence.

Rev. Newton Heston, of the Methodist Church, formerly of this city, and of late to Union street Church, Newark, N. J., has accepted a call to become pastor of the State St. Congregational Church, Brooklyn, N. Y.

Rev. Dr. Converse, editor of *The Christian Observer* in this city, whose publication as a treasonable sheet, was sometime since suppressed by the government, is now announced as issuing his paper in Charleston, S. C. Dr. C. was, we believe, a native of Vermont, but long resided in Virginia.

Progress in West Africa.—At the meeting of the Committee of the Church Missionary Society, on August 12th, an account was given of a very successful missionary meeting—the first at Abbeokuta, which was held there on July 1st. The large church was crowded with about 800 converts. Four of the converts, representatives of the four churches at Abbeokuta, spoke most feelingly, thanking God, the Society, and the missionaries, for the Word of God, and urging their brethren and sisters in Christ to hold fast and help the good work onward. Six of the Scripture readers, with large calabashes, went from bench to bench to collect the cowries. These were speedily filled, refilled, and emptied on the ground near the pulpit, but many of the more wealthy and liberal contributors, because the calabash was not large enough to hold their gifts, came up and poured their cowries on the heap. The number of cowries thus collected was 102,400, (about £7 15s.) and the total contributions £24 10s. 3d.—*Episcopal Recorder.*

Miss Fidelia Fisk, an efficient laborer for many years as a missionary to Persia, in connexion with the Nestorian mission, is engaged as we are informed by *The Independent*, at the request of the Secretaries of the American Board, holding meetings of the ladies in Portland, Me., with a view of exciting an interest in them, in the missions of the East.

Rev. Dr. Dwight, a missionary of long and most useful labors at Constantinople, is now on his return to this country with three of his children, and three children of Rev. Mr. Bliss. His visit may do great good in enlightening the public mind upon the state of things in Turkey.

Rev. Dr. Levi Janvier and wife, and Miss Catherine L. Beatty, missionaries of the Presbyterian Board to Lodiana, Northern India, Rev. S. C. George and wife to Siam, and Rev. John S. Roberts and wife, to Ningpo, China, all sailed from New York, for their respective fields, in the steamship *Po Yang*, on Saturday, the 21st ult.

Domestic Items.

Mr. Henry Neill, son of the late venerated Rev. Dr. Neill, of this city, and actively connected as an able writer with the newspaper press of the day, died on Thursday, the 7th instant, of typhoid fever, in New York, at the early age of only about twenty-two years.

Commodore Samuel F. Dupont, Commander of the great Naval Expedition to the South, is a native of New Jersey, but a citizen of Delaware, and having entered the Navy, December 19th, 1815, he has been nearly 46 years in the service.

Mr C H McCormick, of Chicago, Illinois, has been refused by the Commissioner of Patents an extension of the patent for his somewhat celebrated Reaping Machine.

General Winfield Scott sailed on Saturday, the 9th instant, in the steamer "Arago," from New York, for Southampton, accompanied by his son-in-law, Col. Scott, and family. He was in a feeble state, and his friends generally felt that he will probably never be able to return. He leaves a most distinguished memory behind him.

Asbury Dickens, son of the first book-editor of the Methodist Episcopal Church, Chief Clerk in the State and Treasury Department under General Jackson's Presidential Administration, and Secretary of the United States Senate, from 1847 to the commencement of the last session, when J. W. Forney was elected, died recently in Washington, aged 84 years.

John S. Rock, M. D., has just been admitted, after a thorough examination, to the bar in Boston—making the third colored lawyer now practising in the courts of that city.

J. W. Collins, a promising student of Oberlin College, Ohio, having enlisted in the Oberlin Rifles Company, fell, mortally wounded, in the battle at Cross Lanes, Virginia, and, just as he breathed his last, he said to a friend at his side—"Tell my mother I die in the love of Jesus."

General Charles F Havelock, late of the British Army, and brother of the well known and excellent General Havelock, of India, arrived a few days since in this country and proposes, it is said, to offer his services to the United States Government in the present war.

No event since the commencement of the present war has caused more general rejoicing among the loyal portion of the American people than the recent capture of the rebel envoys—Slidell and Mason. Their arrest would have been peculiarly gratifying, even if they had not been engaged on a mission from which the traitors expected to derive vast benefit for use, they were two of the most adroit, influential, bitter, and determined foes of the Union. Slidell occupied so important a position that he expected to be made the President of the Southern Confederacy, and he did far more to promote the Secession movement than his successful rival, Jefferson Davis. Ex-Senator Mason has long been actively engaged in the unholy task of plunging Virginia—notwithstanding her strong conservative elements—into the vortex of rebellion. The news of the arrest created a profound sensation, and very general and almost unbounded rejoicing. The act is, outside of the departments, very generally approved, though there are various opinions expressed in the speculations as to the light in which England will view the transaction. One thing is evident—England has always favored the right of search, and it is a bad law or rule that will not work equally well both ways.

Special Session of the Maryland Legislature.—Baltimore, Nov. 16.—Governor Hicks has issued a proclamation calling a special session of the Legislature of Maryland at Annapolis, on the 27th inst., the object being to re-establish Maryland in her old position as the heart of the Union, and to undo the traitorous legislation of the members now confined in Fort Warren.

Arrest of Mason and Slidell.—How intense the disappointment at the South, at this event, will be, may be judged from the following jubilant announcement in the Richmond *Examiner*, of October 29, of their safe escape:

"By this time, our able representatives abroad, Messrs. Mason and Slidell, are pretty well over the briny deep towards the shores of Europe. We commit no indiscretion in stating that they have embarked upon a vessel which will be abundantly able to protect them against most of the Yankee cruisers they may happen to meet, and the chances are, consequently, a hundred to one that they will reach their destination with safety. The malice of our Yankee enemies will thus be foiled, and the attempt to capture them fail of success. Great will be the mortification of the Yankees when they shall have learned this result. Our ministers did not choose to leave at any other port than one of our own, or under any but the Confederate flag. *We believe that, at no distant day, Mr. Mason will have the pleasure of signing a treaty of amity, on behalf of the Confederate States, with one of the oldest and greatest dynasties of Europe*, and thus cement those relations of commerce upon which our future so largely depends."

THE CHARACTER OF MASON AND SLIDELL.

"Occasional," in his letter of October 19th, gave the following graphic sketch of the rebel envoys:

"When Jefferson Davis appointed James M. Mason as Minister to England, and John Slidell as Minister to France, to represent the Southern treason, he acted upon the theory that they, of all men, were most competent to advocate this treason, because they had been prominent in its origin, and are naturally identified with its destiny. Vain of his mediocrity, which he mistakes for statesmanship, he cannot see that he is laughed at by his associates, and despised by every decent man. His arrogance would be insufferable if it were not ridiculous; and all that fondness for aristocratic examples and opinions, which other men would rather conceal, he takes pleasure in displaying on every occasion. What, then, induced the so-called President Davis to send this wretched snob to England? The answer is, because he is the slave of slavery—the worshipper of England, and the remorseless enemy of everything like rational liberty. If he disgusts our English enemies by his conceit and bluster, they will receive him with open arms on account of his undying hatred of all republican doctrines. John Slidell is a man of another temperament. His first quality is a dogged obstinacy in pursuing whatever he undertakes, without hesitation, to the bitter end. By birth a Northern man, he has for a long time been hastening on the Southern rebellion. His ambition is unbounded, and among his dreams for more than twenty years has been the idea that he might one day be the head of a great pro-slavery Government. His abilities are of a higher order than Mason's. Not much of a speaker, his strength lies in the skill with which he digests, and the resolution with which he presses forward his plans. Married to a French lady, he talks French like a native. His tastes are refined, and his habits of life luxurious and expensive."

THE LEGALITY OF THE ACTION OF COMMODORE WILKES.

The *National Intelligencer* expresses the following clear and unequivocal opinions, and fully sustains them by some of the quotations we have given above, and others of equal force:

"Those, therefore, who are not already familiar with the principles involved in the proceeding of Captain Wilkes, *will learn with interest that it is fully justified by the rules of international law, as these rules have been expounded by the most illustrious British jurists, and compiled by the most approved writers on the Laws of Nations.* So far from having transcended the powers with which he was clothed by that code, Captain Wilkes did not exhaust the full measure of his authority, for he not only had an undoubted right to arrest these 'Ambassadors' of the Confederate Government on their passage to Europe, but might have justly captured the vessel on which they were found, and brought her into port to be condemned as lawful prize.

The points of public law involved in the case, and on which it turns, are as follows:

1. The right of visiting and searching merchant ships on the high seas, whatever be the ships, their cargoes, or their destination, is an incontestable right of the lawfully-commissioned cruisers of a belligerent nation. Being a purely belligerent right, essential to the capture of enemy's property and the discovery of contraband of war on board of neutral vessels, it is, from its very nature and definition, incompetent to a state of peace, but accrues to each belligerent on the outbreak of war.

2. To engage in the transportation of military persons, bearers of despatches, and despatches themselves, is of the same nature with the carrying of contraband goods, and a vessel so engaged in the service of one belligerent is subject to capture and confiscation by the other.

3. A belligerent may lawfully arrest an ambassador of the adverse belligerent, if found at sea in a neutral vessel on his passage, and, therefore, before he has arrived in the neutral country, or has assumed the functions of his office near the Government to which he is accredited. But, when he has arrived, and been admitted in his official relation, he is protected by his representative and international character.

4. The fact that the voyage is made to a neutral port does not change the legal character of the transaction, where contraband of war—including, of course, military persons, despatches, and their bearers—is found on a neutral vessel.

It is also worthy of remark that the declaration of war by England against Russia, of the 28th March, 1854, contains the following language:

"It is impossible for Her Majesty to forego her right of seizing articles contraband of war, and of preventing neutrals from bearing enemies' despatches."

And in the recent proclamation of neutrality, of May 18th, 1861, made with reference to the very war now going on between the Government of the United States and the rebels of the South, the following language was used by the British Minister:

"And we do hereby warn all our loving subjects, and all persons whatsoever entitled to our protection, that if any of them shall presume, in contempt of this our royal proclamation, and of our high displeasure, to do any acts in derogation of their duty, as subjects of a neutral sovereign in the said contest, or in violation or contravention of the law of nations in that behalf, as for example, and more especially by entering into the military service of either of the said contending parties, * * or by carrying officers, soldiers, despatches, arms, military stores, or materials, or any article or articles considered and deemed to be contraband of war, according to the law or modern usage of nations, for the use or service of either of the said contending parties—all persons so offending will incur, and be liable to, the several penalties and penal consequences by the said statute, or by the law of nations in that behalf imposed or denounced. And we do hereby declare that all our subjects and persons entitled to our protection who may misconduct themselves in the premises, will do so at their peril, and of their own wrong, and that they will in no wise obtain any protection from us against any liabilities or penal consequences, but will, on the contrary, incur our high displeasure by such misconduct."

Sketch of Captain Charles Wilkes

Captain Charles Wilkes, the captain of the *San Jacinto* at the time when she overhauled the *Trent*, is a native of New York, of which State he is a citizen, and from which he was appointed to the navy. He was born about the year 1805, and at the early age of thirteen entered the naval service. Captain Wilkes is noted as the great explorer and navigator, having, in consequence of his well-tested scientific ability, been appointed by the Government upon the command of the naval expedition gotten up for the purpose of exploring the countries bordering on the Pacific and Southern oceans.

At this time his command consisted of a brig, two war sloops, and two smaller vessels, as tenders, Charles Wilkes having charge of the whole. Starting from New York, he pursued his route, via Cape Horn, towards Australia and the neighboring islands. He visited Singapore, Borneo, the Sandwich Islands, and the upper part of Oregon, &c., and returned to New York during the year 1842. The expedition lasted four years, having been commenced in 1838. For the interesting discoveries made by the explorer, the learned Geographical Society of London presented him with a gold medal, as a memento of their appreciation of his labors. Captain Wilkes has published several works on geographical research, the one on Western America being very valuable as a volume for reference, the statistics, maps, and drawings, being of the highest order. Captain Wilkes has, by his present action, added another triumph to his list of glories.

Affairs in Kentucky.

The completeness of the victory of Gen. Nelson in Eastern Kentucky, was greatly exaggerated by the first reports. The Cincinnati *Gazette* makes, by the light of the full report of its correspondent, the following important corrections: "The number of the enemy killed, was reduced from four hundred to twenty-five at the last account. With the modern improvements in the material of war, great victories are now much less sanguinary than formerly. The number of prisoners taken is not two thousand and fifteen, as was exactly stated in the despatches to Washington, but it will be when Gen. Nelson takes them; and as there are more than two thousand and fifteen Rebels at large, to be taken, the report was only a little premature. General Nelson's strategic combinations on the battle were not correctly stated at first. Gen. Nelson's army was not formed in the shape of the letter V, and Col. Harris did not feign a retreat to draw the rebels within this admirable arrangement. They left before they received an invitation. Therefore, it did not close upon them like a trap. In point of fact, they were on a hill, and a few shells from one gun put them to flight. This slightly varies the strategic points of the battle. The rebel General Williams was not shot through the head. In fact, he was not shot through any part, having had a call to leave the ground early in the affair. This modifies General Nelson's great victory somewhat. The killed and captured rebels were 'in buckram.' But it was a glorious victory, and has rejoiced the hearts of the nation, and greatly cast down its enemies. And when, as our correspondent shows, it has broken the heart of Secession in Eastern Kentucky, and closed the gate to supplies and re-inforcements to the rebels, the public mind will be relieved to find that so much has been accomplished at so little cost of blood."

Foreign.

Dr. Cumming is reported to have said, in the course of the lectures that he had consulted Sir Roderick Murchison as to the truth of the statement he (Dr. Cumming) had made at his last lecture at Manchester—namely, that the interior of the earth was a burning caldron. Sir Roderick replied that "no one but an ignoramus would dare to deny it." And when he (Dr. Cumming) quoted the words of St. Peter in support of his statement, Sir Roderick replied that not only was Peter scientifically correct, but that Job gave him (Sir Roderick) the first idea of the gold mines of Australia, and that Job was the best geologist he knew.

The attention of the British public is being called to the practice of administering the holy ordinance of the Lord's Supper to criminals on the eve of their execution. Not long since, a man who had been clearly convicted of the murder of his father partook of this sacrament just before leaving the cell, though he had not shown any marked tokens of a saving change having been wrought in him. Surely, this cannot be regarded in any other light than that of an awful profanation of the ordinance, and can be justified only on the Roman Catholic or extreme High Church pretension that the sacraments are effectual to salvation. How can Protestant England countenance the absurdity?

A most interesting and useful institution in London at the present time is the London Bible and Domestic Female Mission. Its average monthly expenditures is about five thousand dollars. During the year 1860 its Bible-women, as they were termed, sold ten thousand five hundred and thirty-three copies of the Holy Scriptures, and during the previous year nearly eight thousand. During the years 1857 and 1861, inclusive, the "outcast poor" of London were led to pay to this mission eight thousand five hundred and thirty-three dollars, and poor mothers, and others, in London, who had been accustomed to spend hard earnings and wretched pittances in gin and beer drinking places, were induced in that time by the Domestic Mission to subscribe to clothing clubs, and pay in $25,057 to purchase for themselves their own dresses and beds. Truly, it is a noble charity which thus leads from vice to virtue, and from a debasing spendthrift's course to a wise and healthful economy.

A wholesome change is steadily in progress in England in regard to the use of intoxicating drinks. At this time there are published on the side of total abstinence from all ardent spirits three newspapers, with a weekly circulation of twenty five thousand; six magazines, circulating twenty thousand copies monthly; two periodicals for the young, scattering over three hundred thousand copies, and two cheap quarterlies, circulating about ten thousand copies. Such leaven in the public mind will sooner or later be felt.

From an interesting article in a late number of "Galignani," it appears that the entire expense of Public Worship in France for the three forms of religion tolerated by the Government, (viz.: Romish, Protestant, Jewish,) is 49,868,936 francs. Of this sum 47,000,000 francs are given to the eighty-one prelates of the Romish Church, sixteen of whom are Archbishops, receiving twenty thousand francs each, (the Archbishop of Paris has fifty thousand francs,) and sixty-five of whom are Bishops, having fifteen thousand francs each, and 30,243 priests, each receiving from nine hundred to twelve hundred francs, according to their age. The Protestants, having 814 ministers, have a total outlay for their worship of 1,493,436 francs. The Jews have ten Chief Rabbis, paid from thirty-five hundred to seven thousand francs each; fifty-one Commune Rabbis, from eight hundred to fifteen hundred francs, and sixty two officiating priests, from five hundred francs to two thousand francs.

Some idea may be had of how willing multitudes are to pay for folly from the fact that Sir Edward Bulwer Lytton is said to receive one hundred guineas for each weekly instalment of his last magazine story. This is the novelist whose works, years ago, were freely charged with abetting seduction, deception, dishonesty, and the most abandoned conduct, in almost all the walks of life. "Can one take fire in his bosom and not be burned?"

Attention has been called to a somewhat remarkable fact in regard to the odor of Musk. In building the magnificent church (now Moslem mosque) of St. Sophia, in Constantinople, in 538, Justinian had the mortar thoroughly impregnated with musk. Over thirteen hundred years have now passed away since the work was done—and, to this day, the odor of that musk fills the entire building!

Another instance of long and honorable continuance is a useful ministry is presented in England in the case of the Rev. Dr. Andrew Reed, pastor of Wycliffe Chapel, London. On the 27th of November, 1811, he was settled in that pastoral charge, and, without interruption, has retained it to this time. He now, however, as he is advanced in age, and has never recovered from a fall he had last winter, intimates to his people that he will resign on or about his fiftieth anniversary. Such long pastorals are alike honorable to pastors and people. May there ever be many such.

Few persons fully realize the dangers of seafaring life. The annual English official Wreck Register and Charts for 1860 shows that 1,379 vessels were wrecked along the British coast (we suppose) during the year—that 536 lives were lost—that 2,153 persons were saved by means of life-boats, packet and mortar apparatus, &c., and that twenty-one wrecks took place from not heaving the lead, two through intemperance, thirty-five from general negligence, and want of caution, thirty-nine from unseaworthiness, and five from bad or defective compasses. The Life-boat Institution has now a fleet of 115 life-boats, and the average cost per year for manning and mounting these amounts to about twenty shillings per week for each person through the year.

A great change is gradually taking place in the island of Jamaica, West Indies. For some time after the emancipation of the negroes took place, affairs were in a trying state. In 1844 the population was 377,433—in the present year it is 441,264—showing an increase in seventeen years of over sixty-three thousand. Of the entire population at present 346,374 are black, 81,065 are colored, and 13,000 white.

A noble celebration is proposed by the Non-Conformists of England, to be held on the 24th of August, next year. It is that of the Bi-centenary or second centennial of the ejectment of two thousand ministers from their homes and pastoral charges as ministers of Christ on the 24th of August, 1662, by the unjust and wicked act of Uniformity. It will be an event of much interest, and will be a deserved tribute to the memory of men and of acts that have done much for civil and religious liberty throughout the world.

An interesting movement is in progress among the Jews in London. They have formed an "Association for the Diffusion of Religious Knowledge," with a view of translating the Old Testament from Hebrew into English, circulating Hebrew Bibles at a low rate, and of having Bible-readers visit the houses of the poor, and thus seek to extend the knowledge of divine truth. Verily, it seems as if the way was preparing for a shaking in the valley of vision.

On the Continent, also, there are favorable signs in regard to this people. At the late sittings of the Wurtemburgh Chamber of Deputies, a bill was passed by eight hundred yeas to one nay, guaranteeing to all Jews and other persons belonging to different dissenting bodies the enjoyment of the same political rights as other citizens.

Advertisements.

The United Brothers and Sisters of Rev. Willis Nazrey Society, are requested to attend their regular stated meeting, the 19th of this month, at 8 o'clock, P. M., on the corner of Quince and Locust Streets. Punctual attendance is strictly requested, by order of the President.
Aaron Bell, *President.*
E. Maloney, *Secretary.*

THE DAUGHTERS OF HOPE GRAND UNION Temperance Society met, it being the thirteenth convention, April 10th, 1861. Representations from Lodges are as follows:—

From Garnet Union No 4, G. of T.; from Phoenix Union, No. 8, G. of T.; from Northern Union, No. 16, G. of T.; Webb's Union, of Chambersburgh, Pa.; from Dr. Bias' Union, of Carlisle, Pa.; from Mount Olive Union, No. 19, D. of T.; from Vanbrackle Union, No. 15, D. of T., of Norristown, Pa.

Officers installed to their several positions are as follows:—

Grand P., Sister Bennet; Grand Associate, Sister Burris; Grand Treasurer, Sister Fawcett; Grand Conductress, C. Thompson; Grand Sentinel, A. E. Dukhart; Grand Chaplain, Sister Hall.

G P P, Sister E Roberts,		G. P. P. Sister Armstrong,	
"	" E. Bowen,	"	" J. F. Black,
"	" M. H. Busby,	"	" E. A. Flagg,
"	" S. Newman,	"	" White,
"	" S. Owens,	"	" S. Gall.

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The Stated Quarterly Meetings of the Society are held on the first Wednesdays of February, May, August, and November.

The meetings of the Board are held on the Wednesday previous to the regular stated meetings of the society.
Mrs. Sarah Carter,
President.
Mr. L. R. Seymour, Sec'y

MRS JOHNSON AND MRS. WARE
Beg leave to inform the Public in general that they continue
LAYING OUT AND SHROUDING THE DEAD.

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James Le Count, No. 920 Rodman Street.
Thomas W. Allmond, No. 1017 Rodman Street.

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The subscriber would respectfully inform his friends and all in want of good stoves, that he has now on hand a general variety of excellent PARLOR, COOK and CHAMBER STOVES, including Gas-burning, as well as other patterns, which he is selling at very low rates. He buys entirely for cash, of the best wholesale foundries, and of course can sell much cheaper than those buying on the usual credit system. At any rate his friends are invited to give him a call and examine for themselves before purchasing elsewhere, as he feels that they would be convinced that it would be to their interest to give him their patronage. Coal orders constantly on hand.
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CURE
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All kinds of
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By the use of these Pills the periodic attacks of *Nervous or Sick Headache* may be prevented; and if taken at the commencement of an attack immediate relief from pain and sickness will be obtained.

They seldom fail in removing the *Nausea* and *Headache* to which females are so subject.

They act so gently upon the bowels—removing *Costiveness.*

For *Literary Men, Students, Delicate Females,* and all persons of *sedentary habits*, they are valuable as a *Laxative*, improving the *appetite*, giving *tone* and *vigor* to the digestive organs, and restoring the natural elasticity and strength of the whole system.

The CEPHALIC PILLS are the result of long investigation and carefully conducted experiments, having been in use many years, during which time they have prevented and relieved a vast amount of suffering from Headache, whether originating in the nervous system or from a deranged state of the stomach.

They are entirely vegetable in their composition, and may be taken at all times with perfect safety without making any change of diet, and the absence of any disagreeable taste renders it easy to administer them to children.

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Masonville, Conn., Feb 5, 1861.

Mr. Spalding.
Sir:

I have tried your Cephalic Pills, and I *like them so well* that I want you to send me two dollars' worth more.

Part of these are for the neighbours, to whom I gave a few out of the first box I got from you.

Send the Pills by mail, and oblige
Your ob't Servant,
JAMES KENNEDY.

Haverford, Pa., Feb 6, 1861.

Mr. Spalding.
Sir:

I wish you to send me one more box of your Cephalic Pills, *I have received a great deal of benefit from them.*
Yours, respectfully,
MARY ANN STOIKHOUSE.

Spruce Creek, Huntington Co., Pa.,
January 18, 1861.

H. C. Spalding.
Sir:

You will please send me two boxes of your Cephalic Pills. Send them immediately.
Respectfully yours,
JNO. B. SIMONS.

P. S. *I have used one box of your Pills, and find them excellent.*

Belle Vernon, Ohio, Jan. 15, 1861.

Henry C. Spalding, Esq.

Please find enclosed twenty-five cents, for which send me another box of your Cephalic Pills. *They are truly the best Pills I have ever tried.*

Direct
A. STOVER, P. M.
Belle Vernon, Wyandot Co., O.

Beverly, Mass., Dec. 11, 1860.

H. C. Spalding, Esq.

I wish for some circulars or large show bills, to bring your Cephalic Pills more particularly before my customers. If you have anything of the kind, please send to me.

One of my customers, who is subject to severe Sick Headache, (usually lasting two days,) was *cured of an attack in one hour by your Pills*, which I sent her.
Respectfully yours,
W. B. WILKES.

Reynoldsburg, Franklin Co., Ohio,
January 9th, 1861.

Henry C. Spalding,
No. 48 Cedar st., N. Y.
Dear Sir:

Enclosed find twenty five cents, (25,) for which send box of "Cephalic Pills." Send to address of Rev. Wm. C. Filler, Reynoldsburg, Franklin Co., Ohio.

Your Pills work like a charm—cure Headache almost instanter.
Truly yours,
WM. C. FILLER.

Ypsilanti, Mich., Jan. 14, 1861.

Mr. Spalding.
Sir:

Not long since I sent to you for a box of Cephalic Pills for the cure of the Nervous Headache and Costiveness, and received the same, and *they had so good an effect that I was induced to send for more.*

Please send by return mail. Direct to
A. R. WHEELER.
Ypsilanti, Mich.

From the Examiner, Norfolk, Va.

Cephalic Pills accomplish the object for which they were made, viz.: Cure of headache in all its forms.

From the Examiner, Norfolk, Va.

They have been tested in more than a thousand cases, with entire success.

From the Democrat, St. Cloud, Minn.

If you are, or have been troubled with the headache, send for a box, (Cephalic Pills,) so that you may have them in case of an attack.

☞ A single bottle of SPALDING'S PREPARED GLUE will save ten times its cost annually ☜

SPALDING'S PREPARED GLUE!
SPALDING'S PREPARED GLUE!
SPALDING'S PREPARED GLUE!

SAVE THE PIECES!
ECONOMY! DISPATCH!

☞ "A Stitch in Time Saves Nine." ☜

As accidents will happen, even in well regulated families, it is very desirable to have some cheap and convenient way for repairing Furniture, Toys, Crockery, &c.

SPALDING'S PREPARED GLUE
meets all such emergencies, and no household can afford to be without it. It is always ready, and up to the sticking point.

"USEFUL IN EVERY HOUSE."

N. B.—A Brush accompanies each Bottle. Price, 25 cents.
Address,
HENRY C. SPALDING,
No. 48 CEDAR Street, New York.

CAUTION.

As certain unprincipled persons are attempting to palm off on the unsuspecting public, imitations of my PREPARED GLUE, I would caution all persons to examine before purchasing, and see that the full name,

☞ SPALDING'S PREPARED GLUE ☜

is on the outside wrapper; all others are swindling counterfeits.

VISIT
CLARK'S $1. STORE

THE LARGEST IN THE WORLD!
Jewelry and Silver Plated Ware
LARGEST AND BEST STOCK EVER EXHIBITED IN THIS CITY. CALL AND EXAMINE.

The following is a partial list of the Goods offered for ONE DOLLAR EACH—the same as are usually sold at from $3 to $15 each.

ONLY ONE DOLLAR EACH!
SILVER PLATED WARE.

Sets of six Forks, (plated on German Silver)
" Table Spoons, " " "
" Dessert Spoons, " " "
" Tea Spoons, " " "
Pairs of Butter Knives, " " "
" Salt Spoons, " " "
Salt Stands, (different styles)
Nut Crackers, " "
Drinking Cups, " "
Goblets, " "
Cream Cups, " "
Knife and Fork, " "
Pairs Napkin Rings, " "
Silver Pencils, (with Benton Bros' Gold Pen)

The above Goods are nearly all manufactured by me, and warranted to give satisfaction

YOUR CHOICE FOR ONE DOLLAR!
JEWELRY AND FANCY GOODS

Ladies' Cameo Sets.
" Lava Sets.
" Carbuncle Sets.
" Enameled and Coral Sets
" " Carbuncle Sets.
" " Ruby Sets
" Gold Cluster Grape Sets.
" " " Jet Sets
" " " Black Mosaic Sets
" " " Gold Stone Mosaic Sets.
" " " Fancy Stone Sets.
" " Ribbon Twist sets, with brilliants.
" " Bouquet Sets, new styles.
" " Cluster Sets, Enameled Styles
" Plain Gold, Florentine, and Lines Sets
" Goldstone, and Coral Sets, different styles.
" Etruscan Lava, and Carbuncle Sets.
" Fine Coral Breast Pins.
" Berlin Iron Port Monnaies.
" Pearl and Morocco Port Monnaies
" Fine Gold Keys, and Miniature Pins
" Bracelets, plain and engraved
" Coral, Bead and Jet Bracelets
Misses' Bracelets, plain and engraved
" fancy link.
" Neck Chains, fancy settings.
" Armlets, fancy settings.
Ladies' Guard Chains
" Medallions, large size, for two likenesses
Gents' Fine Vest Chains, twenty different styles
" " Onyx Studs, and Sleeve Buttons to match.
" " Enam'd, Florent., Plain, and Cameo Studs.
" " Carbuncle Studs, Etruscan
" Gold Pens, Silver Extension Holders.
" " Ebony Holders, with cases
" Heavy Gold Pens, Propelling Holders.
" Gold Propelling Pencils.
" " Finger Rings (different styles)
" " Breast Pins. " "
" " Watch Keys " "
" " Ribbon Slides. " "
" " Charms for Watch Chains " "
Fine Hair Brushes, Inlaid " "
" Cigar Cases. " "
Ladies' Reticules. " "
" Cabas " "
" Enameled Crosses. " "
" Engraved " " "
Gents.' Chain Pins " "
" Pearl Handle Knives " "
" Propelling Tooth Picks. " "
Ladies' Revolving Pins. " "

N. B.—Country Merchants and others will consult their interests by examining my Goods and wholesale prices, before making their purchases.

☞ The above Goods are warranted to be of a good quality, all of which are all Gold or Plated, and will wear for years—in fact, they are the same Goods that are usually sold for solid Gold. Ladies and Gentlemen are respectfully invited to call and examine our Goods.

BOOKS!

We are closing out a large stock of Standard and Miscellaneous Books, at about one-half the regular prices.

D. W. CLARK'S
GREAT ONE DOLLAR STORE IS AT
No. 602 Chestnut Street, South Side.
WATCHES AND JEWELRY repaired at short notice.
Mar 9 3mo

GEORGE G. EVANS'
ORIGINAL GIFT BOOK STORE,
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NEW BOOKS! NEW GIFTS FOR THE NEW YEAR!

Call and look at our immense collection of BOOKS and PRESENTS for the season of 1861!

All the latest and best Publications, and a Gift with each Book purchased. Beautifully and appropriately bound copies of the prose and poetical writings of all the standard British and American authors, together with an extensive and superb array of Miscellaneous Books, all embracing the choicest culling from the fields of Literature!

Magnificent and costly presents, consisting in part of WATCHES, JEWELRY, AND SILVER WARE of the newest styles, and most exquisite finish. All Books are sold at the Publisher's regular prices, and every purchaser to the amount of $1 00, or more, is presented with a Gift, combining utility with ornament, varying in value from

FIFTY CENTS TO ONE HUNDRED DOLLARS!

Citizens! Strangers! Everybody! Bear this fact in mind, and make your purchase of Books at
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HARMONY GIFT BOOK EMPORIUM,
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PUBLISHERS AND BOOK SELLERS,
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DEAN & CO.,
No 335 CHESTNUT STREET,
Philadelphia,

Sell Silver-Plated Castors, with bottles, for $1 00. Also Silver-Plated Waiters, Forks, Patent Tea Bells, Spoons, Salt Spoons, Cups, Engraved Mugs. Also all kinds of Solid Gold and Plated Jewelry—Vest, Guard, and Neck Chains, Medallions, Gold Pens, and Silver Holders, Canning House Pens, &c.

We sell every article in our store for $1 00. You can take your choice out of our immense stock for $1 00 each.
DEAN & CO.,
ORIGINAL ONE DOLLAR STORE,
No. 335 Chestnut Street Mar 9-1y

MRS. H. S. DUTERTE,
General Undertaker and Furnisher,

Respectfully informs her friends and the public, that she still continues the Undertaking business at the old establishment, No. 634 Lombard St., and being thankful for past favors, hopes still to obtain a share of the patronage of the public.

Ready made Coffins always on hand. Also a handsome Hearse and Carriages, with careful drivers, to attend funerals on the most moderate terms.

A. BURRIS,
Teacher of Vocal Music.
Also, the first lessons given on the Melodeon and Piano.
Residence, No. 938 North 11th st., abv. Poplar st.
N. B.—Terms Moderate [Feb. 23.—1y.

O. M. ELKINTON & SON,
MANUFACTURERS OF
SOAP AND CANDLES,
116 MARGARETTA STREET. Philadelphia.

OLIVE SOAP,	SPERM CANDLES,
YELLOW "	ADAMANTINE "
PALE "	HOTEL "
BROWN "	KINGSFORD'S STARCH,
WHITE "	BARNETT'S "
CASTILE "	WAX,
HONEY "	TALLOW,
PALM "	SAL SODA,
FANCINE "	SOFT SOAP.

March 2—1y

FINE CAKE BAKERY.
CONFECTIONERY AND ICE CREAM SALOON,
No. 901 South Street.

Ellis J. Post would announce that he keeps constantly on hand a general assortment of all kinds of Cakes, Creams, Jellies, and Pastries.

Festivals, Balls and Private Parties served upon the shortest notice, and warranted to give general satisfaction. Jan 10—1m.

REIMER'S PHOTOGRAPHIC GALLERY,
No. 615 & 617 N. Second St.,
PHILADELPHIA

All kinds of Photographic Pictures and Ambrotypes at prices to suit everybody. No establishment more extensive. March 2—1y

OUR OWN BOOK-STORE.

Catalogue of Books for Sale at the Book Depository of the A. M. E. Church, located at No. 619 Pine St. Philadelphia, Pa.

	Retail price
Pronouncing Bible,	$2 75
Watson's Biblical and Theological Dictionary,	2 75
Watson's Theological Institute, 2 vols.,	4 50
History of Methodism, 2 vols.,	2 00
Whedon's Commentary on Matthew and Mark,	1 00
Horne's Introduction to the Bible,	80
Positive Theology,	75
The Poet Preacher	60
Saints' Rest,	65
Pilgrim's Progress,	50
Defence of our Fathers. Bishop Emory,	50
Life of Wesley,	50
Covel's Dictionary of the Holy Bible, S. S.,	65
Cole's Concordance,	1 00
The Christian Maiden. Priestley,	75
Our Friends in Heaven,	60
The Sacred Hour. Rev. M. P. Gaddis,	75
Sketch Book. Rev. W. C. Smith,	75
Missionary among the Cannibals,	65
Path of Life. Rev. D. Wise,	60
The Missionary in Many Lands,	55
Rudiments of Public Speaking,	50
The Life of Faith Exemplified. Mrs. H. A. Rodgers,	50
Little Foot-prints to Bible Lands,	40
The New Lute of Zion. For Choirs,	75
Memoir of Carvosso,	40
Young Man's and Young Lady's Counsellors,	55
HYMN BOOKS.	
Fine Morocco, with Clasp,	1 12
" " without Clasp,	94
Plain Cloth,	50
New Discipline,	25
Love Feast Tickets, per hundred,	15
Clark on the Promises,	30
Theological Compend,	25
Local Preachers' License, per dozen,	38
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Marriage Certificates, etc.	
SABBATH SCHOOL BOOKS.	
Lectures to Young Men,	40
Harry Budd,	50
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Infant Teachers' Manual,	31
Claude's Essay,	40
Gerald and his Friend Philip,	30
Daisy Downs,	30
Girls at School,	30
What Norman Saw in the West,	30
Jona Atherton's Year at School,	30
Little Tiger Lily,	30
Sweet Cove Bell,	30
Hannah Lee,	30
Ferryman's Daughter,	30
Fletcher's Appeal of Common Sense,	30
Christian's Philosophy,	35
Memoir of Mrs. Rodgers,	40
Light in the Valley,	30
Holy Angels,	30
Sylvia Austin,	30
Resurrection of the Dead,	30
Bible Pictures for Children,	23
Margaret Maxham. A book for Young Ladies,	25
Stories in Verse,	25
Home Pictures,	20
Minnie Wingfield,	25
Young Gold Seeker,	30
Self-willed Susie,	30
Life of Whitefield,	15
Fletcher's Perfection,	25
Christian's Pattern,	25
Little Amy's Falsehood and Four Little Words,	18
Gold Dollar,	18
Betty,	15
Hard Text,	15
Jewels,	15
My Missionary Book,	15
Our Father in Heaven,	18
John Bliss,	16
Stories in Rhyme,	15
Also, a variety of smaller ones too tedious to mention.	
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Catechisms, No. 1, per dozen,	25
" No. 2, "	38
" No. 3, "	50
Questions on the Old Testament,	18
Questions on the New Testament, per dozen,	1 50
Consecutive Questions on Matthew,	18
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Also, a variety of Sabbath School Almanacs, little Hymn Books, Missionary Tracts, etc.	
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Course of Composition and Rhetoric,	1 06
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Weld's Latin Reader, per dozen,	6 00
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Outlines of Physical Geography, per dozen,	10 20
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A. Anderson's U. S. History, per dozen,	3 00
Smith's Grammar,	24
Progressive and Etymological School Book,	25
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&c., &c., &c.	
Also, Stationery, such as Ink, Paper, Pens, Envelopes, Pencils, Slates, etc.	

We hope, that brethren of our connexion and friends will send orders, accompanied with the cash, for such works as they themselves ought to study—also the Sabbath Schools—so that our Depository may have an upward, and not a downward tendency.

I remain, your humble and obedient servant,
ELISHA WEAVER,
General Book Steward.

F. CHAMPION'S
NEW AND SECOND HAND
CLOTHING STORE,
No. 12 Myrtle Avenue, Brooklyn,

CLOTHES MADE TO ORDER.
Also, Second-hand Garments Cleaned, Repaired or Dyed, at short notice.
SECOND-HAND CLOTHING CONSTANTLY ON HAND, FOR SALE
No. 5—1y

P. P. GOSTINE'S
FURNITURE WAREHOUSE,
NO. 207 North Second Street,
Third door above Race, East Side, Philadelphia,

Manufacturer of Cane Seat, Windsor, Boston, Rocking and Nursery Chairs, &c., Clocks, Looking-Glasses, Bedsteads, Tables, Washstands, Bureaus, Sofas, and every variety of useful Furniture, all of which he will furnish at the LOWEST CASH PRICES, Wholesale and Retail. CHAIRS RE-PAINTED, GILDED AND VARNISHED

COAL, STOVES, &c., &c.

The subscriber respectfully informs his friends and the public generally, that he has taken the store,

NO. 107 NORTH FIFTH STREET,

formerly occupied as the Anti-Slavery Office, (where he has been engaged for the last fourteen years,) to occupy it henceforth as a place of business for the sale of

COAL, STOVES, &c.

Having made arrangements with one of the first Coal Dealers in the city, to furnish the best qualities of Lehigh, Schuylkill, &c., at the lowest Cash prices, he hopes to give full satisfaction in this branch of his business.

He will also keep constantly on hand a general assortment of good NEW and SECOND-HAND STOVES, FURNACES, &c.

Persons wishing Stoves taken down, stored away, put up, or cleaned, can be promptly accommodated by applying as above.

He hopes by energy and strict attention to business to obtain a fair share of patronage.
WM. STILL,
107 North Fifth Street, Philadelphia.

REFERENCES.

J. M. M'Kim,	Dr. Caspar Wistar,
Samuel Rhoads,	James Mott,
Dillwyn Parrish,	Thomas Williamson,
Prof. C. D. Cleveland.	W. H. Furness.

MRS. E. A. PALMER

Having opened a New Store at No. 100 North Fifth St. where she intends to keep a General Variety of
TRIMMINGS, HOSIERY, &c.

N. B.—Dress, shirt making and plain sewing, would respectfully solicit the patronage of her friends and the public generally, as she will spare no pains to give entire satisfaction. 6m.

THOMAS W. ALLMOND,
FURNISHING UNDERTAKER,
No 1017 RODMAN STREET,
10th and 11th Between and South and Lombard Sts
Philadelphia.

Family Circle.

THE IRON BOOT.

"There's poor Johnny Truman with his iron boot. I think it is real cruel in his mother making him wear it when he hates to."

An iron boot! A boot with [illegible] to it must be terribly cramping. How hard to the soft flesh; how rigid to the flexible muscles! Can the joints turn on their sockets? With an iron boot on, can a boy play? Can he run? It must be dragging work even to walk. Poor Johnny! Did his mother put it on for a punishment? Did she do it to fetter him, as Mr Ray does his horse to hinder him from running away?

"O mother!" cries Johnny, "do take this iron boot off. It almost kills me. I don't care if I am loose. I don't care if my legs are crooked. I don't care if my ankle is out of joint. I don't care how I am when I grow up. All I want is this *off now*," and Johnny worried and fretted until almost the whole house was out of patience. He behaved as if his mother made him wear it on purpose to trouble him. Did she? Oh! no, no.

The bones in the little boy's right foot and ankle were soft. He had a disease called the rickets. The bones bent and were growing out of their proper proportions, when his mother consulted a physician, who put his foot into an iron boot. It was done to support the bones, and keep them in place, until they should grow strong and healthy as bones in general. But Johnny had no faith. He did not believe it would do any good. He was sure, he said, it was no use; and, therefore, instead of *trusting* his mother and doctor, and trying to be patient, he kept complaining. "Why don't you pull it off and let him take the consequences?" said a woman, quite worn out by Johnny's unreasonable conduct; "*I would*."

His mother looked grieved; but with eyes of pitying affection she stroked her little boy's hair, and said: "I must act for the future good of my child. Johnny will one day thank me for it. If he would not dwell on it so it would not be so hard to bear. Johnny has a great deal to make him good and happy in spite of his iron boot, and that won't last long."

Johnny hung down his head. He felt a little ashamed, for he well knew in how many thousand ways his mother tried to soothe and make him happy; and as for the boot, it was only for his good.

This year of sorrow and discipline at length passed away, and Johnny grew up to be a tall, handsome man, with strong limbs and a firm tread. And what do you think he oftenest said to his mother? "Mother, I can't be too thankful that you insisted in making me wear that iron boot. I should have been a poor cripple to-day but for you mother, who bore so patiently with my complaining."

Have you an iron boot on, my dear child? Every little trial which you have—and children have their trials—is the iron boot which your Father in heaven puts on you. Many a time you feel it pinching, and are ready to cry. Do you fret, and worry, and try to kick it off? Such conduct grieves God. He wants you to trust him, and be patient. And as in numberless other ways he tries to make you happy, he desires you to dwell on the mercies which crown your days. That will cause you to exclaim, "Bless the Lord, O my soul! and all that is within me bless his holy name," and make you happy, very happy, in spite of trial. By and by you will know why he tries you, and see and acknowledge how good and gracious were his purposes in every iron boot he caused you to wear.

Child's Paper.

EARLY CONVERSION

There could not be a worse or more baleful implication given to a child, than that he is to reject God and all holy principle, till he has come to a mature age. What authority have you from the Scriptures to tell your child, or, by any sign, to show him that you do not expect him truly to love and obey God, till after he has spent whole years in hatred and wrong? What authority to make him feel that he is the most unprivileged of all human beings, capable of sin, but incapable of repentance; old enough to resist all good, but too young to receive any good whatever? It is reasonable to suppose that you have some express authority for a lesson so manifestly cruel and hurtful, else you would shudder to give it. I ask you for the chapter and verse, out of which it is derived. Meantime, wherein would it be less incongruous for you to teach your child that he is to lie and steal, and go the whole round of the vices, and then, after he comes of mature age, reform his conduct by the rules of virtue? Perhaps you do not give your child to expect that he is to grow up in sin; you only expect that he will yourself. That is scarcely better; for that which is your expectation, will assuredly be his, and what is more, any attempt to maintain a discipline at war with your own expectations, will only make a hollow and worthless figment of that which should be an open, earnest reality. You will never practically aim at what you practically despair of, and if you do not practically aim to unite your child to God, you will aim at something less, that is, something unchristian, wrong, sinful.

But my child is a sinner, you will say; and how can I expect him to begin a right life, until God gives him a new heart? This is the common way of speaking, and I state the objection in its own phraseology, that it may recognise itself. Who then has told you that a child cannot have the new heart of which you speak? Whence do you learn that if you live the life of Christ, before Him and with Him, the law of the Spirit of Life may not be such as to include and quicken him also. And why should it be thought incredible that there should be some really good principle awakened in the mind of a child? For this is all that is implied in a Christian state. The Christian is one who has simply *begun* to love what is good for its own sake, and why should it be thought impossible for a child to have this love begotten in him? Take any scheme of depravity you please, there is yet nothing in it to forbid the possibility that a child should be led in this first moral act, to cleave unto what is good and right, any more than in the first of his twentieth year. He is, in that case, only a child converted to good, leading a mixed life, as all Christians do. The good in him goes into combat with the evil, and holds a qualified sovereignty. And why may not this internal conflict of goodness cover the whole life from its dawn, as well as any part of it? And what more appropriate to the doctrine of spiritual influence itself than to believe that as the Spirit of Jehovah fills all the worlds in matter, and holds a pressure of power and government in all objects, so all human souls, the infantile as well as the adult, have a nurture of the Spirit appropriate to their age and their wants? What opinion is more essentially monstrous, in fact, than that which regards the Holy Spirit as having no agency in the immature souls of children who are growing up, helpless and unconscious, into the perils of time?—*Bushnell.*

PARENTAL INDULGENCE.

No children are ever so happy as those who have been early taught implicit and immediate obedience to a parent's wishes, or will, or commands. Would that parents more universally felt that when they suffer their children to disobey them, they are absolutely teaching them to sin against God, breaking one of his commandments, and one to which the promise of long life is given. No wonder if God, in just displeasure, remove the child from such tuition. Remember what a solemn and instructive lesson the Holy Ghost has given in the history of Eli. There is much danger from an amiable wish to gratify a child, of counter-ordering your own orders. If you once direct a child to do a thing, however unpleasant it may be to yourself or the child, insist with firmness upon immediate and full obedience. There should be no demur or delay. Prompt obedience is so lovely in a child, as its enforcement is dignified in a parent. The firm and gentle constraint of parental authority commands respect, and even inspires reverence and love in the child towards the parent. Thus, then, if you desire your child to grow up cherishing for you profound esteem and affection, insist upon the filial duty of implicit obedience and commence early. To begin rightly is the way to end rightly.

Miscellany.

PROJECTILES OF WAR

The *Cincinnati Gazette* says the projectiles of war are round shot, spherical case shot, shells, shrapnel grape, canister, and chain shot. A shell is a hollow sphere of iron filled with gunpowder, iron balls, &c., fired from a howitzer, mortar, or columbiad. The charge is introduced into a hole about an inch in diameter, and fired by means of a fuse—this is a tube of wood or composition filled with mealed powder, sulphur, and saltpetre, and cut at just the length at which the shell is to explode. Great precision and accuracy have been attained in the measuring and calculation of distances by scientific artillerists.

Shrapnel shell is a shell filled with a quantity of musket balls which, when the shell explodes, are projected about one hundred and fifty yards further. They are fired from guns, mortars, howitzers, and are terribly effective. A six pounder spheric case shot contains twenty-seven musket balls. Grape shot is a quantity of small shot put into a canvas bag and corded together in a cylindrical form adapted to the calibre of the piece from which it is fired. Canister shot is a number of metallic shot enclosed in a metallic case, adapted to the calibre of the gun, which, when it bursts, scatters the shot in every direction. Chain shot consists of a number of balls connected together by a small chain, which, when fired from a cannon, are ejected from it in a rotary manner, and striking into a close column, produces terrible destruction. Chain shot are, however, but little used at the present day. Round and conical shot are used more particularly in siege batteries, and are the most common of war projectiles. There are also hand grenades used, hollow shell filled with small shots and scraps of iron and glass, which are very destructive in close conflict.

ASSAYING BULLION

Before the breaking out of the rebellion, United States mints were established at San Francisco, Philadelphia, New Orleans, Charlotte, (N. C.) and Dahlonega, (Ga.) The New York Assay Office, in Wall street, merely purifies bullion, sending it to Philadelphia to be coined.

"The bullion is brought in by every conceivable class of persons. The greater part comes through banks and brokers, brought by sturdy porters or jaunty clerks, but much is brought by miners from California or Pike's Peak, and by emigrants from every land. A bearded Californian, fresh from the steamer, will not unfrequently walk into the room, throw off his upper garments, and take from his waist the belt filled with golden scales which he has worn during the whole voyage. The precious metals come in every possible shape. There are the bright bars stamped with the British crown—the value of five thousand dollars compressed into a brick; there are Napoleons and sovereigns, with the imperial and royal effigies as bright as when they left the mint; doubloons, ducats, and joes, and all the miscellaneous coins of Europe. There is gold-dust washed clean in mountain streams, and nuggets, rough but rich, worn into smooth shapes by the waters of ages. There are plate and jewelry of every kind and form—rings, bracelets, brooches, and chains; vases, dishes, forks, and spoons of gold, silver and not unfrequently, as subsequent assay shows, of counterfeit metals; these having performed their duty of use or adornment, and now worn out or unfashionable, are sold for their value as metal."

The value of such articles brought here in the five months ending May last, amounted in value to over $42,000,000, and $100,000,000 worth of bullion, it is estimated, will pass through the Assay Office during the year. After being weighed, the bullion is placed in copper lined boxes, with a card stating the number of the deposit—the character, whether bars grains or coins, and weight. It is then hoisted to the "deposit melting room," melted in huge crucibles, and moulded into solid bars. Various other processes are gone through with before the gold is ready for shipment to Philadelphia.

BREVITY IN STYLE.

In regard to too great condensation a good observation has been made by the biographer of Mr Roscoe, as to the style in which he composed his histories. "It may be remarked, that its greatest beauty consists in what may be considered the chief excellence of language—its extreme perspicuity. He on no occasion affects that oracular brevity—the vice of some distinguished writers—which while it, perhaps, impresses the writer with an idea of depth and vigor, often leaves him at a loss what meaning he ought to attach to the obscure eloquence that excites his admiration. In the *Life of Lorenzo de Medici* and of *Leo X*, everything is presented clear and well defined to the apprehension. There are no attempts at sublimity, by opening up shadowy glimpses of conceptions difficult to be delineated by language. The historian understands himself, and is comprehended by the reader. His diction flows along with a smooth, full current, like a broad river, reflecting with equal truth all objects, great and small. It has a richness, an elevation, a poetical fluidness, highly pleasing to the imagination.

As to Brevity, the secret of its beauty is, that when perfectly natural it is the result of a mind full of its subject—a symptom, which every reader welcomes, that the writer had ideas ready for his words, instead of having his words and ideas to seek at the same time. Brevity is valuable rather as an omen of excellence than as an excellence in itself. Bad writers are diffuse and prosy, for the same reason that bad speakers stammer and hesitate; because they are making a rest for ideas and really have nothing to say. Brevity when made a point of, that is, studied and affected brevity, is far indeed from being a beauty in writing.

Horace it laments this error in "*Brevis esse laboro*—I make a great effort to be brief and the consequence is that I am unintelligible."

William Wilberforce was of the same opinion. In his *Practical Christianity* he purposely avoided that pruning and condensation which literary taste usually prescribes. He wisely judged, that a style rather diffuse is more easily read. The readers, like the hearers of religious discourses, are well pleased to have their attention tossed by a little repetition. Brief and terse maxims are of their own nature unconnected with the context. They go by you in a single flash, whereas you have time to think and recover yourself in a longer sentence; and Wilberforce once observed to a friend, "Do not contain too much portable soup—must be diluted before it can be used."

"A tedious writer," said Bishop Hurd, "is not one who uses many words, but one who uses many words to little purpose. Where the sense keeps pace with the words, though these be numerous, or drawn out into long periods, I am not tired with an author, but when his expression goes on and the sense stands still, I am out of patience with him."

A LACONIC CORRESPONDENCE.

The poet Rogers used to tell a story of the brevity of Talleyrand's correspondence; for, once a lady wrote to him in high flown terms of grief informing him of the death of her husband, and expecting a letter of condolence in return: but the only answer was:—

"Alas, Madam!
"Yours affectionately, &c
"Talleyrand."

In less than a year, the same lady wrote that she had married again, to which his laconic reply was:

"Ho, ho, Madam!
"Yours affectionately, &c
"Talleyrand."

NOTHING DONE WITHOUT LABOR.

But as to brevity, conciseness, and that exact proportion of words to things which distinguish our finest writings—and so look more than Sir W. Blackstone's *Commentaries*—this is by no means to be accomplished without careful study. Horace tells us that we should observe a delicate discrimination in the choice of our words, and great nicety in their arrangement. *Serere verba* is not the same thing as *spargere verba* that is, we must dibble our words in the nicest order, and not sow them broad-cast, if we would attain to excellence. The perfection of composition is well exemplified in Sir James Mackintosh's *Laws of Nature and of Nations*. For, in those truly classical compositions, every sentence reads with the utmost ease and perspicuity; yet, if you analyze the structure, you will find the words are like mosaic work; the sentences are rather tessellated than constructed, each word fitting admirably into its own place, but defying all transposition. Campbell said, that so accurate was the composition of Sir James Mackintosh, that if his writings were destroyed, and only some few detached sentences preserved, the hand of a master would be recognised, "as confidently as we trace ideal grandeur in the mutilated remains of the sculptured Theseus."

Another instance of the most accurate composition is found in all the first part of Shakspeare's *Merchant of Venice*. No lines of Shakespeare are more highly finished.

Such excellence no mortal man can attain without patient study. The Reviewer of Lord Brougham's *Lives of Men of Letters* writes—"We have not the least suspicion that perspicuity can ever be sustained without much care and reflection. Of the two most graceful prose writers on a large scale in our own time, the manuscripts show few erasures; but an unblotted page is no evidence of ease in composition. The one of these writers had so extraordinary a memory that he could finish a chapter during a ride, and then set it down so as hardly to need revision: the other not only kept Common-place Books, to which every thought that occurred to him as likely to be useful afterwards was entered and indexed; but he also wrote out every paragraph on a separate scrap, and worked it up in pencil, before he trusted his pen with a syllable for the press."

Ariosto furnishes another instance of careful selection and patient labor. His manuscript shows that many a lofty and figurative expression was written and erased before he attained to that chaste simplicity, to the imitation of which Galileo ascribed his own success in making science attractive to the general reader.

The mention of Lord Brougham reminds us that no man has gone beyond Lord Brougham in the patient finish of particular passages of his speeches; he has himself recorded that the peroration on Queen Caroline's case was written many times over before he thought it worthy of the occasion.

ONE SECRET OF GOOD SERMON WRITING.

On the subject of careful composition, we trust that a few words on the Rev Charles Simeon and his sermon writing will not fail to be interesting. For, Simeon was among the number of great men. We may call all men Great, and those only deserve the name of Great who have succeeded in stamping their characters on the generations among which they lived, and who light up a flame to illumine the minds and to fire the energies of generations after them. And, in this sense, most truly great was Charles Simeon. When first he commenced his work of reformation he found at Cambridge nothing but the "dry bones" of the Prophets and Evangelists, and—as a fellow worker with the Most High—he "made those dry bones live." What is called Evangelical religion has, as Mr Foster has explained, very few attractions for men of taste. Still, it is not at pure truth and heartfelt earnestness that the taste of any man rebels, but, happy would it be, if all the so-called Evangelicals were as far from the character of Mawworm—for this is the secret of aversion—as was Charles Simeon. The preaching of Simeon was plain sense and truth. Far from warping texts to the unbending rule of any arbitrary and capricious theory, he delighted to enforce all duties in fair proportion. Neither sacrificing Faith to Works nor Works to Faith he tells us that he always endeavored to preserve the balance and the proportion of faith, and thus to declare to his congregation the whole counsel of God.

That which was called vital and Evangelical religion in the early days of Simeon, is adopted as plain and orthodox in the greater earnestness of the present day. And now, some who assume the same eclectic name of Evangelical have quite overstepped the bounds of Simeon. With such persons, therefore let us not be supposed to identify ourselves, because we give the following as an account of the sermon-writing of one we delight to call the great and good Charles Simeon:—

"Few sermons," says Mr Carus, "cost Mr Simeon less than twelve hours of study—many twice that time, and some several days." He once told Mr Carus that he had recomposed the plan of one discourse nearly thirty times. He gave the utmost attention to his rules for the composition of discourses. When he had fixed on his text, he endeavored first to ascertain the simple obvious meaning of the words, which he frequently reduced to one plain and simple proposition. He then aimed at catching the spirit of the passage, whether consolatory, alarming, cautionary, or instructive. After this, his object was to give the full scope to the particular truth before him, making it, of course, really harmonious with the analogy of faith but not over-studious to display a systematic agreement.

In one word, Simeon by no means affords a precedent to those who are made careless by "a fatal facility" of composition. As Simeon was eminently successful and effective in the pulpit, so it is most important that it should be known that he was also most patient and most laborious in his study.

As to sermon writing, it should be done on the principle of scene painting, with a few bold strokes, because minute touches spoil the effect. We should remember that we are preparing not a picture for leisurely inspection, but a moving panorama, and this consideration will obviously suggest a few and striking features, for, before any one can look into the minutiae, the representation is gone. Many eminent speakers have been said to refine too much. This is a fault to which ingenious and accurate minds are very liable; still a fault, indeed, it is. For, it wearies the audience, and divides and diminishes the effect of the speech.

FINE POETRY OF SLOW GROWTH.

Poets, like preachers, have also submitted to slow and patient labor when writing lines to live in the memory of their fellow men.

For, the following is a picture of Goldsmith writing his *Deserted Village*, as drawn by Cooke, his countryman, and also his neighbor while he was living in the Temple:—

Goldsmith would first sketch part of the plan of the poem in prose, and set down such ideas as occurred to him. Then he would most carefully correct them, and substitute others which seemed more suitable—occasionally some impromptu verses would be intermingled with this prose. Ten lines, those from the fifth to the fifteenth, constituted his second morning's work; and then, as Cooke entered his room, Goldsmith read off to him:—

"Dear lovely bowers of innocence and ease,
Seats of my youth, when every sport could please,
How often have I loitered o'er thy green,
Where humble happiness endeared each scene!
How often have I paused on every charm,
The sheltered cot, the cultivated farm,
The never failing brook, the busy mill,
The decent church that topped the neighb'ring hill,
The hawthorn bush with seats beneath the shade,
For talking age and whispering lovers made!"

"This," he exclaimed, "is no bad morning's work"—and then he proposed a "*shoemaker's holiday*." The said shoemaker's holiday meant a ramble about the fields with a friend, a nice dinner with suitable appetite at some rural inn, and then a little better fare than usual to enjoy the evening in his humble apartments at home.

Such was the labor bestowed on a poem, perhaps the most popular of any in the English language.

Certain modern poets seem to think that the true poetic inspiration is of the nature of a fit of *ex tempore* insanity. This rapidity of execution was strikingly exemplified by Percy Bysshe Shelley.

Mr Slatter, of Oxford, once related to us, that, while publishing some poems for Shelley, he walked down one morning about eight o'clock to University College, and found the poet, who had not been to bed, asleep on his sofa. As Shelley rubbed his eyes and asked what he wanted, Mr Slatter informed him that the printers had applied for more copy. "Then, just sit down," said Shelley, "I will not detain you long;" and in a few minutes he began to write. In about as short a time as he would write a familiar letter, he dashed off some seventy lines, which he handed over as an instalment, and said he would shortly send some more.

The very excellent Robert Southey had much sympathy for Shelley, in spite of that poet's faults. Southey thought Shelley's irreligion was transient, and that it was with him a state of mental struggle or development, which, like a process of fermentation, might ultimately give way to a more pure and wholesome habit. And if Shelley had only the good fortune to have associated generally with Southey, instead of Byron, his poetical, as well as his religious character, might have been very different. For Southey would have taught him the lessons he impressed on the students at Glasgow, that one main element of a poet's success was held in the ancient epithet of "the *learned* poets." He might also have added that the Muses were the daughters of Mnemosyne, or memory, indicating in the language of Mythology, that a well-stored mind is indispensable for poetical composition. Invention means little more than new combinations; and, unless the mental kaleidoscope be furnished with many brilliant pieces, no power of genius can ever produce a variety of magic pictures.

OUR BED ROOMS.

Our bed-rooms, are too often fit only to die in. The best are those of the intelligent and affluent, which are carefully ventilated; next to these come those of the cabins and ruder farm-houses, with an inch or two of vacancy between the chimney and the roof, and with cracks on every side, through which the stars may be seen. The ceiled and plastered bed-rooms, wherein too many of the middle classes are lodged, with no other apertures for the ingress and egress of air, but the doors and windows, are horrible. Nine-tenths of their occupants rarely open a window, unless compelled by excessive heat, and very few are careful ever to leave the door ajar. To sleep in a tight, six-by-ten bed-room, with no aperture admitting air, is to court the ravages of pestilence, and invoke the speedy advent of death.

THE ADULTERATION OF TEA

The London *Lancet* gives the result of the microscopical and chemical analysis of forty-eight samples of tea.

Of the twenty-four specimens of black tea analyzed, every one was found to be *genuine*. Of the number of green teas *all were adulterated*. The adulterations are mainly a coloring matter with which the tea leaf is faced, painted or glazed. Ferrocyanide of Iron or Prussian blue is the article most commonly used for this purpose. Sometimes, however, indigo, kaolin or China clay and turmeric powder were found in addition. That species of tea which is denominated gunpowder, was adulterated in other ways by admixture with leaves not those of tea, with paddy husk, and particularly with "lie tea" so called, a leaf which resembles the tea leaf closely, and is sent to this country from China in vast quantities, to be employed in adulteration here. The coloring of the tea is almost entirely done in China, and probably because it improves its appearance, and perhaps, renders its sale more sure and rapid.

Such is the result of a thorough analyzation of this article by eminent scientific men in England, and it is certainly not very flattering to the tastes of those who drink green tea for the love of it. There is no *such article* as an *unadulterated green tea*. Let the lovers of the herb remember that fact, and as they sip the delicious beverage, and fancy that they find in it a solvent for their aches and pains, let them also remember that they are sipping with it a solution of Prussian blue and indigo, as well as sundry other little peccadilloes that neither add to its exhilarating properties, nor yet are entirely harmless to the system. On the other hand, the black teas are not adulterated, and are the only ones used by the Chinese. Knowing the impurities that are in the best green teas, they send them to foreign ports to tickle the palates of the English, the French, and the American, who, in their view, fancy the bright lively appearance imparted by the coloring compositions they use.

CUT OFF THE BACK LEGS OF YOUR CHAIRS.

I will tell you a secret worth knowing. A thousand things not worth half as much have been patented and elevated into a business.

It is this. If you cut off the back legs of your chairs so that the back part of the seat shall be two inches lower than the front part, it will greatly relieve the fatigue of sitting, and keep your spine in much better shape.

The principal fatigue in sitting comes from your sliding forward, and thus straining the ligaments and muscles in the small of the back. The expedient I have advised will obviate this tendency, and, as I have suggested, add greatly to the comfort and healthfulness of the sitting posture.

The front edge of a chair should not be more than fifteen inches high, for the average man, nor more than fourteen for the average woman. The average chair is now seventeen inches high for all, which no amount of sloping in the seat can make comfortable.

Dr Dio Lewis.

THE TREE TOMATO.

The European journals, for some time past have made mention of a new tomato, grown by the celebrated seedsmen of Paris, Messrs. Vilmorin, Andrieux & Co., which, in its habits of growth, differs essentially from any of the tomato tribe with which we are familiar. The editor of the *Rural New Yorker*, on learning the fact that such a variety was to be had, immediately ordered some of the seeds, and has succeeded in growing the plants.

The following account of this promising plant, given by our cotemporary, will be read with interest:

"Last winter we learned through the European journals that Messrs. Vilmorin, Andrieux & Co., of Paris, had obtained a tomato of an entirely different habit from our common varieties, needing neither trellis nor anything of the kind for its support, but growing like a small tree with a stout stalk and branches, and entirely self-supporting. We immediately ordered a few seeds, which reached us through the mail rather late in the season, but we succeeded in growing about a dozen plants, some of which ripened their fruit.

They are very singular in their habit, the stem being about as thick as a lead pencil when the plants are only an inch or two in height, and continue very robust, with short, strong branches and dark green foliage. They grow from eighteen inches to two feet in height, and bear from ten to fifteen specimens of fruit of good size.

The fruit is scarlet, seems to be of good quality, solid, flesh thick, and seeds not very abundant.

This tomato is not entirely self supporting, for the weight of fruit is too great for the main stem, which will bend until the head rests upon the ground, unless supported by a pretty strong stake well driven into the soil. It bears transplanting remarkably well, as the roots are all in a small space, and fibrous, and plants covered with green fruit taken up early in October, and put in the house to save them from frost, do not seem to suffer in the least by the removal.

We judge this will prove a valuable variety for forcing. It is certainly worthy of trial."

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CASH PRICE $45 PER 2000 POUNDS. (2¼ CTS PER POUND.)

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Downingtown, Chester County, Pa., April 9th, 1860.
Messrs Baugh & Sons. Gentlemen,—[illegible]
Yours respectfully, ISAAC LEWIS

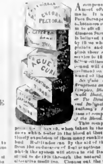
Newtown Square, Delaware Co., Pa., July 23d, '60.
Messrs. Baugh & Sons.—[illegible]
Yours, &c., JAMES DUNWOODY

Plymouth, Montgomery Co., Pa., August 10th, 1860.
Baugh & Sons. Gentlemen,—[illegible]
Very respectfully, [illegible]

Also apply to WM. A. YOUNG, 1025 Race Street, or 33 North Sixth Street, Phila., Penna.
☞ We recommend Farmers to purchase of our Agents

MEDICAL.

AYER'S SARSAPARILLA.



A compound remedy, designed to be the most effectual Alterative that can be made. It is a concentrated extract of Para Sarsaparilla, so combined with other substances of still greater alterative power as to afford an effective antidote for the diseases Sarsaparilla is reputed to cure. It is believed that such a remedy is wanted by those who suffer from Strumous complaints, and that one which will accomplish their cure must prove of immense service to this large class of our afflicted fellow-citizens. How completely this compound will do it has been proven by experiment on many of the worst cases to be found of the following complaints:—Scrofula and Scrofulous Complaints, Eruptions and Eruptive Diseases, Ulcers, Pimples, Blotches, Tumors, Salt Rheum, Scald Head, [illegible], Dropsy, Neuralgia or Tic Douloureux, Debility, Dyspepsia and Indigestion, Erysipelas, Rose or St. Anthony's Fire, and indeed the whole class of complaints arising from Impurity of the Blood.

This compound will be found a great promoter of health, when taken in the spring, to expel the foul humors which fester in the blood at that season of the year. By the timely expulsion of them many rankling disorders are nipped in the bud. Multitudes can by the aid of this remedy, spare themselves from the endurance of foul eruptions and ulcerous sores, through which the system will strive to rid itself of corruptions, if not assisted to do this through the natural channels of the body by an alterative medicine. Cleanse out the vitiated blood whenever you find its impurities bursting through the skin in pimples, eruptions, or sores; cleanse it when you find it is obstructed and sluggish in the veins; cleanse it whenever it is foul, and your feelings will tell you when. Even where no particular disorder is felt, people enjoy better health, and live longer, for cleansing the blood. Keep the blood healthy, and all is well; but with this pabulum of life disordered, there can be no lasting health. Sooner or later something must go wrong, and the great machinery of life is disordered or overthrown.

Sarsaparilla has, and deserves much, the reputation of accomplishing these ends. But the world has been egregiously deceived by preparations of it, partly because the drug alone has not all the virtue that is claimed for it, but more because many preparations, pretending to be concentrated extracts of it, contain but little of the virtue of Sarsaparilla, or any thing else.

During late years the public have been misled by large bottles, pretending to give a quart of Extract of Sarsaparilla for one dollar. Most of these have been frauds upon the sick, for they not only contain little, if any Sarsaparilla, but often no curative properties whatever. Hence bitter and painful disappointment has followed the use of the various extracts of Sarsaparilla which flood the market, until the name itself is justly despised and has become synonymous with imposition and cheat. Still we call this compound Sarsaparilla, and intend to supply such a remedy as shall rescue the name from the load of obloquy which rests upon it. And we think we have ground for believing it has virtues which are irresistible by the ordinary run of the diseases it is intended to cure. In order to secure their complete eradication from the system, the remedy should be judiciously taken according to directions on the bottle.

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They are sugar-coated, so that the most sensitive can take them pleasantly, and they are the best aperient in the world for all the purposes of a family physic.

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Great numbers of Clergymen, Physicians, Statesmen, and eminent personages, have lent their names to certify the unparalleled usefulness of these remedies, but our space here will not permit the insertion of them. The Agents below named furnish gratis our American Almanac, in which they are given, with also full descriptions of the above complaints, and the treatment that should be followed for their cure.

Do not be put off by unprincipled dealers with other preparations they make more profit on. Demand Ayer's, and take no others. The sick want the best aid there is for them, and they should have it. All our remedies are for sale by

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Mrs. J. W. GARRISON."

REFERENCES.

[illegible]

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The following are among the distressing variety of human diseases in which the

VEGETABLE LIFE MEDICINES

Are well known to be infallible.

Dyspepsia, by thoroughly cleansing the first and second stomachs, and creating a flow of pure, healthy bile, instead of the stale and acrid kind; FLATULENCY, Loss of Appetite, Heart-burn, Headache, Restlessness, Ill-Temper, Anxiety, Languor and Melancholy, which are the general symptoms of Dyspepsia, will vanish, as a natural consequence of its cure.

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Scorbutic Eruptions, and Bad Complexions, by their alterative effect upon the fluids that feed the skin, and the morbid state of which occasions all eruptive complaints, sallow, cloudy, and other disagreeable complexions.

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Poetry.

Published by request.

THE CHRISTIAN'S REST, OR SANCTIFICATION.

(AUTHOR UNKNOWN.)

	chap.	ver.	
			I.
Psa.	40	3	Now shall I worthy anthems raise,
Psa.	149	1	Or show forth all my Jesus' praise,
Isa.	49	16	I who am written on his breast,
Heb.	4	3	I who am entered into rest.
			II.
2 Tim.	4	7	The battle's fought, the prize is won,
Eph.	6	16	I tread the field victorious down;
1 John	3	9	I now am bound to sin no more,
Rom.	8	37	My soul is more than conqueror.
			III.
Gal.	5	24	Old Adam dies, no creature charms
Rom.	8	35	Can tempt me from my Saviour's arms,
Rom.	8	39	He holds me fast, to Him I stand
John	10	28	No one can pluck me from his hand.
			IV.
Phil.	3	8	The world with calm contempt I view,
Luke	14	26	Despise its wealth and kingdom too,
Rom.	14	17	For better wealth to me is given,
Rom.	8	17	A Sonship to the realms of heaven.
			V.
Matt.	5	8	My soul in Jesus' eyes is pure,
1 John	3	2	My calling and election sure,
1 Cor.	1	30	Jesus, my everlasting friend,
John	13	1	Loves, and shall love me to the end.
			VI.
Acts	19	15	The Dragon trembles when I speak,
Rom.	16	20	I tread upon the Lion's neck,
Luke	10	17	He sees me hold the Spirit's sword,
Eph.	6	11	And quaking owns me for his lord.
			VII.
Isa.	53	5	I now am heal'd, I now am whole,
1 Cor.	2	10	Nothing but Jesus fills my soul;
2 Peter	1	4	Nature is silent, self is lost,
Titus	2	8	Of God my all, I make my boast.
			VIII.
John	14	20	I dwell in Christ, and Christ in God,
1 Pet.	2	21	I tread the way my Master trod,
Luke	22	31	His kingdom and his throne are mine,
1 John	3	2	In all His glories I shall shine.
			IX.
Isa.	27	3	Father, assuredly I know
Ezek.	36	25	In me the living waters flow,
John	14	23	My vessel is thy fixed abode,
1 Pet.	1	8	Thou art my joy, my life, my God.
			X.
Gal.	4	7	Saviour, I am a fellow heir
Jer.	30	20	In all the bliss thy children share,
1 John	3	2	[illegible]
John	13	10	And claim the merit of thy blood.
			XI.
John	16	13	Spirit of Truth! I know thy voice,
1 John	4	10	In thee my heart and soul rejoice,
Luke	11	36	In the clear light thyself hast given,
1 John	3	27	I see my place, my name in heaven.
			XII.
Heb.	6	3	What have I done, or how behaved,
1 John	4	19	That I am thus belov'd and saved?
Isa.	64	6	Lo, nothing was there good in me,
Rev.	22	17	Thy grace, my Sovereign Lord, is free.
			XIII.
Isa.	38	19	Then, O my soul, forever sing,
1 Thess.	5	16	Thy tribute every moment bring:
2 Cor.	2	14	Praise Jesus till he call thee hence
2 Cor.	5	1	To enter thine inheritance.
			XIV.
Rev.	5	12	Worthy alone art thou, my Lord,
1 Thess.	5	23	To be by all on earth ador'd;
Rom.	8	34	No hymns enough can speak thy love,
Psa.	148	1	Praise Him for me, ye hosts above.

* * *

Selections.

THE MINER AND HIS FAMILY IN GRUMBACH.

TRANSLATED FROM THE GERMAN FROM THE BEIBLATT DER FLIEGENDEN BLAETTER AUS DEM RAUHEN HAUSE. EDITED BY DR. WICHERN.

In a poor little cottage in Grumbach, a village near Joestadt in the Erzgebirge, Saxony, 2,400 feet above the level of the sea, there lived in the beginning of the year 1859, a poor, but pious miner with his family. He had passed through many trials and difficulties, but among all of them the touching love of the members of his family towards each other had never suffered. In the close little room within, in an old fashioned bed, sat the daughter and widow of a miner, Christiana Sophia Weidauer. She was a gray-haired old mother, a child in body and mind. She was born July 5th, 1758, and married in the year 1798. Her only occupation was lace-making. In her great age she had forgotten everything except her God, her Scripture passages, and her hymns. Her only daughter, wife of the miner, August Mueller, nursed her as a little child has to be nursed, and would spend her last penny to buy some white bread for her good old mother. Yet this daughter, born in 1801, was now old herself; besides, several years before, she had been attacked by the pet of the house, the cow, and wounded on her forehead, and this wound, neglected on account of poverty, had become a terrible abrosin cancer which covered half of her face, affected her eyes, and consequently hindered her at her work, and made it even necessary for her to keep out of sight of the people in general, as her appearance excited horror and disgust. Her husband, formerly a very active miner in one of the mines in the vicinity, was unable to work, and sat behind the stove; a terrible headache did not allow him even to attend to any work at home. Sometimes he tried to find his way to his work-bench in order to prepare the wood for matches for the manufactory. But he could not do much; the griefs of many years had worn him down, and besides, he was helpless. Several years before, he had lost his eyes by an explosion in the mine in which he worked. Formerly, he was a handsome, strong man, but now the closed eyelids, extending far into the vacant holes in which the eyes had once moved, and the grains of powder and little stones which had grown into the skin, disfigured him considerably. No longer had he the power of finding solace in weeping. You could only hear him sigh. When the pastor of the village visited him to bring him consolation, he used to say: "I know that God will not forsake me, but I sometimes feel as if I would yet lose my reason." His only walk was to the church on the Lord's day, to which his son regularly accompanied him. This son was asthmatic, and could only attend to light house-work; he made wooden rakes, and prepared the wood for the matches for his unfortunate father, who did not want to be entirely without occupation. Their wages were, of course, very scanty. One daughter and a son, who worked in the mine in Niederwuerschnitz, near Chemnitz, were healthy and continually employed, denying themselves every pleasure and remaining unmarried, in order to support their dear parents, to pay the interest on the cottage which was encumbered with a debt, and to prevent in this manner their parents and grandmother from coming to the poor-house. The father received, weekly, several kreuzers from the mine in which he had the misfortune to lose his eyes; they received, besides, some support from the treasury for the poor, and from a society of ladies in the village. Nevertheless, their wants became more and more oppressive. With heavy hearts they had to sell the cow which had nourished them with her milk, the debts for bread increased daily, the cottage which they inhabited threatened to tumble down, and for their necessary clothing they could almost do nothing, although for years they had nothing but dry bread and a little coffee without milk.

THE PRAYER.

On one of the last days of January of this year, when the wind was blowing hard from the north, the pastor of the village, Rev. Charles F. Seltmann, together with the school-teacher, went with a heart full of sadness into the miserable cottage of this poor family to administer the sacrament to the old grandmother. There the poor old mother was sitting, her hands folded, and praying: "Out of the depths do I cry unto thee, O Lord; and unto thee, O Lord, do I lift up my soul." The minister could only add, "Amen." Near the grandmother stood the miner, her son-in-law, his hands holding his well worn cap, and her daughter, now fifty-eight years of age, with her forehead and eyes tied up, her grand son with his pale face, and her grand-daughter with her friendly eyes, in which one might read the words: "Lord, help us, we perish." The pastor comforted them with the consolations of the word of God, administered the sacrament, and implored the divine blessing for this sorrowing family. His soul was moved by the sufferings which presented themselves before his eyes. When he left the cottage, the miner, who under different circumstances was of a cheerful nature, said: "O God, do not take my reason from me." These words went to the very heart of the minister. Something must be done here, and that soon, lest the assistance should come when it was too late. But how? Where shall we find help? To whom should the minister go with his petition?

Two miles from Grumbach and 800 feet below it, lies the village Schmalzgrube, in a beautiful valley. The teacher of the school in this village had been removed, and his successor had not yet arrived, and therefore the minister, not willing to leave the children without instruction, and having some experience as a teacher himself, taught them in the interval. On the 7th of February he spoke to the children about prayer, and at length put the question to them: "Is it of any use to pray?" Then one of the boys said in a slow, almost prophetic tone: "The effectual fervent prayer of a righteous man availeth much." The pastor had long been familiar with the passage, but it never before made such an impression upon him. After the close of the school he walked up again to Grumbach, but the answer of the boy went with him as an angel of monition. His eyes finally fell upon the cottage of the miner, and the picture of the poor and suffering family stood before his soul. In his prayer he discovered an answer to whom he should go for help. After reaching his house, he sat down and in simple words he described the sufferings of the poor family, which had been on his own heart for a long time. He headed his article "Philanthropist, Read and Help!" and sent it to the editor of the "*Leipziger Zeitung*."

DELIVERANCE.

In an extra sheet, number 38, of the *Leipziger Zeitung*, Sunday, February 13th, the article was published. On the following day three thalers from Leipzig and one thaler from Annaberg were sent in, and the day following, February 15th, in ninety-two letters so much came that all the debts of the poor miner could be paid, and five groschen, one penny, was left. Now, even the greatest wishes the family had dared to cherish were fulfilled. When the pastor told them that after such a day of blessing he expected yet more, the miner expressed the humble desire to have the water brought nearer his house by means of a simple conductor, but this, he added, will cost at least eight thalers. Turning to the pastor, he said: "If God should send you more means for us, then please speak to the forest keeper to let me always have suitable wood to make matches, and this will be enough. But the fountain of blessing ran more abundantly yet. The call for help was reprinted in many papers, and in different places good men offered themselves to take up collections. From all regions of the country, from villages and towns, out of palaces and cottages, and from many saving-boxes of children, tokens of love were sent in—clothes, linen, articles of food, and money. From the neighboring Styria, Bavaria, Austria, and Prussia, and from Schwerin, contributions arrived. A countess sent fifty thalers for an inch of lace from the old grandmother and a match from the blind man; a nobleman sent forty thalers in return for a prayer which he begged the pious miner and his family to offer up for him, that he might learn how to pray and to trust in God. A peculiar pleasure to the blind man was a canary bird which was sent to him in a neat cage from Chemnitz, "that he at least might *hear* something of nature still, as he could not *see* any more." The bird commenced to sing as soon as it was handed to the old man. When the pastor had paid all the debts of his beloved charge, and still had eight hundred thalers left for them, he sent, on the 18th of February, the following notice to the *Leipziger Zeitung* and the *Chemnitzer Tageblatt*: "Philanthropists, you have read, you have helped. God has laid a thousand-fold blessing upon my weak words. The family of the miner Mueller has been made happy within three days by the love of half of Germany, if there be a power in money to produce happiness. Stop! Do not kill me and my beloved charge with your love. If you want to do more, remember the poor I still have in my congregation!" But all this was of no consequence. In the most delicate manner he was pressed to take the money. Take it only, and give it to those for whom you asked, and not to the other poor. We have also poor people among us, but none such as you have there."

Up to February 19th, he had received about 700 letters, with 1500 thalers. In Dresden, about 1500 thalers, and in Leipzig, about 1800 were collected, and two weeks had not yet passed when the contributions amounted to over 5000 thalers. On the 28th of February, the Rev. M. Seltmann, sent his accounts to the *Leipziger Zeitung* (No. 54) under the heading, "Philanthropist, read and rejoice!" The collections were declared to be closed. But new contributions came in still. One person wrote to him, "You have the key to the poor miner's cottage, which you have locked. But I stand before that cottage with one hundred and seventy-eight children. We want to bring a blessing. Unlock it once more, etc." Even after the entire report was published (*Leipziger Zeitung*, April 20th,) the donations did not cease entirely. A merchant in Magdeburg, asked permission to re-publish his call for help in one of the Magdeburg papers, and promised a rich harvest. Rev. M. Seltman, however, refused, although with tears of joy. More than could be expected, had been done. More than 7000 thalers had been sent in. Some donations were sent in for the poor in his congregation. The society of ladies received a donation for a bell, for the congregation in Schmalzgrube, and the little boy who had given that answer was not forgotten, he received several books, and several thalers in money. The minister had scarcely time to receive all the letters, to acknowledge the donations, and to keep the accounts. The family, however, who was most concerned, changed in nothing their habitual mode of life, they continued to pray, and to work. The old grandmother made lace as before, and it was her desire to make as much of it before she would die, as to give to her benefactors, in her old age, at least a little present from her own hands. The wife was glad that the debts were all paid, and the old blind man had his greatest pleasure about his new Sunday coat, which was sent to him, and which fitted him right well. He bought two cords of wood for his matches, and worked away with all cheerfulness, often asking whether it was day or night, and whether he was only dreaming these pleasant things. When the Rev. M. Seltmann told him one day that he should rest, he said, "What shall I do?" "Lassen kann ich nicht, faulenzen kann ich nicht, und was anders machen kann ich nicht." "I can't read, I can't be idle, and I can do nothing else." A cow was purchased, and now they could drink milk again in their coffee, and on the following Lord's day, they eat rice and beef, a pleasure which they had not enjoyed for a long time. A clerk had provided the food for them. Money the old man would not take, I have no use for it, said he to his pastor. You may furnish the wood for me, so that I may work, for the rest God and you will provide. Only let me have enough to do for our church, for the treasury of the poor, and for the treasury of the Ladies' Society. For the school in Schmalzgrube, in which that boy gave that memorable answer, he bought a bell, that the people there, might be reminded of prayer, whenever it rang. It bears the inscription: "The effectual fervent prayer of a righteous man availeth much." "A present from the blind miner, C. A. Mueller, in Grumbach."

To this bell a clock was added afterwards by a donation of the Rev. Mr. Seltmann and others. The money was securely loaned out, the two healthy children of the family were provided for in a life insurance company, and will receive 50 thalers a year after being fifty-five years of age, 250 thalers were given to the Ladies' Society for the benefit of the poor in the village. Some children of a certain school had sent in a precious Bible and a ducat in gold, which are to be kept as a perpetual remembrance in the family.

On the 29th of April, Rev. Mr. Seltmann settled his accounts once more in the papers. (*Leipziger Zeitung*, No. 93.) At that time the old grandmother had ceased making lace. She was rapidly approaching her end. The excitement of happiness had proved too much for her. She died June 9th, at 6 o'clock, P. M., having reached the age of 100 years, 11 months, and 4 days. Her daughter, the wife of the blind man, was then under the successful treatment of a physician, and was slowly improving.

Thus the Lord delivered a poor, but pious family. This has happened in our time before our eyes. It has once more proved the truth of that which is written by the prophet Haggai, ii. 8: "The silver is mine, and the gold is mine, saith the Lord of hosts;" and that which we read, Ps. l. 15: "Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me." And will you, my dear Christian reader, despair in your trouble? Or will you doubt the power of a fervent prayer? Wait patiently upon the Lord, and do not tell him how and by what means he is to help you! It is yet true to-day, "The effectual fervent prayer of a righteous man availeth much." G. C. H.

CHRISTIANS—THE TIMES.

The extraordinary condition of things which exists in our land loudly admonishes the people of God to be on their guard, "to stand fast in the liberty wherewith Christ has made them free," and to abound in all Christian duty. These are wonderful times. The minds of men are profoundly agitated. The sluggish pace of the former days has been quickened. The history of years in ordinary times, is now crowded into days and weeks. Startling events are of continued occurrence. No man can tell what a day may bring forth. It is natural and right for Christians, as citizens and as patriots, to be deeply interested spectators of the thrilling events which are transpiring from day to day—to gather with eagerness the accumulating tidings—to feel an abiding concern for the welfare of the country, the overthrow of its enemies, the vindication of its government, the establishment of its authority, and the enforcement of its laws throughout all the territory to which it justly lays claim. They are poor patriots and poorer Christians who can look on what is now passing, with stolid indifference.

But the distracting scenes, occurrences and influences by which the times are distinguished, expose Christians to more than ordinary danger. The great peril with them is, that they become too much absorbed in what is transpiring—that heads and hearts and hands become so filled with public affairs, that spiritual and eternal things are either neglected or indifferently attended to. How common is it to hear people speak of the difficulty they experience in fixing their attention upon the ordinary duties and engagements of life! How many are there, with whom the first thing in the morning is, to hear the news of the preceding day, and the last mental exercise at night, to wonder what has happened during the day just ended! With what intense eagerness is the latest intelligence sought! How ready is each to inquire of the other, and to tell to the other, what has last transpired! This is not strange. Extraordinary times produce extraordinary thoughts, feelings and conduct in men. But God's people ought not, by any means, to forget their high and holy calling, or to remit their Christian duties, because of the agitation without. They ought not to suffer the temporal things to crowd aside those which are spiritual. They ought not to become so occupied with the earthly circumstances, the course of events, as to find neither time, place nor inclination for spiritual exercises—for the duties which they owe to God, to their souls, to the Church and to the world. They are citizens of a "kingdom" which is "not of this world;" their citizenship in this kingdom takes precedence of their citizenship in the earthly country: and no interest in the affairs of the earthly country—dear to the heart though that country be—ought to be suffered so to occupy and distract their minds as to take off their devout attention from the things of that kingdom of which Christ is the head, and with which they are so closely identified.

However difficult it may be, amid the marshalling of the hosts, the clash of opposing arms, the swift-flying tidings of battles and rumours of battles, and all the other wonderful occurrences of the times, to fix the attention upon religious exercises and duties, it must nevertheless be done. There is no excuse that will be valid. The difficulty of the duty argues nothing against its performance. All high Christian duty is difficult. But the opposing influences must be resisted and overcome. How strong is the temptation now to neglect God's Throne of grace, God's word, God's sanctuary! How much more disposed are many now to talk with their fellow-men, than with God—to read the newspapers, than to read the Bible—to go to the news-depot, than to God's house where "glad-tidings" are proclaimed! But the times afford Christians no warrant for neglecting their duties. On the contrary they cry aloud to them, to abound yet more and more therein: for it is the savor of piety, the voice of prayer, the "powerful work," the exercise of Christian gifts and graces, that is to wield the mightiest influence of all in effecting our national deliverance. How much is there to pray for now—what themes to make eloquent our prayers. How important is it, that Christians everywhere be brought more and more under the influence of divine Truth, that they may be controlled by the right kind of principles, feelings, and motives, in their conduct! Surely they will take a wiser view of things—will be more judiciously guided in their judgment of what transpires—and will be animated more with good desires and patriotic impulses—for a devout and careful attention to all their religious duties! J K P

LOVE FOR THE BIBLE.

A poor boy, who was employed all the week in taking care of cattle, was so anxious to learn the Word of God, that he used to take the Bible into the field with him, and in the course of a year he committed to memory nearly two thousand verses.

WHERE ARE THE NINE?

Our Lord once asked this question when He was on the earth. He had cleansed ten lepers and only one of them returned to express his gratitude for the mercy shown him. The others made no return whatever to the Son of God, and it was this that made him ask "Where are the nine?" It shows that He expects some tokens of gratitude from those He favors, and feels the baseness of the act when men refuse to acknowledge their thankfulness. And surely it is not too much for him to expect. He makes no charge for His mercies. He sets no price on the dewdrops or the sunshine, nor on the bread we eat or the raiment we wear, nor for health, home, or friends,—nor for His life, His agonies, His blood—nor for pardon, or peace, or joy in the Holy Ghost. With Him everything is "without money and without price." But whilst all His gifts are free, He does ask some return from those He has befriended. He wants what every father asks of his children, a loving heart and a life devoted to His interests. But here is where we see the baseness of men. How few are found to return and give glory to God? Yet where is the man who is under no obligations to Him? Not merely for general blessings, but also and rather for special mercies to soul and body, and family, and success in life? And what promises have been made to Him in times of danger and trouble, on condition of His deliverance? His deliverance has come and they were rescued; "But where the nine?" Oh! it seems to me, that question must often be asked by the Son of God, in these our days. On every Sabbath-day, when the church bell calls men to worship God, He enters the Sanctuary, and, remembering how many who have been favored, have heard the call but are away, He asks again, as of old, "Where are the nine?" At every communion season, He comes down and calls the roll, and then in amazement asks, "Were not ten cleansed?" "but where are the nine?" Every night when He giveth His beloved sleep, and rocks the cradle of the earth, He hears voices of singing and prayers coming up from altars at hearthstones, yet so few in number that again, as of old, He asks, "Where are the nine?"

We pass around our papers and books for the names and contributions of all those who are willing to aid the cause of Christ in the world; and after these lists are returned, they are scanned by the eye of One "who was rich, yet for our sakes became poor," and missing the names of many whom He has delivered, He inquires again, "But where are the nine?" And this is not so much the language of inquiry, as it is of astonishment and pain. To be wounded in the house of his friends, to be neglected by the men whom He has cleansed, this is the hardest blow of all, and infinitely worse than the idolatry of the heathen, or the unbelief of the Jews.

But there cometh the day when that question will be asked again. When the sheep shall once be separated from the goats, and Christ shall compare the number of those actually saved, with the number he favoured with great blessings and opportunities, He will once more ask, "Were not ten cleansed? But where are the nine?" And there will come back from the region of the damned, the reply, "They are here!"

Then, reader, "give glory to God, before He cause darkness." WATCHMAN.

THE MISSIONARY LEAVING HIS FIELD.

I have not unfrequently been asked about the trials and sacrifices of missionaries; nor would we affect to conceal that their pathway is beset with manifold self-denials. The missionary's life is a life of wearing care, severe toil and sore trial and self sacrifice. It has well been styled a "standing martyrdom"—not, however, from hunger, nor thirst, nor nakedness, nor often from the shedding of blood, but from the sorer rending of heart strings. There are scenes in that life which are never written—which can never be told—but which are experienced, and felt, through the inmost fibres of the soul. It was my privilege, on my return from Persia, to conduct home with me several fragments of broken families—not unmeaning incidental emblems of the nature of the service. There was in that company an unmarried female missionary, with health prostrated from long, arduous, unremitted, and very successful missionary labors, who must sunder herself from scores of beloved pupils, and other scores who had been each, or been led by her to the cross of Christ, all bound to her as children to a mother, and making the place of their separation a Bochim, as she now turned her face from them toward her own distant widowed mother, of more than fourscore years!

There was in the same company a deeply-stricken missionary widow, bidding farewell to the grave of her husband. There was a small orphan girl, whose parents and only sister had found their graves on missionary ground. There were two other missionary daughters, sisters, of eleven and thirteen, whose parents, almost a score of years in the field, had the hard lot of parting with their loved offspring at that tender age, and sending them to the opposite side of the globe. That parting was a peculiarly affecting scene. The long-looked-for and much-dreaded hour arrived. The solemn sound of the bells announce the caravan before the door, and the party must file in. The two daughters are now seen hanging on the neck of their fond mother, whose emotions, at that moment, can better be conceived than described. The caravan is waiting; and the not less feeling father pale from inward conflict, must summon them away; but for the first time, perhaps, in the lives of those docile children, his voice is not heeded. He must take them by the arm and lead them from the yearning embrace of their mother. Arrived at the door, there comes from one of the departing weepers the touching cry, "O, papa, do let me go back and kiss mamma once more." Wonder not if that father's heart falters. A large concourse of Nestorians, who had assembled to bid us farewell, look on and weep, and smite on their breasts, deeply moved with this affecting form of missionary sacrifice for Christ's sake, and for their sakes; and an aged matron of that sympathizing people raises her voice with the plaintive cry, "Enough! enough! Do not consume that poor mother's heart!"

In that company of fragments of families, on my return, there was yet another missionary child, from a neighboring mission—a loved daughter, bidding adieu to her aged parents, who have toiled at their post almost forty years, and must part with that cherished solace of their descent to the tomb.

Few know the living martyrdom, in missionary experience, connected with the separation of parents from their children, who are sent to this country, and the desolation of the homeless condition of returned missionaries and their children, and missionary widows and orphans in America, where most of their kindred are, in many cases, in the graveyard, and a new generation in their places. May I be spared the pain of ever again hearing, from a beloved, only missionary child, who had been tossing, between two and three years in this country, without any feeling of home, the touching expression, "I never expect to find a home any more till I find it in heaven."

But I am treading on sacred ground. I have said that the trials of the missionary are not to be told. I may not farther lift the veil, nay, cannot, having passed through too many such ordeals to permit me to describe them.

Yet the missionaries do not complain. With all their sacrifices and self-denials, they account their work a privilege, a glorious work, unspeakably so, nor least of all in their tribulations. If I may be permitted to allude to my own feelings on the trying day of my departure from my missionary field, I should say, that the work never appeared to me so blessed as amid the affecting scenes of that day, to some of which I have referred. There were hallowed joys mingled with those cups of tears, even the bitterest. Dr. Perkins.

AN UNCHANGING SAVIOUR.

"*Jesus Christ, the same yesterday, to day, and forever.*"—Heb. xiii. 8.

"But Zion said, The Lord hath forsaken me, my God hath forgotten me." Yes; but Zion spoke falsely. The Lord cannot forget his people. "Their names are graven on the palms of his hands; he cannot forsake them; they are dear to him as the apple of his eye. What, might not the children of Israel in Egypt say, Can it be that God knows our sad condition—oppressed by cruel taskmasters, required to make brick without straw, and with bleeding hearts see our infant sons strangled in their birth or afterwards slain, in accordance with a cruel edict. Surely our sighs and tears are unheard and unnoticed by God. He has forgotten to be gracious. Nay, hear his own word: "I know all their sorrows." Wait; His arm will soon be stretched out in your behalf. You will see by and by, on the shores of the Red Sea, that you have an unchanging Saviour, "Jesus Christ, the same yesterday, to-day, and forever."

"But Zion said," &c. Yes; but it was the whisperings of unbelief, for "The eyes of the Lord are upon the righteous, and his ears are open unto their cry." What, might not the three children of Babylon say: Would the King of Babylon have power to cast us into the seven times heated furnace if God had not forgotten us? Hush, unbelief! He remembers you still. Wait a little until the heat of the fire has been proved by the burning of those mighty men who are about to cast you into the flames, and you will find by the Saviour's presence and his power, preserving you in the midst of the fire unhurt, that it is indeed true, that he is an unchanging Saviour, "Jesus Christ, the same yesterday, to day, and forever."

"But Zion said," &c. Yes; but, like the Psalmist's declaration, "All men are liars," it was said in haste, and there is no truth in it. Here is [illegible] declaration: "The mountains may depart and the hills be removed, yet my loving kindness shall not depart from thee." What, might not Daniel say: Had not the Lord forgotten me, would he allow the machinations of my enemies to have succeeded, and me now to be led away and given for food to hungry lions? Ah! wait a little, God knows all your trouble. He is now sending an angel from his throne to shut the lions' mouths—they will not harm you when you reach their den; but you shall see your desire upon your enemies—then will you acknowledge that "Jesus Christ is the same yesterday, to-day, and forever."

"But Zion said," &c. Yes; but it was the muttering of a discontented heart, and not the voice of truth, for God hath "never suffer the righteous to be moved." What, might not Paul say, Surely the Lord hath forgotten me; why else am I a prisoner tossed upon the sea, and without hope of escape from a watery grave?

Listen, what is that voice? It is the angel of God saying, "Fear not, Paul; thou must be brought before Cæsar, and lo, God hath given thee all them that sail with thee." Can you doubt that "Jesus Christ is the same yesterday, to-day, and forever?"

"But Zion said," &c. Yes; but it was the utterance of a troubled spirit, and not a declaration of truth; for God has said, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet I will not forget thee." What, might not Samuel Rutherford say, If the Lord had not forgotten me, why am I dragged from my home, and my beloved flock, and shut up in a cell in a dreary prison-house? Ah! wait a little, the Saviour will soon meet you in that cell; you shall yet call it "Christ's Palace," and almost grieve to leave it; and when your deliverance comes, you will surely say, Christ is an unchanging Saviour; "the same yesterday, to day, and forever."

"But Zion said," &c. Yes; but it was spoken in a fit of unbelief. Upon reflection, Zion would say, It is not time, the Lord cannot forget his Church, "her walls are continually before him." Nay, might not Jerome Segeerts (one of the martyrs of Holland) say, It may be that God hath forgotten me, when such wicked men are allowed to shut me up in such a filthy dungeon. Wait a little, the Saviour will find your dark cell, and make you to praise his goodness and his faithfulness. You shall yet write from your dreary dungeon, "I find the Lord is with me: I have so much comfort through God's promises, that I do not so much as think upon my sufferings. I did not imagine that a man could be sensible of such gladness in a prison; it is so great it will hardly allow me to sleep day nor night." Has not the Saviour shown that he is the "same yesterday, to-day, and forever?"

Yes, Christian, yours is an unchanging Saviour—your circumstances, your desires, your feelings, may and, indeed, often do change, but there can be no change in the Saviour.

A late writer says: "Life is a kaleidoscope, made up of shifting forms," and how true we find it in our experience! And, doubtless, from this fact we are led to transfer, in our unbelief, the same changeableness to Christ; and thus we trouble oftentimes at a change of dispensation, as if it were a change of his love, or a change of his purposes of grace. Rather wait until you see the end, and, doubtless, as in Jacob's case, what at first may have appeared altogether against you will be seen to be altogether for you; what at first might seem to say, "The Lord hath forgotten me," will, be assured, cry with a loud voice, "Jesus Christ, the same yesterday, to-day, and forever." A. R.

FIRE!

It was indeed an appalling sight. A thrill of horror must have pervaded the whole group of spectators, as they beheld that mother, left childless by the direful calamity. The scene was indeed a pitiable one. A mother, whose dwelling was alone in the woods, had gone not far away to a neighboring settlement, and left her children in the house with strict orders not to go near the fire. Her stay had not been long, but before she returned the news had come to her that her house was enveloped in flames. She ran with hasty step, and her first inquiry was of her children. They were not to be found. The truth was told; they were consumed in the house. It was only by the restraint of the by standers that she was kept from rushing into the flames to die with her children. Such a course would have been foolish, you say. Yes, it would have been madness; and if she had not been hindered by those present, you would charge them with inhumanity, and the grossest cruelty. But oh, sinner! you are guilty of greater madness, and more inexcusable folly, when by your every day life, you go on in sin which will at last engulf your never-dying soul in the devouring flames of Jehovah's wrath, as the Bible teaches, "to suffer the vengeance of eternal fire."

To you who are Christians, Jehovah put the question,—Are you not guilty of censurable indifference towards your fellow men, perhaps your own flesh and blood, who are rushing headlong to the gates of hell, when you do not warn them of their danger, and use all lawful means to arrest them in their mad career of sin and folly? Is it nothing to you that souls are perishing around you, and that you do not lift your voice nor raise your hand to restrain them from self-destruction and eternal misery? Learn carefully the meaning of the following words of holy writ: —"Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life; and of some have compassion, making a difference, and others save with fear, *pulling* them out of the fire."

Again. The Scriptures teach,—"Thou shalt not hate thy brother in thy heart; thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him." "Consider what I say, and the Lord give thee understanding in all things."

ARMY CORRESPONDENCE.

FROM A CHAPLAIN.

Hilton Head, South side Port Royal Entrance, S. C., Monday, Nov. 11, 1861—4 P. M.

DEAR EDITORS:—I am, at last, in my own tent, and have rest for the sole of my feet. Our encampment, which should have been completed on Saturday, and would have been, had our colonel received orders, was not begun till Sabbath morning—then first was the ground assigned, and the order given—and so that sweet day of rest and worship was transformed into a day of perplexing hurry and wearisome toil. But now, thank God! here is home once more. My tent is a new one, never up till now. "'Twas taken from the flying foe," and bears the impress, "Marshall & Bro., Sail-makers, Savannah, Ga." It is set up on the north-eastern line of the camp, and is just as I would have it parallel with the colonel's but facing north east, where I get from the open door a view of the ocean on the right, and, on the left, of the harbor, a mile distant, with the masts of the shipping, and other encampments nearer the shore. The camp is behind me. Three regiments of Gen. Stevens' brigade are quartered here side by side, namely, 8th Michigan, 50th Pennsylvania, and "Roundhead," ours being further South. The "Highland," or 79th of New York, the remaining regiment of our brigade, holds the fort and island just across the channel. The battle occurred on Thursday, the 7th inst., after some firing for several preceding days. It was, on our side, a naval battle; and the laurels were all won by the navy, and nobly won—the infantry and other land forces not being landed till after the battle. The succeeding days till now have been days full of the labor of taking possession, landing troops, landing stores, making reconnoissances, organizing, foraging, camping, and almost every thing else incident upon such labors. "Armies go upon their bellies," and it is no easy task to land an immense army, and their equipage and stores, and quite sufficient in itself without following the thing up at once with new victories. However, two of our gunboats went up the river on Saturday and took Beaufort. They found but one white man left, and a large number of negroes. The white man hung out a white flag, and was trembling fearfully. The negroes, on the other hand, both here and there, hailed with pleasure the arrival of the Yankees. Their masters had used ever means to hurry them off. Some of them hid in the woods, however, and some, taken from here to the main land, succeeded in returning. Up till yesterday, our good friend, Mr. B. K. Lee, of Boston, supercargo of our vessel, the "Ocean Queen," who has been constituted agent for this species of contraband by Mr. Saxton, the quartermaster of our division, had enrolled seventy of them, young and old. Friday morning—the next morning after the battle—thirty or forty came in from Pinckney and other islands, and reported the white inhabitants had fled. Yesterday some who came in from these islands reported that the whites had returned, and, in instances where they had failed to drag away their servants with them, were shooting them down rather than leave them behind. The agony of these poor people, nearly all of whom had to leave mothers, wives, sisters, children, or other friends, to secure the boon of personal freedom, when they heard of these atrocities, you may well imagine. Three of the most apparently trustworthy of them were allowed to return last night; and this day a reconnoissance was to take place in force, which would give safe conduct to all loyal men. Alas! that our government should find none such here but black men. "Ay! thou hast lost the breed of noble bloods," may we well say with Cassius, as we apostrophize the white man of to-day in South Carolina.

I write this letter to you, conscious that before it reaches you and the public both will have been long informed of nearly all that would make it interesting, and, therefore, I will be brief in the way of consecutive details. You will have been well informed of the fearful storm, and well know, better than we yet know its effects upon our fleet. You will also have heard the details of the brilliant victory gained by the "Wabash" and her fleet of gunboats, all of which was witnessed by thousands of troops—land forces—from the decks of the steam transports, where they were safely anchored beyond the range of the shot and shells of the rebels. You will be surprised to learn, meanwhile, that though *you* have heard all these interesting events, we have received no news from home later than those we received at Fortress Monroe, Monday, 28th October,—the day before we left. The transport, "Geo. McClellan," from New York, arrived on Saturday, and brought some orders that eastern regiments had directed to be forwarded that way, and I have had the reading of the *N. Y. Herald* of Saturday, Nov. 2, which she brought. We captured here Charleston dailies dated the 4th, but beyond that have no opportunity of knowing what has occurred in the great world during the interval in which we passed into the obscurity so wisely planned for our [illegible] by the higher powers.

Our voyage, after leaving Fortress Monroe, was a very trying one on our troops and horses. The latter, some of whom I have seen in process of landing, and many of them ashore, look lean and raw boned in a high degree. Some of them died on the passage, and a few in the process of landing. Our raw landsmen were almost universally sick during the passage, and the wretchedness of all parties culminated on the night of Friday, Nov. 1, or rather Saturday from 1 till 5 o'clock in the morning.

> It was midnight on the waters,
> And a storm was on the deep

—lines which I had found myself often mentally repeating. I had watched the night set in, from the after cabin deck of the Ocean Queen. By this time, the number of vessels visible had considerably diminished. "The Governor," after vainly endeavoring to keep on her course, had parted company with us. I saw her when she steered out into the ocean in the teeth of the storm. She was a coast steamer, and one of the smallest steam vessels of the fleet. Her sailors entertained grave fears of her fate, and when we learned a few days later that she had foundered, but that all her human freight had been saved but about 20 souls, our shock of horror was associated with a feeling of relief that so few had been lost. The rescue of the "Winfield Scott" and her fellow passengers from the net-worst and most appalling danger came near to us, for she had aboard Col. Christ, and half his regiment—"50th Penna.,"—the other half of whom were our fellow passengers on the "Ocean Queen." I lay awake in my berth in the state room occupied besides myself by our pilot, Capt. Litelfrey, and our supercargo, Mr. B. K. Lee, during the three hours the storm was at its height, and gathered in every sound with busy ears. The waves came with long surge and ponderous shocks, but our vessel sent back a hearty, ringing echo, that seemed to say she was sound, and the voices of the seamen were calm and cheery. But I realized, from having seen them ere the night set in, that

> "The hungry sea was roaring,
> And the breakers talked with death."

At 9, the "Zenas Coffin," a tight little whale-ship which we were towing, broke her hawser and fell out of sight. I had watched this little vessel gallantly leaping the waves—no easy matter, for her hawser fettered her movements; and often when she would have ridden the wave the larger vessel pulled her prow directly under it, whence, as she emerged the water poured in torrents out of the gutters at her sides. At last the morning broke on a wild sea, its black and heaving waters crested with white caps, and but few of our fleet in sight, those few bravely steaming on and riding the waves. One man had died on our ship that night—Jasper Vliet, a private of Co. —, Fiftieth Penna. Reg't. He had been one of the hospital patients. I officiated at his funeral about 10 o'clock that morning, though barely able to creep out of my berth. Our song of praise—the 23d Psalm, first three verses, mingled with the wild roar of the waves, and solemnly fell these words on our ears. "I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away. And the sea gave up the dead that were in it. And they were judged every man according to their works," &c.—*Rev.* xx. 11–15.

We had two deaths later, and burials at sea; but none impressed me so in itself as that of the poor boy whose soul went through its death struggle during that wild storm. The others were Edward Sorrsen, of Albany, Bradford Co., Pa. of Fiftieth Reg't, who died and was buried off land, on the 5th, and James Smith of New Castle, Pa., Co. K. of Roundhead Reg't, aged 17, who died at twenty minutes past four, A. M., and was buried half an hour before sun-rise, the morning of the battle, Nov. 7.

And now, before closing, I must say a little concerning the battle. This fort on Hilton Head was very strong. It was commenced about six months ago under command of Major Lee. There were about three thousand troops here. During the three days after the appearance of our fleet, and the beginning of the bombardment, on Monday evening, re-enforcements were hurried in (on Tuesday, Wednesday, and Thursday,) being brought in by steamboat. The last of them met their fleeing brethren. The serious injury to our fleet by the storm, and the delay necessary to await its re-assembling, postponed the first and real attack till Thursday morning, the 7th, at ten o'clock. It lasted five hours. The enemy, who had sufficient force, and enough men, replied as he could, but, notwithstanding the advantage of his position, was unable to withstand the furious storm of iron hail and "bombs bursting in air," rained down upon his position by the Wabash and her fleet of sixteen gun boats. The Wabash was manned with eight hundred men, two hundred of whom were said to be in the road of the rest. Though the design was chiefly to engage this fort, she yet took a position so that every time she fired a broad-side into this fort, she discharged another across the entrance into the fort opposite. One vessel—the Mohican, I believe, had her boiler shot through and her machinery thus disabled. She was taken in tow by another, and kept up her share in the attack. This fleet of gun boats steamed round and round, each taking her turn to fire her guns into the doomed fort, and keeping up an incessant storm, chiefly of shell, aimed with fearful precision. At last the Georgians broke and ran, but not till two of their cannon had been hurled over by our fire. The cavalry went out to intercept their flight, and, as they returned with them met the South Carolina fleeing, and they all fled together, taking with them the re-inforcements whom they met on the road, landed that morning on the other side of the island. Scarcely anything was taken off, and even the guns were not spiked. On the island opposite, though no landing of our troops was attempted till the next day, the panic was similar. However, on the morning of the 8th, two of their guns were spiked and their magazine blown up. The Seventy Ninth, N. Y., now have that island in possession.

One, of a party of twenty or thirty negroes who came in next morning, after he had been taken over to Head Quarters by Col. Leasure, came up to him and in a confidential manner asked our Colonel if "Abe Lincoln" was here; and seemed surprised to learn he was not. "We in't be'd a-been here," he said. "Were you here during the fight?" asked the Colonel. He replied that he had been, having come in with vegetables for [illegible] officers. "What did it look like?" asked the Colonel. "It looked," said he, "as if de fire and de brimstone was coming down from heaven, and de yearth was [illegible] up." It was in fact so; as was witnessed by thousands from the decks of the transports, for the top soil of the island being exceedingly light and sandy, a great cloud of sand and dust went up at every broadside fall.

But I must close. "Thanks be to God who giveth us the victory!" we may well say—a victory won with so little bloodshed. Our regiment expected, had need been, to have landed with other troops, under cover of the fire of our gunboats, and taken the forts by storm. How many brave men might have fallen then? But to-night we camp on the soil of South Carolina, our ranks not thinned by the havoc of war. Seven brave seamen lost their lives, and lie buried in the land they won. Again, "Thanks be to God who giveth us the victory!" Yours, &c.,

ROBERT AUDLEY BROWNE.

A CHILD'S ANSWER.

A child in India had been brought up and instructed in the Christian religion. When about eight years old, some heathen older than himself ridiculed him, and asked to see his God. "I cannot show you my God," said he, "but I can show you yours." He then took up a stone, and daubing something like a face upon it, he said, "There is such a God as you worship."

THE BREEZE IN THE CHURCH.

'Twas a sunny day, and the morning psalm
We sang in the church together;
We felt in our hearts the joy and calm
Of the calm and joyous weather.

The slow, and sweet, and sacred strain,
Through every bosom stealing,
Checked every thought that was light and vain,
And waked each holy feeling.

We knew by its sunny gleam how clear
Was the blue sky smiling o'er us,
And in every pause of the hymn could hear
The wild birds' happy chorus.

And lo! by its haunts by cave or rill,
With a sudden start awaking,
A breeze came fluttering down the hill,
Its fragrant pinions shaking.

Through the open windows it beat its way,
And down the chancel's centre,
Like a privileged thing that at will might stray,
And in holy places enter.

From niche to niche, from nook to nook,
With a lightsome rustle flying,
It lifted the leaves of the Holy Book,
On the altar cushion lying.

It fanned the old clerk's hoary hair,
And the children's bright young faces;
Then vanished, none knew how or where,
Leaving its pleasant traces.

It left sweet thoughts of summer hours
Spent on the quiet mountains,
And the church seemed full of the scent of flowers,
And the trickling fall of fountains.

The image of scenes so still and fair,
With our music so softly blended,
While it seemed their whispered hymn took share
In the praise that to heaven ascended.

We thought of Him who had poured the rills,
And through the green mountains led them,
Whose hand, when he piled the enduring hills,
With a mantle of beauty spread them.

And a purer passion was borne aloft,
In a louder anthem swelling,
As we bowed to the visible spirit of love
[illegible]

[illegible]

The Christian Recorder.

Philadelphia, November 30. 1861.

BOOK STEWARD'S APPOINTMENTS

On Sabbath, December 1st, New Bedford, Ms December 4th, evening, Boston, Massachusetts.

ADDITIONAL.

On December 6th, Friday evening, 7 o'clock, at Glen Cove—Rev. L C Speaks's charge, Long Island, N. Y On Sabbath, Rev. Wm Moore, at 3 o'clock P. M., at Weeksville; and at 7½ in the evening, at Jamaica, all on Long Island.

E Weaver

For the Christian Recorder.

NEWS FROM THE CHURCHES

BY OUR OWN CORRESPONDENT.

Cincinnati, Nov. 15, 1861.

Mr. Editor—Sir: Within please to find One Dollar, the subscription of Mr. Nathan Williams, 113 Pike Street, Cincinnati, in return for which have the kindness to forward the *Christian Recorder.*

True, these are not the times for words, but actions; yet I am inclined to say (or write) a few words.

The ladies of this charge (heaven bless them) have just closed a festival, held in the vestry of the church, with the laudable view of liquidating a small debt. When the Committee announced their intention, they met opposition from unexpected quarters, yet they pushed the matter to a successful issue; and, in an unparalleled short time, presented the officers of the church with the sum of one hundred and thirty-two dollars, ($132 This timely aid met the present pressing wants of the officers, for which they, at their Leaders' Meeting, passed the following vote of thanks with entire unanimity.

Resolved, That we do hereby express our most sincere thanks to the Committee of ladies for the sum of one hundred and thirty-two dollars, raised by them for the benefit of the Church.

LADIES' NAMES.

Mrs. P. Ware,
" M Ross,
" S. Quills,
" E. Jenkins,
" N. Patterson,
" N. Watts,
" J. Bailey,
" A. Myers,
Miss M. Roden,
Mrs. C. Schooner,
" E. Henry,
" E. Pool,
" M. Scott,
Miss P. Roden.

Our much beloved Bishop, D. Payne, paid us a flying visit on his way home from St. Louis. Last night he met the church, and spoke to us words of truth and soberness that will be remembered with profit in days and years to come. He is looking exhausted from his long and laborious work; yet, as he warmed with the subject, he overcame the depression, and, with power and unction, he enforced the need of holiness of heart, the text being, "O that they had such a heart that they would obey all my laws, always." You that are favored with regular Episcopal visits, can scarcely appreciate such visits as we do, who are not often so favored. The Bishop leaves to-night for his home. The blessing of God go with him, and long may the church be favored with his labor.

To use a sea-phrase, we are clearing the decks for battle; the Lord permitting, we purpose to open fire soon on the strongholds of sin and wickedness.

Truly yours, in the kingdom and patience of Jesus Christ. G. H. Graham.

For the Christian Recorder.

"RIGHT AND WRONG"

To the numerous readers of the *Christian Recorder:*—In the 45th number, I promised to give you a history of the whole affair relative to myself and the B. M. E. Church. In accordance with the same, please see Committee's Report in No. 46, or the article entitled, "An Informal Meeting of the Members of the Philadelphia Annual Conference of the A. M. E Church." Now I am willing for all men to think and judge for themselves; such is their God-given right; and any attempt to deprive them of this right would be an attempt to enslave. But, their judgment should be in strict conformity with the laws governing the object concerning which judgment is passed.

Now, for an examination of the acts of the late Indiana Annual Conference. First—let us notice the circumstances which led said conference to its conclusion relative to Willis Nazrey, viz.: "A letter was read to the conference from Br. A R. Green, setting forth the difficulties under which he was laboring, and requesting the conference, among other things, to endorse his course in Canada," (See Minutes of the Indiana Conference, pages 25 and 26.) Now, we ask, Who is this Br A. R. Green? Ans. He is the same man, who, in the convention, at Canada, in 1856, labored with all his ability to prevent the necessary change of the A M. E. Church to the B. M E. Church Even when the majority had refused to think as he did, and by vote adopted their notions, he read a long protest against their proceedings and left. Again, at the General Conference held in Pittsburgh, in 1860, he read the same protest, but the members of that conference being unconvinced of the accuracy of his position, decided against him in favor of the Canadians. In about three months afterward, or in August of the same year, he became a convert to the Canadian faith, and resigned from the Ohio Conference and was transferred to the Canadian. He was received by transfer, and given an appointment, as other itinerant preachers. But as he could not get to the Annual Conference, he met us at Toronto, to which we had immediately proceeded from the Annual, to the General Conference Here he came to be made Bishop, but the members of that body remembered his protest; and one brother remarked that it was his belief, "That a man who would labour as hard as 'Green' did to keep the church from coming into existence, if put at the head would lead it out of existence." So they paid him off with a defeat of his expectations He afterward went to his work, and I believe attended to it, either in person or proxy, until the next Annual Conference which he met, and acknowledged the powers that be, and received an appointment with the other preachers But for some reasons unknown to me, his acts became obnoxious to those who had jurisdiction over him, and to the laws of the church to which he owed obedience, and he was accordingly suspended. He then started a harangue that the B M E Church was unorganized, having no Bishop. In connexion with C H Pearce, who was also suspended, he called, as they say, a convention to reorganize the B. M E Church

Now it may be plainly seen that I had nothing to do with him nor his troubles, for when I arrived at Chatham, I saw a notice of the convention published in the daily papers It being also noised abroad, that Bishop Quinn was to ordain a bishop, and news coming to me that he was in Detroit, I went there on the 22d of July and saw him, and on the 23d returned to Chatham. I saw "Green" at Br. Wm Webb's house on Sunday; we went across the river, and had a few words of friendly conversation; he told me that he had started, and meant to go through. We crossed in company with Bishop Quinn, and then parted I went to the regular old B. M E Church, and they proceeded to some place I know not where In the afternoon Bishop Quinn came to the church, and at or near the close of meeting, Green came in I had nothing to do with him, and have not seen him since On Monday it is said that he was ordained a bishop, but I have not seen anything of his suspension being lifted He tells the people that his ordination is in accordance with the discipline of the B M E. Church

Now, reader, let us examine the laws of said church. First—(See Discipline, page 21, commencing on the 5th line from the top) which reads, viz: "If there be no General Superintendent, the Annual Conference shall have power to call a General Conference at any time" Green did not wait for the Annual Conference to call a General Conference, but he calls a Convention

Secondly (See Dis. page 26) Question 1st. How is a general Superintendent to be constituted?

Ans By the election of the General Conference, and the laying on of the hands of the General Superintendent and two Elders; or for the want of Elders, Deacons.

"Ques. 2d. If by death, expulsion or otherwise, there be no General Superintendent in our Church, what shall be done?"

"Ans. The General Conference shall elect one, and the Elders, or any three of them appointed by the said General Conference for that purpose, shall ordain him according to our form of ordination."

The above is the written law in the B. M E Church: now I give you Green's. He not only called a Convention, but in his ordination there were but two elders of the B. M. E. Church present, and they were suspended, which is contrary to the written law of said Church. See Discipline, page 20, which says: "Whose character and standing are fair." Again, according to Discipline, page 26th, as above quoted: A General Superintendent and two elders are required, or, in case of no General Superintendent, there must be three elders appointed by the General Conference. But Green had one local elder from the States, Elder Warren, from Detroit, Michigan, A. M E Station, and Mr. Cox, a Wesleyan minister, and he who was the chief officiate in the service was a member of nothing like a Church Instead of three elders he had five, and all of them would not make one such as our Discipline requires. Now, reader, I have succeeded in setting before you the author of the letter sent to the Indiana Conference, "requesting the Conference, among other things, to endorse his course in Canada" (See Minutes of said Conference.) The Conference has endorsed, as he requested them; as you may see they appointed a committee to try Nazrey. They endorsed it by calling evidence to sustain what Green had said in his letter. But they were careful to keep the full contents of said letter concealed from the public: (See committee's report in said Conference Minutes, page 26)

"*Resolved*, That it is the opinion of this Conference that Bishop Nazrey sustains no other Episcopal relation than that he holds to the Church in the United States; and further, we entirely disapprove of his present course in Canada, as represented to us by Bishop A. R. Green, in a letter dated Windsor, Canada West, August 15th, 1861. W. R. Revels and M. M. Clark, Committee."

Now, I would like to know where that Conference can find law, rule, precedence or authority to get letters from such sources as above pointed out, and try men without notifying them to meet the charges against them alleged.

Again, I ask, Did the ministers and delegates of the last General Conference leave their homes, circuits, stations, and lofty positions as ministers of Jesus Christ to go and be supported by an oppressed people for some days to make laws to be disregarded and set at naught by any set of men at pleasure

I ask the people, Did you pay thousands of dollars for the purpose of sending ministers to General Conference, to spend weeks in making laws to be set aside at any time, in order to gratify prejudice and party. I believe not And if there is no higher object in view, it is time for the honest and good to look out for themselves, for what is my lot to-day, will or may be yours, to-morrow

In any country, institution or society, where law is disregarded, neither life nor character is safe. And when a whole annual Conference disregard the law of their own making, as far as the Indiana Conference has in this case, I must say that the kind of treatment which the people are to get in future is hard to tell I believe in the doctrine of parts being subject to the whole, and not every part having its own way. The General Conference of 1860 decreed that the various annual Conferences should raise means to bear the expenses of a Bishop to California, to attend the churches in that region And though this stands recorded in the minutes of the General Conference, and I sent a letter by the hand of Bishop Quinn; also, two or three appeals have been made through the Recorder, relative to that matter, yet I have not heard one word from that Conference on the subject, but when Bishop Green sends letters somebody must be tried

Now, when it is shown me that I have violated one of my ordination vows, or a single law of the church, I am willing to acknowledge the wrong, not only to the highest officials of the church, but to the smallest member that was in the same, at the time such violation took place. There was a treaty between the two parties I mean the A. M. E and B. M. E. Church, and for me to interpret the doings of the General Conference, contrary to what they are, I cannot and will not I leave the parties at the proper time and place, to interpret and regulate their own doings. So if I am to be sacrificed for this, let me die with my sense of right.

Willis Nazrey

THE BISHOPRIC.

Mr. Editor:—As some persons are liable to be misled by a very fallacious argument used in the columns of your paper, in relation to Bishop Nazrey's membership in the A M E Church, and saying that the General Conference did not make a law for him to act in the States, &c, I give you for the benefit of your readers, the following: Sir, every well organized institution or Society has some rule or door by which members are to pass in and out The same is true in relation to office in the A. M. E Church Now as regards the Episcopal office of Bishop Nazrey in said Church, the following questions may be asked. First, Was Bishop Nazrey ever a Bishop in the A. M E Church? The answer is, Yes; for he was legally elected and ordained to that office in the General Conference, held at New York, in 1852, and acknowledged a Bishop of the A. M. E Church. Hence the door by which he came in is found.

Secondly, When did he go out? He has never resigned from the A. M E Church; he has not been expelled to my knowledge, neither is he dead, unless he died within a few days. Then where is he? He must be in the same position, where the Conference placed him, for there is no other door by which he could have gone out. But Mr. Presbyter says, that the Conference in 1856 gave him to the Canadians. That is all right: they have power to send him to work where they see proper—they have no law nor power to remove his membership, without his consent—and contrary to his will. If the Church or general Conference is endowed with such power, then they hold men under involuntary servitude and the worst kind of slavery. But I believe it is conceded that while the giving of the work may belong to the Church or Conference, that the choice of Church membership belongs to the individual.

Now, in Bishop Nazrey's case, here is another view to be taken. First, he has always been in charge of a portion of the Episcopal work in the United States, since the Conference of 1852; there is no moment since that time, that Bishop Nazrey has not been in charge of a portion of said work

Again, the question was asked in the General Conference at Pittsburgh, 1860, "Who has been elected by the General Conference to exercise the Episcopal office, and superintend the African Methodist Episcopal Church?"

According to New Discipline, page 52, question 10. The answer is found in the same book, page 13, viz, William Paul Quinn, Willis Nazrey, Daniel A Payne, Bishops.

Now if those portions of the discipline were adopted it would be law sufficient to equally bind the parties therein named.

Observer.

For the Christian Recorder.

"OUR PEOPLE"

BY REV. J. P. LYNCH

Georgetown, D. C.

This phrase has become a hackneyed expression; we say "Our People," because we cannot say, "our country" True, we were born here, our mites have been cast into the treasuries of the nation, our blood has been spilled for its defence, our sweat has been dropped for the development of its resources; and to put as the climax of our utility, our souls and bodies have been sold to build up its commerce, and to make cotton "king," before which civilization should bow. This last fact contains the reason why we cannot say "Our Country." We have abundant reasons for saying, "Our People," because throughout this land we were the subjects of a bitter prejudice that withers energy, kills aspiration, blasts hope, destroys happiness, insults manhood, and takes the bread from the father and his little ones; now it is natural for men suffering from similar trials to be drawn together and indulge common sympathy.

"Our People!"—to feel the sentiment expressed by this is to have a power to be of great service, to feel that every man that wears a colored skin is one of our people, is to feel interested in the welfare of every colored man of every colored church, of every colored institution, because it is colored. To love everybody is our duty; but there are special manifestations of love which should be shown to our own people

No people ever advanced in the scale of civilization, or enjoyed peace and prosperity who were not bound together by a common sympathy; and they advance in proportion to its strength. The highest pitch of common sympathy is to be found in the divine precept, "Love thy neighbor as thyself" A general compliance with this would roll on the millennial day, and earth would present the counterpart of heaven—be a string in the everlasting harp attuned to the praise of God, sounding in unison with heavenly strains. This we have not now, nor ever had since the fall of man. It is necessary, however, to the very existence of society, to adopt to some extent the divine law, and society rightly develops itself and enjoys duration only in proportion to its reverence for divine law All that was good in the laws of Solon or Lycurgus, in the teachings of Plato or Socrates, was but the reflected light of divine inspiration—great principles moulded in the mould of Christianity—dug up and presented to view, while the mould was ignored that men might have the glory. "Will a man rob God?" *Yea, verily.*

The minister has done it in a revival, i. e., tried to steal the glory from God

This digression is, perhaps, unpardonable But to resume the main idea. A common sympathy grows out of the similarity of individual condition An attorney is more interested in the case of a professional brother who is deprived of his rights by an austere and unreasonable Judge, than a physician would be, for says he, "The blow struck at him can be struck at me If possible, I must break the power that can thus strike" A love of country, of a government, begets a common sympathy, for, as it is either in prosperity or adversity, security or danger, as it either travels under the beaming light of hope or gropes along in the black gloom of despair, men rejoice and enjoy, or sorrow and struggle together This common sympathy is generally, however, shaken or destroyed, either when men imagine that all hope is gone, and sink in despair, or when they imagine that they are perfectly secure, and revel in unbounded prosperity. A common sympathy keeps the ship of state steady as her keel cuts the foaming billows, or the unrippled surface of the ocean of time; but it is only enjoyed when the breezes of hope fill the sails, and the ballast of danger, trial and discouragement fill the hull Let either of these depart, and common sympathy will soon depart. Thus is the great problem solved, that nations in the zenith of their glory, in their highest prosperity, are cursed with intestine feuds, even so are nations in the most abject forlorn and hopeless civil degeneration. In ancient days Rome was an example. In modern times France and the United States. An example of the latter extreme may be found in Carthage, when the great Hannibal sent home the news of his defeat; or in the insignificant Republic of South America Now we come to the solution of the problem why the colored people have so little common sympathy. Why so divided? Why so apathetic on subjects of the greatest moment to them? Because the great mass have never had the penetrating eye to see the rays of hope through the gloom which has overshadowed us since our forefathers in chains crossed the Atlantic. While a similarity of condition produces a common sympathy as we have shown, that condition must *not* be considered a hopeless one; for then the cry is every man for himself. As hope begins to dawn upon our people, they get more united. I doubt whether a third of the colored people in the loyal States believe that the condition of the colored people will improve, and improve, until they shall be the peers of any class of people that live; but one thing I do not doubt, that that portion of our people who do believe this are on the increase.

The fact that our people generally have looked upon their own condition as a hopeless one, accounts for the want of common sympathy; it accounts for their want of fidelity to each other, their lack of energy, their tame insensibility to the most crushing social torture, their ignoble sycophancy towards the human instruments that crush out manhood True, there are noble spirits that have stood like the firm-rooted oak in the hurricane, uninfluenced by all this; but they are the exceptions—they were those master minds whose privilege it is to behold, in advance of their fellows, as they tower above them, avenues to desired objects. The master mind beholds what is hidden to the eyes of others. Richard Allen was a man of common sympathy, far beyond that of the majority of his contemporaries, because he was a man of hope; and he was a man of hope because he was a man of master mind—he planted the seed of an Independent Church organization (my readers know in what sense I use the term independent) because he saw that seed sprouting, becoming a sapling, a tree, shaken by the winds, often stripped of its foliage, still nourished, still growing, still expanding, until its ample boughs should stretch from coast to coast, from the snowy North to the shores of the Mexican Gulf. Could he only have seen the seed sprouting to be killed by chilling frost, he would not have planted, but leaned on the presiding elders of the M E. Church, as the running vine depends on the brick wall or tree upon which it runs.

The man that does not rely upon himself cannot be relied upon; the man that does not help himself, establish with all his might his own manhood, will not help nor establish, as far as he can, the manhood of others. The ordinary man will do all this if circumstances inspire him with hope—if they do not he will sink down into utter pliancy and never kick to let you know that he is alive. The extraordinary man will do all this if circumstances do not inspire him with hope, he don't care a fig for circumstances, but putting himself in a line with the fundamental principle of right, he believes, he hopes for success, because he believes in the success of principle.

(To be continued.)

OPPOSITION TO HAYTIEN EMIGRATION

BY T. STROTHER.

Eds. Recorder—I see in Vol. 1, No. 46, of your paper, some allusion by "G. W. G." to the subject of Haytian Emigration. Sir, I have, for one, always felt opposed to that scheme, ever since I first heard the subject mooted. I consider it, sir, a full second-cousin to the Colonization scheme, which I ever hated from its infancy,—well convinced, as I am, of the corruption of that scheme It so happened that I heard a conversation take place between a slave and an agent of the Colonization Society, in "Dixie," in which the agent told the slave that if he would agree to go to Liberia, he would help buy him—that he would be one of twenty-four men for his value; "Yet," said the agent, "if you will not agree to go to Liberia, I would not give one sixpence towards buying you to remain here among us."

This agent agreed that it was wrong for the colored race to be in bondage, and at the same time refused to give one sixpence to help one of that race out of bondage, unless the slave, after he had received his freedom, (?) would go some five thousand miles out of his sight. This, and such conduct generally, fully convinced me that the Colonization plan was a corrupt one

And this Haytien emigration scheme, in my opinion, is very nearly as corrupt as any scheme could be At least, Mr Editor, I will show you what I conceive to be the difference. The sole object of the Colonization scheme, primitively, was to rid this country of free persons of color as fast as they become liberated from bondage, so that they may not be in the way of slaves, nor white men. The Haytien scheme has for its sole object the making of money—so you see, while prejudice, with a few other things, underlie the one, money-making, underlies the motives for the other

Now, I think the latter is very corrupt, when all the circumstances which are connected with that scheme are taken into consideration, yet at the same time I think the former still more corrupt; because this has greatly and mostly to do with ignorant slaves, who are not to blame for their ignorance, but are the more easily deceived on account of their ignorance, and have been by thousands

The Haytien plan has to do with a free people; altogether, this class have a little better chance to detect this evil; so, when the nature of the two schemes are compared, it will be readily seen that the Haytien scheme is about a second-cousin to the Colonization plan I have said that the Haytien scheme was a money-making one I continue so to say, because it is hardly probable, with me, that a handful of men would go into a matter so extensive and responsible as this without first settling the point, *Will it pay?* And this point, too, has to be settled favorably to the originators of the scheme, else I will insure it that the scheme would not be entered into; or would not have been in the case before us

I was brought to a decision more positive and stubborn against this scheme by the conduct of one of the Haytien agents with whom I met in the West, than by anything else He seemed, indeed, to be destitute of all good, or even common sense, equalled only by his lack of good behaviour I then, really concluded that the cause could not be a very brilliant one, else they would have sent out a more brilliant agent As to what any of the other Haytien agents are, I do not pretend to say, not having seen them, but this one I made the acquaintance of, and he seemed not to be able to explain the nature of his agency, or to tell who had sent him; indeed, all he seemed to care for was to get his hire, which, I am told, is so much for every one that he succeeds in persuading off to Hayti.

Now, I cannot, for the life of me, think much of any such scheme, in which the colored race must be pulled and hauled away from their settled homes, sacrificing the little amount of property they have for something, they know what, until they know they do not want it There are very few of our people who know anything about the geographical position of the island of Hayti; but of this we will speak more fully in the sequel.

T. Strother

Terre Haute, Indiana

[TO BE CONTINUED]

LETTER FROM REV. H. M TURNER

Mr. Editor:—It has been some time since I have penned anything for the columns of the *Recorder*, though I pledged my word to do so regularly. But this neglect has been owing to the noble manner in which many other more efficient correspondents than I, have represented the views, successes, and wants of our people. And while I have read much in the *Recorder* of which I am proud, coming fresh from the pens of the object black men, giving out thoughts glowing with rivetable interest to all who read them; and carrying upon their frontlet badges, arguments more irrefragable of the black man's ability, than Clay's originality, or Webster's eloquence could produce, I have yet had to regret the rippling undulations which have to some extent thwarted by their continual flaunt, and roll, the pleasure arising from these sources by the animated controversy in reference to the legal procedure of one of our Episcopates

Though we do not feel that our experience, ability, or position entitles us to any claim on that question if desired, neither do we deny the right of searching out, and investigating anything that may lead to a bad result, and exposing it to the world. For such crucible purgations do not only very frequently set others examples, but they bring out new gems, and disclose noble features, and other intellectual and moral traits, which give the individual a power and influence, when the disputation ceases, never possessed prior. But yet it is saddening to see such an erudite belligerent in relation to one so distinguished in rank. Nevertheless, *let right prevail*, for all things shall work together for good to those who love God.

The next thing we wish to advert to, is the many reports coming from the Naval Expedition at Beaufort, South Carolina. Though we would say in the premises, that a short time ago, we read an article from the pen of the Rev. J. P. Campbell, (a brother, for whose judgment we cherish a high regard,) on the observance of the fast day appointed by the President of the United States, in which article he argued, if I mistake not, the almost non-beneficiality of the observance of that day to the colored man, as he had no interests for which the administration contemplated any idea of benefiting, and thus our prayers by the strong cord of faith brought to bear, would either have to counteract theirs, or else prove useless, for every one knows, that from the apparent aversion of the administration to the colored man, that we all could not pray for the one and the same thing However, we begged leave at the time, very privately, to differ from our brother in opinion, and felt somewhat ostensibly elated at the idea, that we had fasted over *twenty-four hours* on the occasion But since that time a disappointing blight has been apparently sweeping over the sky, that we thought was so diamond speckled with hopeful stars, and have found it were the deceptive phosphorus of an eagerly heated imagination.

There is not an army correspondent of any paper, to our knowledge, except the *Independent*, where the colored people are ever represented as truly civilized. Why, colored as we are, if we were in some parts of the world, where we had never seen a black man, and no other means of forming an acquaintance with him, than through the newspapers of this country, we should unhumanize him, and set him down as only fit to be the *servus servorum* on earth, and then to ramble out the balance of his time in the dreary regions of Pluto and Proserpine. We are represented right here, where the writers, and every one else knows it to be false, as being as savage, and as ferocious as carnivorous animals; and even those who pretend to be favorable to our emancipation, will speak and write of us at times, as most dangerous creatures; our language is described as but little above the whining of a horse, or the croaking of a frog, and as only possessing three ideas, murder, pillage, and run-away. And every person knows, that the national strife now agitating this country, is about the thraldomned condition of the colored man, and yet its unpopularity palsies the tongue of its clearest perceivers, and they will wise in, and wise out, and wise all around the theme, and never wise into it.

Now for Beaufort, South Carolina. We have heard some of the most ridiculous, outrageous, and cannibalistic reports from there, about the conduct of the negroes, that ever grated upon mortal ears; reports which we know to be absurd, for the writer is well acquainted South, having travelled through every State in it, save one; as well as having been a resident of the above named State for over twenty years, and we can certify for a truth, that there are no class of colored people south of Mason and Dixon's line, where more sound sense, morality, religion, and refined taste, prevails, than in Beaufort, and in Charleston, South Carolina, and Savannah, Georgia And what is more, in the first two named places, you may find hundreds of well educated colored persons, and how they all have become so demoralized, yes, brutalized, since secessionism has been raging, is astonishing to us. We think some of these reports are got up for effect, but wait till time develops the facts in the case

As for the whites, we will say nothing about them *Dictum sapienti sat est* We will leave them to ravel and masquerade in the glories of secessiondom, but concerning the colored, we speak what we know, and testify to what we have seen But the same has been said of the colored at Fortress Monroe, Western Virginia, and Missouri and according to the New York *Herald*, it is an undeniable fact, that whoever speaks in favor of the colored one in this country, almost instantly, will get an infamous brand If he is a preacher, he will be shot at from a thousand *batteries*, if he is a General, doomed to his command; if he is a moralist, he is invariably *frank'd*, if he is a Reformer, he is touched with *insanity* But thank God, the success and durability of a nation, depend upon the elements of *justice* and the principles of *equity* that it is founded upon otherwise, they may, like the sea waves, dash in apparent success against the majestic rocks of a thousand ages, but only to break in a moment to soon forgotten fragments.

A certain mental philosopher says, whatever is repugnant to the will and choice of man, is bound to end, regardless of its apparent stability, for will and choice shall sever iron bars, and cut asunder the prison doors, will loose the captives' chain, and choice bid him go free

However slow the tooth of time may seem to grind, it will gradually, in the Providence of God, pulverize the petrious calumny, scandal, reproach and everything else they can heap upon us, and we shall rise from our long abhorred abasement, to ranks of honor, and fame "Poor, tempted, tested soul, be *still*"

H M. Turner

For the Christian Recorder.

BELSHAZZAR'S IMPIOUS FEAST

I.

There was a sound of music sweet
Within the Palace halls,
And the tramp of martial men was heard
On Babylonia's walls

II.

With regal splendour there were spread,
The riches of the East,
For Chaldea's King was there, to grace
Belshazzar's impious feast.

III.

The sacred vessels of the house
Where Israel's God did dwell,
Were brought with unhallowed hands that night,
Belshazzar's pride to swell.

IV.

And the King and his lords drank wine,
Out of those hallowed things,
From which the high Priest offered,
To the mighty King of kings!

V.

The wine cup pass'd around
To the King, his lords, and his wives:
Ah! little dreamed they then, that night
The last of their impious lives.

VI.

While harp and psaltery were heard
Within the banquet hall,
The fingers of an hand came forth
And wrote upon the wall!

VII.

Changed was Belshazzar's mien,
And hush'd the gladsome song,
As he gazed on those written characters,
With a terror deep and strong

VIII.

The monarch gave command
The wise men great to call,
And they came in their pompous vanity,
And stood in the banquet hall.

IX.

"Read," spake the King, "these mystic signs,
Unfold their words to me,
And a Ruler's robe, and a chain of gold
Thy guerdon shall be.

X.

"O king," they cried, "thy word is high,
And rich thy royal dower,
But to unseal this mystery deep,
No human sage hath power."

XI.

Then came Belshazzar's Queen,
In her royal robes arrayed,
Till before the Chaldean monarch's throne,
Her Queenly steps were stayed.

XII.

"There is a Hebrew child," she cried,
"A captive near thy throne,
Command him here, O King, and he,
Will make the writing known."

XIII.

"Haste!" spake the monarch, "haste, and bring
The captive from his cell,
That he this written mystery,
May by his prowess tell."

XIV.

Then Daniel came and stood
Before Belshazzar great,
Unawed by the King's high councillors,
Or the monarch's regal state.

XV.

"A chain of gold I'll place
About thy captive neck,
And the third in the rule and government,
Thou, Hebrew, will I make,

XVI.

"If those dark hidden characters,
Thou can'st but truly read,
Thy King by his royal word decrees,
For thee, this royal meed."

XVII.

With a soul undaunted then was heard
The captive Hebrew's voice,
To him who in his pride, had made
The idol gods his choice.

XVIII.

"To another be thy royal gift—
With thee thy meed remain,
Yet unto thee, O King, I will
These characters explain.

XIX.

"O'er all thy mighty realm, thy sire
Reign'd undisputed lord,
And naught within his wide domain,
Might dare contest his word.

XX.

"Great Kings to him their tribute paid,
He claimed them for his own—
But pride and love of power conspired
To hurl him from the throne.

XXI.

"When his heart was lifted up, he cried,
'Is not this Babylon,
Great is the glorious majesty,
Which by my might it shows?'

XXII.

"While yet those swelling words he spake,
From the high and holy heaven,
The dread command was heard, To him,
A beastial heart be given.

XXIII.

"That he might know there ruled
O'er all the Earth a Lord;
And Conquerors great, and Kings must be,
Submissive to his word.

XXIV.

"And then he was sent forth
To dwell with menial things,
Till he own'd the overruling power
Of the mighty King of kings.

XXV.

"When back to his Kingly state
Thy royal sire was given,
His wide dominions he decreed
Should serve the God of heaven.

XXVI.

"And to thee, his son, O King,
Are all these wonders known
And still thou fearest not that God
That stayed thy father's throne.

XXVII.

"But against him liftest up
Thy puny arm of pride,
And *the God who holds thy ways and thy breath,*
Thou hast not glorified!

XXVIII.

"And to night, O King, thou hast seen,
Within this princely hall,
The fingers of a hand that wrote
Thy sentence on the wall.

XXIX.

"That hand from the most High came,
His power and might to make known
That this Earth, with its kings and conquerors
Is God's footstool, not his throne.

XXX.

"Thou art weighed—'tis written upon the wall,
And thou art wanting found,
Thy brows, though decked with a diadem,
Must tumble soon, the ground

XXXI.

"And it is decreed by the Holy One,
Thy kingly power is riven,
And all thy vast domain is to
The Medes and Persians given."

XXXII.

Then gave the king command,
And Daniel was arrayed
In a scarlet robe while a chain of gold
The Hebrew's neck displayed

XXXIII.

Now on the winds of night was borne,
The Median's martial strain,
And ere the morning dawn, the king
Was numbered with the slain! R W S.

WHO ARE FOR US!

More than twenty millions of freemen are for our Union in this great struggle. The States of the North, and of the centre, and of the West, are with our country Great States of the border are with her. Hundreds of thousands in the seceded States abhor the tyranny which for the time is dominant, and pray for the triumph of our Union. The great names and glorious memories of our past, the millions of the toiling present who, beneath the yoke, sigh for freedom, are with us. Best of all, God is with us When God arises, He makes all nature tributary to his purposes against His foes. The stars in their courses fight against them; the rivers sweep them away Famine and pestilence wait his bidding There is no power of earth, or air, or sea, or fire, which does not fly to the Lord when he calls them to his hosts. True is it that He may, for a while, employ against his sinning children the very providences of suffering which he directs against His foes; but the corrections of his love are in measure; his children suffer that they may be saved; but on His enemies he pours out, at length, His illimitable wrath

With such love and such energy, human and divine, gathering around her, our country will abide. The blood of her sons may flow—may God shield them!—but their mother shall live Her heart shall beat when theirs is still,—shall beat in love for them, and in gratitude for their sacrifices. Their names shall be treasures in the free and happy homes of the times of peace which shall be bought with those precious lives. The flag of our country, "that meteor flag," around which such memories, such hopes, such aspirations, gather, as gather around no other human symbol, that flag

"Shall yet terrific burn,
Till danger's troubled night depart,
And the star of peace return."

That banner may indeed be trailed in the dust; but our true banner cannot be touched. We have a banner around which we can rally in the gloomiest hour The everlasting God is our refuge. Dark and gloomy, for a little while, may the conflict be, but the hand of the Most High is lifted on His throne, and He swears by Himself that the warfare shall not cease till the grim and bloody spirit of Amalek is quelled in overwhelming and eternal defeat

In a just war, there is a link between prayer and the sword, and God himself establishes it. His throne links the intercession of the sanctuary with the courage and endurance of the field. In the battle with Amalek, the hands, on the hill-top, that were raised in prayer, were co-working with the hands that wielded the sword in the plain. God uses the sword of men, and the prayer of man moves Him to make the sword effective. Aaron, the High priest, and Hur, the skilful artificer, upheld the hands of Moses; the priest and the worker strengthened the lawgiver In God's own time, He will not want fit instruments. If the Lawgiver be upon the hill-top, with the wonder working rod uplifted, and prayer, a thing of mightier miracles than those of the rod, kindling in his heart; if the minister of religion be at his right hand and the workman at his left, and the captain of brave men is leading them on the battle-field, and God is upon His throne—and all, all for us, then the right *must* triumph. It will triumph

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LUTHER'S BIBLE.

The fire which the Word of God kindled in the Reformers they could not long conceal. "They believed—therefore they spoke." One of the first, as it was one of the greatest revelations of the revived power of the Word of God was, that it sought an audience for itself before the people, in their own language. Every new Pentecost revives the miracle and the wonder of the first Pentecost: men marvelling, say of the apostles to whom the Holy Ghost has again given utterance: "We do hear them speak in our tongues the wonderful works of God." Foremost in this imperishable work of the sixteenth century was the man who was first and chief in more works, and in greater ones, than ever fell to any of our race, in the ordinary vocation of God. Great monuments has the sixteenth century left us of the majesty revealed by the human mind, when its noblest powers are disciplined by study, and sanctified by the Spirit of God Great are the legacies of doctrinal, polemical, historical and confessional divinity which that century has left us. Immortal are its confessions, its devotional, practical, hymnological and liturgical labors It was the century of Melancthon's Loci and of Calvin's Institutes, of the Examen of Chemnitz and the Catalogue Testium of Flacius, and of the Magdeburg Centuries. Its confessions are still the centres of great communions, its hymns are still sung by devout thousands, its forms still mould the spirit of worship among millions. But its grandest achievement was the giving of the Bible to the nations, and the centre and throne of this achievement is Luther's Translation of the Bible, the greatest single work ever accomplished by man in the department of theological literature. The Word of God, in whole or in part, has been translated into several hundred of the dialects of our race. Many of these translations, as for example the Septuagint, the Vulgate, and our own Authorized Version, have great historical significance; but in its historical connections and significance, Luther's is incomparably most important of all. Had it been his sole labor the race could never forget his name.

Never were a greater need and the fittest agent to meet it, so brought together as in the production of this translation One of the earliest convictions of Luther was, the people *must* have the Bible, and to this end it must be translated. It is true, that beginning with the Gothic translation of Ulphilas, in the fourth century, there had been various translations of the Scriptures into the Germanic tongues. About 1466 appeared the first Bible printed in German. It came from the press of Eggesteyn in Strasburg, (not as has been frequently maintained, from the press of Faust and Schöffer, in 1462.) Between the appearance of this Bible and that of Luther, there were issued in the dialect of Upper Germany some fourteen editions of the Word of God, beside several in the dialect of Lower Germany These were, without exception, translations of a translation; they were made from the Vulgate, and however they may have differed, they had a common character which may be expressed in a word—they were abominable. In a copy of one of them which the writer of this article has examined, there is a picture of the Deluge in which mermaids are floating around the ark, arranging their tresses with a most amphibious nonchalance. The rendering is about as true to the idea, as the picture is to nature. In the possession of Mr. Mickley, of this city, is another of these editions remarkable for a typographical error which represents Eve, not as a housewife, but as a "kiss-wife," and its typography is the best part of it How Luther raised what seemed a barbarous jargon into a language which, in flexible beauty and power of internal combination has no parallel but in the Greek, and in massive vigor, no superior but the English, writers of every school, Protestant and Romish alike, have loved to tell. The language of Germany has grown since Luther, but it has had no new creation He who takes up Luther's Bible grasps a whole world in his hand—a world which will only perish when this green earth itself shall pass away

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GERMANS IN THE UNITED STATES

It is estimated, though we think too largely, that the number of German speaking people in this country is 5,000,000 More than half are Protestants, mostly nominally Lutherans, though many having been connected with State Churches, now give but little attention to religious matters. They had been a religious people, and undoubtedly in this free country their infidelity will be greatly diminished The Baptists have about 50 German Churches, the United Brethren, and other denominations, have some representatives among them. The Methodist Episcopal Church has 511 churches valued at $507,400, with about 20,000 members and probably 100,000 attendants upon their preaching in the German language. The number of German soldiers in the field is said to be about 40,000

Domestic Items.

Records of the Rebellion.—The New York *Commercial Advertiser* furnishes a complete record of the engagements and skirmishes in which the Federal troops have participated since the commencement of the Rebellion. The aggregate loss on each side, as summed up from the official reports, is as follows:

Federals—Killed, 961, wounded 2,011, prisoners, 2,874. Rebels—Killed, 4,049, wounded, 1,661, prisoners, 2,808. The figures, however, do not include the killed and wounded of scouting parties, of which there is no official record.

At a presentation of a sword to General Anderson, the gift of Philadelphia, his reply was becoming a Christian soldier. In it he said, "The war we are engaged in is a holy and just war, and, although the clouds are dark I have no fear for the result. I believe that we, a nation, as well as individuals, have sinned: for in our greatness, in the last few years, we have forgotten God. We have been blessed by the Almighty beyond any of the nations of the earth, but we have taken credit to ourselves, instead of giving thanks to that Gracious Being who is now, in his inscrutable wisdom leading us back to himself."

The best answer to the Southern prediction that this war would ruin the North, is found in the fact that the aggregate valuation of property in the State of New York is, by the assessor's returns, twenty four and a half million of dollars greater than the last year, showing that the increase has been double of what it was in the previous year.

The Arrest of Mason and Slidell—Two Views—an English and an American one.—The Montreal *Gazette* takes the ground that it is our duty to replace the rebel commissioners "under the neutral flag, from under protection of which they were dragged by force." Its line of argument is as follows.

"The general principle involved is thus stated by Kent, an authority which Americans will, of course, not pretend to dispute: 'It is not lawful to make neutral territory the scene of hostility, or to attack an enemy when within it; and if the enemy be attacked, or any capture made, under neutral protection, the neutral is bound to redress the injury, and effect restitution. The books are full of cases recognizing this principle of neutrality.' A neutral ship is neutral territory, subject, however, to this exceptional disability, that it may be visited and searched for contraband of war. It is now, also, expressly laid down, that the neutral flag covers even enemy's goods which are not contraband of war. It is quite certain that the persons of enemies are not contraband of war, unless they are enlisted and armed, or about to be armed, for service in the enemy's behalf. Troops are contraband of war. The United States precedent in the Kosta case is a very strong one on this point against the seizure of Messrs. Mason and Slidell. They have made the law very strong against them by that case. But it has been laid down in books that the carrying of despatches is contraband trade, subjecting the vessel to capture and confiscation. And it is probable that it is upon this ground that Commodore Wilkes has taken the step complained of. We have no proof, however, that Messrs Slidell and Mason were bearers of despatches, the vessel was not captured, and the authorities we have examined do not in terms declare the bearers of despatches liable to seizure, unless as part of the crew or passengers of a vessel captured for contraband trading. This is clearly the only loop-hole of doubt. Without a fuller statement of facts it is impossible to discuss the case intelligently. But it seems to us very doubtful if the despatches carried by an Ambassador or agent of the enemy to a neutral court are those meant by the rule referred to. A diplomatic agent going from Russia to the United States, by a Baltic vessel, would hardly, we fancy, have been liable to have been seized with his despatches during the Crimean war. The despatches referred to would be those between different armies, or the Government and army, or from port to port, or to fleets or squadrons of the enemy, not those addressed to a neutral government. For the former case would be the employment of a neutral vessel in the belligerent service; the latter might be rather in the service of the neutral government."

On the contrary, Mr. Everett, in his address on the "State of the Country," before the Middlesex Mechanics' Association, at Lowell, on Tuesday evening, began by remarking that he had been requested to say a word or two upon an event that reached us within a day or two, the capture of Messrs. Mason and Slidell. Some have apprehended that act, however desirable in some respects, may yet be considered by the British Government as unauthorized by the laws of nations, and, therefore, likely to bring us into unpleasant relations with that Power. This apprehension is entirely groundless. There is no right better recognized by the law of nations than that of the armed vessel of a belligerent Power to detain a neutral vessel on the high seas, to ascertain whether on board of that vessel there is anything contraband of war. It is expressly laid down by the text writers on the law of nations, that among the things which are forbidden to be carried by a neutral are ambassadors of either belligerent Power. There have been many cases in which this principle has been laid down and enforced in the English Courts of Admiralty. In the year 1808, an American vessel, called the *Caroline*, on her way from New York to Bordeaux, in France, was captured by a British cruiser, carried into England, tried and condemned before Sir William Scott, afterwards Lord Stowell, the highest authority on any question of the law of nations that can be found in Great Britain, condemned because it carried despatches from the Government of one of the French colonies. In giving his opinion on the condemnation of this vessel, Sir William Scott expressly said that the belligerent cruiser was authorised in stopping the *ambassador* of the enemy on the way to his destination. You are many of you familiar with the case of Mr. Henry Laurens, who was at one time President of the Continental Congress, in the Revolutionary war, who was on his way from Martinique to Holland, on board of a Dutch vessel, at that time a neutral Power. This vessel was captured by a British frigate, carried into St. John's, New Foundland; he was transferred to another vessel, and sent to England, and there confined in the Tower of London, as a traitor, for two years, and it was only after the surrender of Cornwallis at Yorktown he was given up in exchange for the commander-in-chief of the British forces.

You see that there is not the slightest ground for apprehension that there is any illegality in this detention of the mail-packet; that the detention was perfectly lawful, the capture was perfectly lawful, their confinement in Fort Warren will be perfectly lawful, [cheers,] and, as they will no doubt be kept there in safety until the restoration of peace, which we all so much desire, we may, I am sure, cordially wish them a safe and speedy deliverance. [Cheers.]

Floyd's Retreat from the Kanawha.—This last run of the old Virginia traitor was the most disgraceful retreat of the campaign. His forces are estimated at from ten to twelve thousand. Our troops were just ready to attack him in front and rear when, as at Carnifex, he gathered up in the darkness of the night, and started on a hurried retreat.

Southern Unionists on the Confiscation of Slaves.—The Frankfort *Commonwealth*, one of the best Union papers published in Kentucky, thus comments on Col. John Cochrane's late speech to his regiment at Washington:

"The policy indicated by Mr Cochrane is exactly right, and in accordance with the usages of civilized warfare. We hope to see it adopted by the Government. It should have been at first. Had it been, many lives of loyal citizens would have been saved that were lost through the anomalous conduct of the Government towards traitors in arms. Since the commencement of this most unnatural war it has been safer to be a rebel than to be loyal to the Government. The extreme punishment of treason has thus far been an 'oath of allegiance,' which a rebel will take with as much *sang froid* as he would a gin cocktail.

"Why should not the slaves of traitors in arms be confiscated to the use of the Government? The *Democrat* will not deny that slaves are property, as clearly so as are mules. It is right and proper to confiscate a mule, and put it to hauling transportation? If it is, why is it not equally right and proper to confiscate a slave for a driver of that mule? Both are property and both are employed by the rebels in their attempts to destroy this Government. We believe in 'fighting the devil with fire.' The rebels employ armed negroes, armed savages. They resort to all sorts of base means, even to piracy on the high seas. They poison wells—and, when they can, as at Guyandotte, they resort to assassination! It is all stuff to talk about fighting such an enemy on 'high points.' The Government has been trying the experiment some eight months, with indifferent success. If we meet a rattlesnake in our path, we mash his head if we can. Let this barbarous rebellion be crushed out. We care not how—so it be done quickly."

Jefferson Davis' Message.—After the usual congratulations, he says that "the operations of the army, soon to be partially interrupted by the approaching winter, have afforded a protection to the country and shed a lustre upon its arms through the trying vicissitudes of more than one arduous campaign, which entitle our brave volunteers to our praise and our gratitude."

Further on he says: "After more than seven months of war, the enemy have not only failed to extend their occupancy of our soil, but new states and territories have been added to our Confederacy; while, instead of their threatening march of unchecked conquest, they have been driven, at more than one point, to assume the defensive, and upon a fair comparison between the two belligerents as to men, military means, and financial condition, the Confederate States are relatively much stronger now than when the struggle commenced."

He speaks in high terms of the people of Missouri, "who have conducted the war in the face of almost unparalleled difficulties, with a spirit and success alike worthy of themselves and of the great cause in which they are struggling."

WHY THE REBELS INVADED KENTUCKY—THEY INTEND NOT TO SUBJUGATE THE STATE, BUT TO RELIEVE IT OF ITS OPPRESSORS!

"Finding that the Confederate States were about to be invaded through Kentucky, and that her people, after being deceived into a mistaken security, were unarmed, and in danger of being subjugated by the Federal forces, our armies were marched into that State to repel the enemy, and prevent their occupation of certain strategic points which would have given them great advantages in the contest—a step which was justified not only by the necessities of self-defence on the part of the Confederate States, but also by a desire to aid the people of Kentucky.

"It was never intended by the Confederate States to conquer or coerce that State; but, on the contrary, it was declared by our generals that they would withdraw their troops if the Federal Government would do likewise. Proclamation was also made of the desire to respect the neutrality of Kentucky, and the intention to abide by the wishes of her people, as soon as they were free to express their opinions. These declarations were approved by me; and I should regard it as one of the best effects of the march of our troops into Kentucky, if it should end in giving to her people liberty of choice and a free opportunity to decide their own destiny according to their own will.

"While," he says, "the army of the enemy has been chiefly instrumental in prosecuting the great contest, the navy has also been effective in full proportion to its means."

He speaks of the difficulties attending mail transportation, some of which can be overcome only by time and the improved condition of the country, on the restoration of peace, and others by legislation.

HE SAYS THAT THE FINANCIAL POLICY OF THE REBELS HAS WORKED WELL.

"As to our financial system, it has worked well, so far, and promises good results for the future. To the extent that treasury notes may be issued, the Government is enabled to borrow money without interest, and thus facilitate the conduct of the war. This extent is measured by the portion of the field of circulation which these notes can be made to occupy.

"The proportion of the field thus occupied depends again upon the amount of the debts for which they are receivable; and when due not only to the Confederate and State Governments, but to corporations and individuals, and payable in this medium, a large amount of it may be circulated at par. There is every reason to believe that the Confederate treasury notes is fast becoming such a medium. The provision that these notes shall be convertible into Confederate stock, bearing eight per cent. interest, at the pleasure of the holder, insures them against a depreciation below the value of that stock, and no considerable fall in that value need be feared so long as the interest shall be punctually paid.

"The punctual payment of this interest has been secured by the act passed by you at the last session, imposing such a rate of taxation as must provide sufficient means for that purpose.

"For the successful prosecution of this war it is indispensable that the means of transporting troops and military supplies be furnished, as far as possible, in such manner as not to interrupt the commercial intercourse between our people, nor to place a check upon their productive energies."

In another part of the message he says: "We have already two main systems of through transportation from the North to the South—one from Richmond along the seaboard, the other through Western Virginia to New Orleans. A third might be secured by completing a link of forty miles between Danville, in Virginia, and Greensborough, in North Carolina. The construction of this comparatively short line would give us a through route from North to South in the interior of the Confederate States, and give us access to a population and to many resources from which we are now in a great measure debarred.

"If," he says, further, "we husband our means, and make a judicious use of our resources, it would be difficult to fix a limit to the period during which we could conduct a war against the adversary whom we have to encounter. The very efforts which he makes to isolate and invade us must exhaust his means, whilst they serve to complete the circle and diversify the productions of our industrial system. The reconstruction which he seeks to effect by arms becomes daily more and more impossible. Not only do the causes which induced us to separate still exist in full force, but they have been strengthened, and, whatever doubt may have lingered in the minds of any, must have been completely dispelled by subsequent events.

"If, instead of being a dissolution of a league, it were indeed a rebellion in which we are engaged, we must find ample vindication for the course we have adopted in the scenes which are now being enacted in the United States. Our people now look with contemptuous astonishment on those with whom they have been so recently associated. They shrink with aversion from the bare idea of renewing such a connection, etc. "With such a people we may be content to live at peace; but the separation is final, and, for the independence we have asserted, we will accept no alternative."

Davis characterizes the nature of the hostilities on the part of the United States as "barbarous wherever it is understood." If they convert their soldiers into incendiaries and robbers, and involve us in a species of war which claims non combatants, women and children, as its victims, they must expect to be treated as outlaws and enemies of mankind.

"There are certain rights of humanity which are entitled to respect, even in war, and he who refuses to regard them forfeits his claim, if captured, to be considered as a prisoner of war, but must expect to be dealt with as an offender against all law, both human and divine."

HIS OPINION ON THE CAPTURE OF MASON AND SLIDELL.

"But not content with violating our rights under the law of nations at home, they have extended these injuries to us within other jurisdictions. The distinguished gentlemen whom, with your approval at the last session, I commissioned to represent the Confederacy at certain foreign courts, have been seized by the Captain of a United States ship, on board a British steamer, on their voyage from the neutral Spanish port of Havana to England. The United States have thus claimed a general jurisdiction over the high seas, and, by entering a British ship sailing under its country's flag, violated the rights of embassy, for the most part held sacred even amongst barbarians, by seizing our ministers whilst they were under the protection and within the dominions of a neutral nation.

"These gentlemen were as much under the jurisdiction of the British Government upon that ship and beneath its flag as if they had been on its soil, and a claim on the part of the United States to seize them in the streets of London would have been as well founded as that to apprehend them where they were taken.

"Had they been malefactors, or citizens even of the United States, they could not have been arrested on a British ship or on British soil, unless under the express provisions of a treaty, and according to the forms therein provided for the extradition of criminals."

Davis speaks of Faulkner as having been perfidiously arrested, and says, "In conducting this war we have sought no aid and proposed no alliances, offensive or defensive, abroad. We have asked for a recognized place in the great family of nations, but in so doing we have demanded nothing for which we did not offer a fair equivalent.

"The advantages of intercourse are mutual among nations, and in seeking to establish diplomatic relations we were only endeavoring to place this intercourse under the regulations of law.

"Perhaps we had the right, if we had chosen to exercise it, to ask to know whether the principle that blockades, to be binding, must be effectual, so solemnly announced by the great powers of Europe at Paris, is to be generally enforced, or applied only to particular parties."

Davis says he has "caused the evidence to be collected which proves completely the utter inefficiency of the proclaimed blockade of the Southern coast, and shall direct it to be laid before such Governments as shall afford the means of being heard.

"But, although we should be benefited (he continues) by the enforcement of this law, so solemnly declared by the great Powers of Europe, we are not dependent on that enforcement for the successful prosecution of the war.

"As long as hostilities continue, the Confederate States will exhibit a steadily increasing capacity to furnish their troops with food, clothing and arms.

"If they should be forced to forego many of the luxuries, and some of the comforts of life, they will at least have the consolation of knowing that they are thus daily becoming more and more independent of the rest of the world."

The message concludes as follows: "While the war which is waged to take from us the right of self government can never attain that end, it remains to be seen how far it may work a revolution in the industrial system of the world, which may carry suffering to other lands as well as to our own.

"In the meantime, we shall continue this struggle in humble dependence upon Providence, from whose searching scrutiny we cannot conceal the secrets of our hearts, and to whose rule we confidently submit our destinies. For the rest we shall depend upon ourselves.

"Liberty always won where there exists the unconquerable will to be free, and we have reason to know the strength that is given by a conscious sense not only of the magnitude, but of the righteousness, of our cause.

Mason and Slidell.—The rebel commissioners, Mason and Slidell, have been safely landed in Fort Warren, near Boston. It is said that the Government has determined to furnish them only with coarse prison fare until it is known that Col. Corcoran and our other officers, held as prisoners in the South, are well treated.

Changes in Washington.—A torrent of Northern enterprise and invention has poured into the city. Shops of every description are opened along the Avenue and in the other business streets. As to society, Northern gentlemen and Northern ladies have supplanted those who have been the monarchs of the world of fashion. The capitalists of our great free cities are coming here, and, although not yet establishing themselves in great palaces, are undoubtedly preparing to do so. We shall presently see evidences of the spirit that has made the environs of Boston, New York and Philadelphia almost a paradise, exhibiting themselves in the beautification of our surroundings. Northern carpenters, blacksmiths, and men engaged in every avocation of labor, are quietly settling down, as if to keep their posterity here forever.—*The Press*

The Blockade.—The New York *Post*, of a late date, gives a full account of the expedition of ships, laden with stone, which left New Bedford on the 20th inst., destined for some point on the Southern coast. The expedition is composed of twenty five vessels, principally whaling ships, from New Bedford, New London, Nantucket, Newport, &c. In the bottom of each ship a hole was bored, into which was fitted a lead pipe, five inches in diameter, with a valve so fixed that, though perfectly safe even for a long voyage, it can be very quickly removed. It is calculated that the ship will be filled and sunk to the bottom in twenty minutes after the removal of the valve.

Items.—Captain David D. Porter, of the United States Navy, is in New York getting together the materials for another expedition to the Southern coast.—A convention was recently held in North Carolina with representatives from forty-two counties repudiating the secession movement.—A grand military review of from sixty to seventy thousand men was recently held in Washington.—John Jacob Astor, the millionaire of New York, has been appointed on the staff of General McClellan, with the rank of lieutenant colonel.—North Carolina will, in all probability, be represented, before many weeks, in the United States Congress.—English letters state that the British Government refuses to grant clearances from English ports to vessels having aboard arms for the United States, and shippers will hereafter be compelled to send such goods in vessels from continental ports.

◆

Foreign.

Things are in a very unsettled state in Hungary, Poland, and Italy. In Hungary the people believe the Emperor is under the influence of bad advisers, and asking through their national council that he will govern them according to their Constitution: they pledge all fidelity and respect to him. In Poland, national songs are no longer sung. The synagogues of the Jews and the churches of the Protestants and Roman Catholics in Warsaw are all closed by the civil authorities, and the people are not yielding to the demands of the Government. In Italy the breach between the Pope and the Romish Priesthood is widening. Tracts and small works, for wide circulation, exposing many of the evils of the Romish system, and especially advocating the separation of the temporal from the spiritual power of the Popedom, are issuing from various quarters, and are promptly but vainly condemned by the Pope. The issue of all these things cannot but be favorable to liberty and true religion.

The condemnation, by the English press, of Lord Lyons' letter to Mr Seward is so decided all following in the wake of the Times—that his recall is said to have been all but actually agreed upon by the British Cabinet.

The tripartite expedition against Mexico will include five thousand soldiers from Spain, fifteen hundred from France, and eight hundred from England. So says the *Independence Belge*, a journal of more notoriety than accuracy. The *Constitutionnel* and the *Patrie*, both published in Paris, state the French contingent to be three thousand men. The three squadrons will rendezvous at Havana. The London times says: "Three States are combining to coerce a fourth into good behavior, not so much by way of war as by authoritative interference in behalf of order. The administration of Mexican affairs has been so execrable that even foreigners can no longer tolerate the consequences of misgovernment which fall to their share, and it has been resolved by common consent to terminate an anarchy which makes itself felt beyond the bounds of the distracted State. These are no common conditions of action, and if President Lincoln should accept the invitation, which is provided for by the convention, to participate in the approaching operations, the character of the work will become more curious still."

The three naval squadrons are to make directly for Vera Cruz, and, *La Patrie* says, "that city will be immediately occupied; and, should that measure not lead to any satisfactory result, the allies will successively occupy Tampico, Matamoras, Tabasco, and the town of Carmen, in the Yucatan, and ultimately, if necessary, the City of Mexico."

A case of some interest to ministers in England has just been decided in one of the English Courts. The Rev. Thomas Shaw, a Wesleyan Methodist minister, was charged toll at the Carburton gate, near Worksop, England, while engaged in riding on his allotted circuit on the Sabbath. The keeper, Patrick Cassady, was prosecuted for charging the toll, and, after a full trial and a lengthened consideration of the case, the Court decided that all ministers who are travelling their circuit on the Sabbath are at liberty to pass gates free of toll.

The horrors of another Famine are spoken of as possible in Ireland. The "Metropolitan Record" says: "The extent of the failure of the Potato Crop is appalling. In Mayo it amounts to five-sixths of the whole; in Cork and Kerry it varies, according to the locality, from three-fourths to nine-tenths, and in other parts of the island the falling-off has been almost, if not altogether, as alarming. But the blight has not fallen upon potatoes only—there is a deficit in cereals of all kinds, in green crops, in hay, and in fuel—the small quantity of turf that was saved this year being almost used up already ere the poor have passed the threshold of winter."

In view of the fearful desecration and wickedness that usually follow the running of Railway Cars on the Lord's Day, the Lord Bishop of Chichester, in England, has headed a remonstrance, signed by the ministers of all denominations and four thousand laymen, at Brighton, to the Directors of the Brighton Railway against this great evil on their road. It is believed the remonstrance will be promptly regarded.

Perhaps no instance can be found of the growth of a place like that of Melbourne in Australia, as mentioned by Rev Dr Robson at the recent Forty-eighth Anniversary of the Leeds Missionary Society. Ten years ago it had stumps in its streets, and now, he says it is three miles long and two miles broad, and has one hundred thousand inhabitants. We wonder if the morals and pure and undefiled religion of the place have kept pace with this vast growth!

Kings and Emperors have their sports. While visiting the French Emperor lately at Compeigne, the King of Prussia was invited to join him and a member also of the Imperial family of Russia in a hunting excursion. During the day 762 head of game were taken—the King shooting 105, the Emperor 103 and the Prince de Reuss 107.

Advertisements.

THE UNITED Brothers and Sisters of Rev Willis Neeley Society, are requested to attend their regular stated meeting, the 19th of this month, at 8 o'clock, P. M., on the corner of Quince and Locust streets. Punctual attendance is strictly requested, by order of the President.

ADAM BELL, *President*.

E. MALONEY, *Secretary*.

THE DAUGHTERS OF HOPE GRAND UNION Temperance Society met, it being the thirteenth convention, April 10th, 1861. Representatives from Lodges are as follows:—

From Garnet Union No 4, D. of T.; from Phoenix Union, No. 6, D. of T.; from Northern Union, No. 10, D. of T.; Welsh's Union, of Chambersburgh, Pa.; from Dr Bias' Union, of Carlisle, Pa.; from Mount Olive Union, No. 8, D. of T.; from Venbreckle Union, No. 15, D. of T., of Norristown, Pa.

Officers installed in their several positions are as follows:—

Grand P., Sister Bennel; Grand Associate, Sister Harris; Grand Treasurer, Sister Fawcett, Grand Conductress, C. Thompson; Grand Sentinel, A. E. Dukhart, Grand Chaplain, Sister Hall.

D. P. P., Sister E. Roberts,	O. P. P. Sister Anderson,
" " E. Bowers,	" " J. F. Black,
" " M. H. Reedy,	" " E. A. Clark,
" " S. Newman,	" " White,
" " S. Davis,	" " S. Hall.

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THE STATED QUARTERLY MEETINGS of the Society are held on the first Wednesdays of February, May, August, and November.

The meetings of the Board are held on the Wednesday previous to the regular stated meetings of the society.

MRS. SARAH CARTER,
President.
MRS. L. R. SEYMOUR, Sec'y.

MRS JOHNSON AND MRS WARE
Beg leave to inform the Public in general that they continue
LAYING OUT AND SHROUDING THE DEAD.

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James Le Count, No. 920 Rodman Street
Thomas W. Allmond, No. 1007 Rodman Street.

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I have tried your Cephalic Pills, and *I like them so well* that I want you to send me two dollars' worth more.
Part of these are for the neighbours, to whom I gave a few out of the first box I got from you.
Send the Pills by mail, and oblige
Your ob't Servant,
JAMES KENNEDY.

HAVERFORD, PA., Feb 6, 1861.
MR. SPALDING,
SIR.
I wish you to send me one more box of your Cephalic Pills. *I have received a great deal of benefit from them.*
Yours, respectfully,
MARY ANN STOKEHOUSE.

SPRUCE CREEK, HUNTINGDON CO., PA., January 18, 1861.
H. C. SPALDING.
SIR:
You will please send me two boxes of your Cephalic Pills. Send them immediately.
Respectfully yours,
JNO. B. SIMONS.
P. S. *I have used one box of your Pills, and find them excellent.*

BELLE VERNON, OHIO, Jan 15, 1861.
HENRY C. SPALDING, Esq.
Please find enclosed twenty-five cents, for which send me another box of your Cephalic Pills. *They are truly the best Pills I have ever tried.*
Direct A. STOVER, P. M.
Belle Vernon, Wyandot Co., O.

BEVERLY, MASS., Dec 11, 1860.
H. C. SPALDING, Esq.
I wish for some circulars or large show bills, to bring your Cephalic Pills more particularly before my customers. If you have anything of the kind, please send to me.
One of my customers, who is subject to severe Sick Headache, (usually lasting two days,) *was cured of an attack in one hour by your Pills*, which I sent her.
Respectfully yours,
W. B. WILKES.

REYNOLDSBURG, FRANKLIN CO., OHIO, January 9th, 1861.
HENRY C. SPALDING,
No. 48 Cedar st., N. Y.
DEAR SIR:
Enclosed find twenty five cents, (25,) for which send box of "Cephalic Pills." Send to address of Rev. Wm. C. Filler, Reynoldsburg, Franklin Co., Ohio.
Your Pills work like a charm—cure Headache almost instanter.
Truly yours,
WM. C. FILLER.

YPSILANTI, MICH., Jan. 14, 1861.
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SIR:
Not long since I sent to you for a box of Cephalic Pills for the cure of the Nervous Headache and Costiveness, and received the same, and *they had so good an effect that I was induced to send for more.*
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" " Cluster Sets, Enameled Styles.
" Plain Gold, Florentine, and Onyx Sets
" Goldstone, and Coral Sets, different styles.
" Etruscan Lava, and Carbuncle Sets
" Fine Coral Breast Pins
" Berlin Iron Port Monnaies
" Pearl and Morocco Port Monnaies
" Fine Gold Onyx, and Miniature Pins
" Bracelets, plain and engraved
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The subscriber respectfully informs his friends and the public generally, that he has taken the store,

NO. 107 NORTH FIFTH STREET,

formerly occupied as the Anti-Slavery Office, (where he has been engaged for the last fourteen years,) to occupy it henceforth as a place of business for the sale of

COAL, STOVES, &c.

Having made arrangements with one of the first Coal Dealers in the city, to furnish the best qualities of Lehigh Schuylkill, &c., at the lowest Cash prices, he hopes to give full satisfaction in this branch of his business.

He will also keep constantly on hand a general assortment of good NEW and SECOND-HAND STOVES, FURNACES, &c.

Persons wishing Stoves taken down, stored away, put up, or cleaned, can be promptly accommodated by applying as above.

He hopes by energy and strict attention to business to obtain a fair share of patronage.

WM STILL,
107 North Fifth Street, Philadelphia.

REFERENCES.

J. M. McKim,	Dr Caspar Wistar,
Samuel Rhoads,	James Mott,
Dillwyn Parrish,	Thomas Williamson,
Prof. C. D. Cleveland	W. H. Furness.

MRS E. A. PALMER

Having opened a New Store at No. 105 North Fifth St. where she intends to keep a General Variety of

TRIMMINGS HOSIERY, &c.

N. B.—Dress, shirt making and plain sewing, would respectfully solicit the patronage of her friends and the public generally, as she will spare no pains to give entire satisfaction. 6m

THOMAS W. ALLMOND,
FURNISHING UNDERTAKER,
No 1007 RODMAN STREET,
10th and 11th Between and South and Lombard Sts
Philadelphia.

Miscellany.

A DOUBTING HEART.

Where are the swallows fled?
Frozen and dead,
Perchance, upon some bleak and stormy shore.
O, doubting heart!
Far over purple seas,
They wait, in sunny ease,
The balmy southern breeze,
To bring them to their northern home once more.

Why must the flowers die?
Prisoned they lie
In the cold tomb, heedless of tears or rain.
O, doubting heart!
They only sleep below
The soft white ermine snow,
While winter winds shall blow,
To breathe and smile upon you soon again.

The sun has hid its rays
These many days;
Will dreary hours never leave the earth?
O, doubting heart!
The stormy clouds on high
Veil the same sunny sky
That soon (for spring is nigh)
Shall wake the summer into golden mirth.

Fair hope is dead, and light
Is quenched in night.
What sound can break the silence of despair?
O, doubting heart!
The sky is overcast,
Yet stars shall rise at last,
Brighter for darkness past,
And angels' silver voices stir the air.

Adelaide Anne Proctor.

HINTS TO A YOUNG MINISTER ON THE FORMATION OF HIS LIBRARY.

My Dear Brother:—In offering you a few suggestions as to the critical apparatus of the pastor's study, I would neither assume completeness of information in the department of Biblical criticism, nor limit myself to the re-duplication of a moderate private library. I trust that you have pursued your preparatory critical studies not as an end in themselves, but as a means to a higher end;—that Hebrew and Greek Grammar and the science of exegesis were not laid aside as studies accomplished when you left the Seminary, but are in constant use with reference to the great end of rightly understanding and expounding the Word of God. Before all commentaries should you place the original text of Scripture, the Lexicon, and the Concordance. I know how difficult it is for one in the pastoral office to keep up even his Seminary acquisitions in Hebrew. But every minister who is grounded in the Hebrew Grammar—not, however, in the sense in which junior theologues are often *grounded* thereupon—should endeavor to keep up the study of the Old Testament in the original, so far as to be able to form an independent judgment of the meaning of the text. A good concordance is a great help in this line of study. The lamented Nordheimer had begun the preparation of a manual which would have served both for a concordance and a lexicon; and I earnestly hope that Prof. Hadley of the New Haven Seminary, or some other competent scholar, will carry out his design. While Gesenius remains the prince of Hebrew lexicographers, the best Hebrew Concordance is still, I believe, that of Buxtorf, as revised by Fürst. If this, however, is inaccessible, a very good substitute may be found in the Englishman's Hebrew and Chaldee Concordance of the Old Testament, published by Walton & Maberly of London. Indeed, I may as well confess frankly, that for such imperfect Hebraists as we pastors are likely to be, this has advantages even over Buxtorf. Its plan is briefly as follows: First, it gives in alphabetical succession all the appellatives in the Hebrew Bible. Each Hebrew word is followed by a citation in English of all the passages in which it occurs, the corresponding word in English being printed in italics. Then follows an alphabetical index of Hebrew words, with the various English terms by which any word is rendered in our version; the citations being given by reference to the appropriate page of the Concordance—*Adoni*, lord, master owner. This is followed by a second index, of *English* words, to which the Hebrew words follow in alphabetical order the English word by which they are translated—*Congregation*; this is followed by the several Hebrew words which it represents, and a numerical reference to the concordance gives the examples of each. Under this index, the conjugations of the Hebrew verbs are indicated. Thus, you see, the work is a complete guide to the usages of the Old Testament for any word. I will not however, take the responsibility of advising you to buy it from your slender purse,—for before the Morrill tariff had imposed its unreasonable and vexatious burdens upon foreign books, my copy cost upwards of twenty dollars, and this would now be increased to nearly twenty-five. It is such a book as churches should buy for a permanent pastor's library. I refer to it only to acquaint you with its plans and merits.

Your study of the Old Testament will be aided by a frequent reference to the Septuagint. This will give you the meaning of the Hebrew Scriptures as understood by Jewish scholars in the third century before Christ, and as current in the time of our Lord; and since the Septuagint is often quoted by the New Testament writers, and commonly by the early Christian fathers, its equivalents for Hebrew terms help to the understanding of certain terms in the New Testament which represent ideas transferred from the Jewish economy; e. g., *Baptizo; ecclesia*, etc. It should be used, however, only for purposes of critical comparison, and not as an authority. A new edition of the Septuagint has lately been published in London at a moderate cost.

If you know German at all—and if you do not, let me strongly advise you to master it—I must not neglect to call your attention to *De Wette's* version, as being practically equivalent to a critical commentary upon the Hebrew text, by his nice selections of words—the result of a scholarship as conscientious as it was critical. This will cost you but little, and will be a help at once in the study of German and in the rendering of the Hebrew text.

But if you have another twenty-dollar bill to spare, or if your church will authorize the purchase for its pastor's library, you can invest it to good purpose in the *Biblia Polyglotta*, edited by Stier and Theile. This contains in parallel columns, the Hebrew text, the Septuagint, the Vulgate, and Luther's German version. It has also numerous marginal readings, with variations from other versions and critical authorities. In the New Testament, it gives the *Textus Receptus*, the Vulgate, Luther's German, and a parallel column of critical notes. In this way you have before the eye upon one page, quite an apparatus of criticism. But I will not weary you with these dry details. I have said nothing as yet of commentaries—for the *working-tools* must be procured before we inquire of others how to use them. Indeed our aim should be to learn to use them for ourselves, at once modestly and independently. Yours, as ever,

A City Pastor.
—Independent.

THE LANGUAGE OF THE AMERICAN FLAG.

Years ago we read the following in the newspapers. We presume that some may have not met with it, and that none will regret to read it again. The language of our flag is explained as follows:—

"The stars of the new flag represent the new constellation of States rising in the West. The idea was taken from the constellation Lyra, which in the hand of Orpheus, signifies harmony. The blue in the field was taken from the edge of the Covenanters' banner in Scotland, significant of the league covenant of the United Colonies against oppression, incidentally involving the virtues of vigilance, perseverance and justice. The stars were disposed of in a circle, symbolizing the perpetuity of the Union: the ring, like the circling serpent of the Egyptians, signifying eternity. The thirteen stripes showed, with the stars, the number of the United Colonies, and denoted the subordination of the States to the Union, as well as equality among themselves. The whole was the blending of the various flags previously to the Union flag—viz. the red flag of the army, and the white of the floating batteries. The red color, which in Roman days was the signal of defiance, denotes daring; and the white purity."

What eloquence do the stars breathe when their full significance is known. A new Constellation! Union! Perpetuity! A covenant against oppression! Justice, equality, subordination, courage and purity.

LAWS OF PHYSICAL IMPROVEMENT.

Whoever has been in the habit of consulting the books on gardening will remember to have read that strawberries do best on a poor soil. And yet if any one, bearing in mind the principles we lay down will try, he will, we are confident, agree with us that to get strawberries in perfection, both as to quality and quantity, highly enriched soil is what will bring them. The mistake has originated thus:—If the ground is very rich the vines will send out shoots, and these will so exhaust the plant that the fruit will be inferior in quantity or quality, or both. Moreover, where the soil is rich the weeds will grow rank, and if not carefully removed, choke the fruit. Indeed, the leaves will have to push forth stalks of double length, so as to reach up above the weeds to the sun, and this will exhaust just so much of the vital energy of the plant. But if any one will faithfully keep his strawberries weeded, and carefully prune off every runner that he does not absolutely need for new plants, the richer his soil the better for berries. Planted eighteen inches apart each root will, in a good season, yield a quart.

But it is not for strawberries alone that we write this. It is the law of almost all plants and animals. Every plant will be in danger of running into weed in rich soil and so injuring the fruit, but where this can be kept in check by constant and watchful care, the richer the soil the better. A vine may run all to leaf or branches without severe pruning but this is no argument against soap suds for grape vines. If you want the fruit to be fine, the parent plant must be well fed and restrained from all excesses. There are few kinds of fruit, but what may be rendered more productive by heading back, and few but what will be benefited by a generous treatment as to soil, and but what will be improved, being kept free from weeds.

In the animal world those who are paying attention to the improvement of stock in this country have found that the early age at which they are allowed to breed has been one great source of deterioration, while care as to this, and to their food, and drink and stabling, will soon bring up a very common stock to great improvement of value. Attention to these matters in regard to cows will bring them up to point of size and appearance as well as in the quantity and quality of their milk. In the breed of sheep it has been found equally important, and in the production of wool it is daily becoming of great value. Mere attention to food will not effect this, but to the whole laws of their existence.

It is the superiority of good clothing, and even mental culture, which has produced a superiority in point of height and length of limb, which is so marked a characteristic of our backwoodsmen of the United States. There, hard work and good fare, the swinging of the axe, and plenty of wheat bread, have raised up a body of men which, as recruits, calls forth the admiration of even Dr. Howell. The courage and power of endurance, and of taking large views of all subjects, will be found to be very much in proportion to the size of the limbs, especially where that is accompanied by a proportionable size of the fore end of the brain.

It is for this reason that, in all history, the hardy sons of the North have made irruptions upon tribes, races and cities of the South directly those tribes have been overcome by luxury and sloth, and all sorts of laxness and vice. Not that poor fare and a cold climate make stronger and taller men, necessarily. But, rather, that where the necessaries, and even the luxuries of life are obtained without much physical exertion, the physical system is apt to degenerate in the masses of the individuals. It is thus that in India the height and strength and power of endurance are manifestly so much less than those of the English, that a handful of the latter hold subject the whole of the former. The corruptions of our cities would soon destroy us, were it not for the hardy virtues of the backwoods.

THE STRENGTH OF SILENCE.

It is a great art in the Christian life to learn to be silent. Under opposition, rebukes, injuries, still be silent. It is better to say nothing than to speak in an exciting or angry manner, even if the occasion should seem to justify a degree of anger. By remaining silent the mind is able to collect itself, and to call upon God in secret aspirations of prayer. And thus you will speak to the honor of your holy profession, as well as to the good of those who have injured you, when you speak from God.

COLORED SPECTACLES.

Many persons who have weak eyes wear colored spectacles, when they are positively injurious. On no account should colored glasses be worn on a dull day, in the dusk of the evening, or, as a general rule, in mild artificial light. The reasons for such caution in the use of glasses are, that the power of the eyes becomes prepared to endure strong light by accustoming them to the impressions of feeble illuminations.

Some persons who have delicate organs may occasionally employ spectacles of lightly tinted glass for reading and writing, but they should be avoided if possible. Colored glasses are useful to protect the eye from the brilliant reflection of snow and the bright rays of the oxyhydrogen and electric light, and for this purpose they should be a deep green. Persons recovering from inflammation of the eyes should also use such glasses, but they ought to be laid aside as soon as possible. The eye should be accustomed to strong sunlight when not reflected from dazzling surfaces, such as the bodies of water, white sand and snow.

LUTHER.

About the year 1531, when some were beginning to embrace the doctrines of Luther in France, a young lawyer, John Cadurcus by name, was condemned to the stake for heresy. The monk who was appointed to preach on the occasion, read out for his text, "In the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." "Go on, go on," said Cadurcus, "read what follows." Of course, the monk was in a quandary. Then said Cadurcus, "If you won't, I will. What follows to complete the description is—'Speaking lies in hypocrisy; having their consciences seared with a hot iron, forbidding to marry and commanding to abstain from meats,' &c." He then commented on the words, and showed how well they applied to the impositions of Rome. Doubtless the monk was more than ever convinced that the Bible is a dangerous book, when it gets into the hands of the common people.

Having taught that we are justified by faith *alone* without the deeds of the law, and yet that the faith which receives Christ is not alone, is not idle, but works by love, purifies the heart, and overcomes the world, Luther adds, "It is a nice and difficult thing to teach that we are justified without good works, and yet to require them as necessary. Here, unless the teachers are faithful and wise ministers of Jesus Christ, and stewards of the mysteries of God, able 'rightly to divide the word of truth,' faith and works will be confounded. Each topic, both faith and works, ought to be diligently urged and taught, yet so that each may be kept within its own province." This is very true; otherwise we may make our hearers Arminians or Antinomians ere we are aware. Young men while prosecuting the study of Divinity, have something else to do than to learn how to round periods, frame figures of speech, and collect flowers in order that they may present a bouquet to their hearers on the Sabbath. But in order that our hearers may profit by good instruction, they must *read, inquire, think*.

Luther says, that when he was a monk, as often as he heard of a saint or a holy person, he figured to himself "a hermit, an ascetic, feeding on roots," but he had since learnt that a saint is one who, being justified by faith through the righteousness of Christ, "goes on to serve God in his proper calling, seeking through the Spirit to mortify the deeds of the body, and to subdue his evil affections and desires." Formerly he had longed to see a saint, but he now thanked God that he had lived to see "not one saint, but many." May their number still increase among us in these later days. May the Church not forget that her great mission is to train up such saints.

PATENT OFFICE STATISTICS.

It may not be uninteresting to some of our readers to present them with a few extracts from the late report of the Commissioner of Patents. From them we learn many facts bearing upon the development of this branch of science, both in the United States and Europe. The inventive genius seems to predominate in some portions of our country greater indeed, than the population would indicate in others, and when this view is taken, the contrast is singularly disproportionate with the densely populated countries of Europe.

Patents issued for the year 1858 number 3,710, distributed throughout the several States as follows:—States known as Free States, 3,186. States known as Slave States, 399.

New York received 1,075 Patents; Pennsylvania, 447; Massachusetts, 438; Ohio, 302; Iowa 33.

Maryland, 82; Georgia, 21; South Carolina, 12; Arkansas, 3; Virginia, 61.

Judging by the distribution of Patents, the department of Agriculture seems to be the dominant field of the patent seeker, as we find 561 patents issued for agricultural implements, 152 of which are for improvements upon reaping and mowing machines. Cotton gins and presses claim 42 patents. The inventive mind has dwelt much upon railroads and motive power, being rewarded with 198 patents.

By far the greatest activity has been bestowed upon the sewing machine, for no fewer than 285 patents have been granted upon this little machine since 1842.

The Commissioner regards it as rapidly approaching perfection, and is soon destined to bless all lands with its truly beneficent ministrations.

He says that in a form so cheap as to be within the reach of the humblest household, it now enables a single female to perform, within the accustomed hours of labor, an amount of sewing which would be a painful task for twenty-five operatives stitching with the hand and needle.

He concludes that the day is not very distant when it will become almost as universal as were the distaff and spinning wheel of the olden time; but, unlike these memorials of ceaseless toil, it will enter the homes of the impoverished and suffering humanity, to lighten the burdens and brighten the lives of those whose elevation and happiness have been the unceasing care, as they are now the crowning glory of the Christian civilization of the world.

As an exhibition of the progress of inventions throughout the world we notice these facts:—France, with a population of 35,000,000, granted, in a single year, 5,820 patents. United States, with a population of 23,000,000, granted 3,710. England, with a population of 27,000,000, granted 1,890. Austria, with a population of 36,000,000, granted 703 patents. Russia, with her teeming population of 70,000,000, grants but 20 patents!

In the Patent Office at Washington there are upwards of twenty thousand models belonging to parties whose claims have been rejected. Some of these models evince to the casual observer great skill in design and workmanship, and he is at a loss to know why they have been rejected. The financial report shows a rapid increase. In 1812 the receipts were $36,000. In 1858 we find the receipts to be $203,000.

Family Circle.

LITTLE CHILD.

Little child when you're at play,
Do you know that Jesus sees you?
He it is who made the day,
Sunshine, birds, and flowers to please you.
Oh! then thank him much, and pray
To be grateful every day.

Little child, when you're afraid,
Do you know that Christ is by you?
Seek his care then—he has said,
Ask, and I will not deny you.
And he never fails to hear
He will keep you, do not fear.

Little child, when you are bad,
Do you think that Jesus knows it?
Yes, and, oh! it makes him glad,
When you're sorry and disclose it,
Go! then, tell him quick, and pray
To grow better every day.

MOTHERS HAVE PATIENCE.

"Mother, mother! where's my hat? Oh dear! where's my coat?"

"Can't you find them yourself?"

"No, I can't, and I am in a dreadful hurry."

"Learn to put things in their proper places, if you don't wish to hunt."

"Mother, I can't do this good at all!" said Ella, holding up a garment that she was working upon.

"Can't? Well, miss, if you don't, a few of those sticks will be broken upon your back. Just stop that crying, master Willy, if you don't want something to cry for," and Mrs. Alling shook the child harshly.

"Me cut my finny," sobbed the child as he displayed a tiny scratch upon his finger.

"Stop your screaming about it. Stop! stop, I say! I'll warrant if I wished to read, you'll all commence your clack. Will you stop your crying, sir? You can't, eh? You must," and Mrs. Alling thrust the boy into a dark room.

The child at first grieved, now angry, kicked and screamed, and at last he fell asleep.

Mrs. Alling took up the paper and commenced reading, when Mr. Alling entered, and said—

"Will you please mend this coat?"

"Oh, dear! I wonder what you think I'm made for? Well, well! I suppose you think I'm made to wait on you. Hand it to me."

"No, I thank you," and Mr. Alling went down the street with the ripped coat on.

"Let him go," and Mrs. Alling sat down with an uncomfortable smile on her face.

Poor woman! In her heart there was sorrow, and it was caused by herself.

Mother, have patience with your family. Have patience with the little ones that are to be taught gentleness and kindness, and thus secure happiness to yourselves.

Mother's Journal.

THE APPLE TREE—A PARABLE.

"Oh dear! I am so tired of Sabbath!" So said Willie, a playful little boy, who was longing for the Lord's day to be over, that he might return to his amusement.

"Who wants to hear a story?" said a kind friend who was present. "I, sir," "and I," "and I," said the children, as they gathered around him. Then he told them a parable. Our Saviour, when he was on earth, often taught the people by parables.

The parable told the little boys, was of a kind man who had some very rich apples hanging upon a tree. A poor man was passing by the house of the owner, and he stopped to admire this beautiful apple tree. He counted these ripe golden pippins—there were just seven of them. The rich owner could afford to give them away, and it gave him so much pleasure to make this poor man happy, that he called him and said, "My friend, I will give you a part of my fruit." So he held out his hand, and received six of the apples. The owner had only kept one for himself.

Do you think the poor man was grateful for his kindness? No indeed. He wanted the seven pippins all for himself. And at last he made up his mind that he would watch his opportunity, and go back and steal the other apple.

"Did he do that?" said Willie, very indignant. "He ought to have been ashamed of himself. And I hope he got well punished for stealing that apple."

"How many days are there in a week, Willie?" said his friend.

"Seven," said Willie, blushing, deeply; for now he began to understand the parable, and he felt an uneasy sensation at his heart—conscience began to whisper to him, "And ought not a boy to be ashamed of himself, who is unwilling on the seventh day to lay aside his amusements? Ought he not to be punished if he will not? Remember the Sabbath day, to keep it holy.'"

A SWEET ANSWER.

A teacher once overheard the following conversation between two little girls in a female seminary. Sarah had just returned after vacation, and Sophy was looking on with eager interest as she was unpacking her trunk.

Sophy. Why, Sallie W——, I should not think you would be willing to wear such plain cambric pantalettes. Do step into my room and let me show you mine. The work is *welrop*, and French embroidery almost all of it.

Sarah. Oh, it is no matter for me to see them now. I suppose that your father is wealthy; isn't he?

Sophy. Yes, indeed. He is one of the richest men in Boston. Our house is *splendid.* I wish you could see it.

Little Sarah then gave this sweet answer to the proud girl:

"Well, I know my panties are plain, but my father is dead, and mother is not wealthy. She gets me such things as she can afford, and I am satisfied."

"IT COMES FROM ABOVE."

The Rev. Dr. Barth once knew a poor little boy in France who always made use of this singular expression on every occasion. "Little Peter," for that was his name, went about from house to house, and begged his bread. He sang very prettily, and people seldom sent him away empty-handed. Peter had no one to care for him, as he was an orphan—that is, he had neither father nor mother. His father was a good man, although he was poor; and when about to die, he said to Peter, "You will have many troubles in the world; but always remember that *all comes from above*; then you will find it easy to bear them with patience."

Peter understood him, and in order not to forget the words, he often repeated them.

As little Peter was once passing through the town, a sudden wind blew off a roof-tile, which fell on his shoulder. His first words were, "It comes from above." The bystanders, laughed, and thought he was out of his wits, for of course, it could not fall from below. They did not understand Peter's faith in that. A minute after the wind tore off an entire roof in the same street, and had little Peter gone on, he might have been killed by the falling roof. Thus, children, you see, the ills did indeed fall from above—not from the roof simply, but from heaven itself.

Another time a gentleman employed him to carry a letter to a neighboring town, with all haste. On the way he tried to jump over a ditch, but it was so wide he fell in. He lost the letter in the mud, and could not find it. When Peter got out, he exclaimed, "It comes from above." When Peter told the gentleman of the mishap, he was very angry, and drove Peter out of his house, and Peter again said, "It comes from above." The next day the gentleman sent for him, and gave him two ducats, and told him that circumstances had so changed, that it was a good thing the letter had not reached its destination.

A great deal more might be told of Peter. A rich Englishman having come to the town, heard of Peter, and sent for him. When Peter entered the room, the gentleman asked him, did he know why he had sent for him. His reply was, "It comes from above." This pleased the Englishman, and he asked Peter if he would like to enter into his service. Peter answered, "It comes from above, why should I not?"

Peter went into the service of the Englishman, and served him faithfully. Long after, the rich Englishman died, leaving a large part of his wealth to Peter, who became a prosperous merchant in Birmingham, England. He always said of every occurrence, "It comes from above."

Children, everything that you have comes from above. Look up to God, then, and thank him for all your enjoyments, and whatever happens to you, say, like Little Peter, "*It comes from above.*"

THE FIRST AMERICAN POETRY.

There are few girls or boys, in this country, who have not heard this nursery rhyme sung by their mother while rocking the cradle:

"Lula by baby upon the tree top;
When the wind blows the cradle will rock;
When the bough breaks the cradle will fall;
And down will come cradle, and baby, and all."

But how many of you know the origin of the simple lines? We have the following account from the records of the Boston Historical Society. Shortly after our forefathers landed at Plymouth, Mass., a party were out in the field where the Indian women were picking strawberries. Several of these women, or squaws, as they are called, had pappooses, that is, babies, and having no cradles, they had them tied up in Indian fashion and hung from the limbs of the surrounding trees. Sure enough, "when the wind blew, these cradles would rock." A young man of the party, observing this peeled off a piece of bark, and wrote the above lines, which, it is believed, is the first poetry written in America.—*Am. Agriculturist.*

THE LION AND THE LAMB.

A little boy, reading to his mother about the lion in a book of natural history, said, "Mamma the lion is a noble animal, but I love the lamb better, because Jesus Christ is called the Lamb of God, which taketh away the sin of the world."

A child is the brightest ray in the sunshine of a parent's heart.

Advertisements.

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CELEBRATED IMPROVED
DOUBLE THREAD FAMILY SEWING MACHINES.
No. 132 NORTH NINTH STREET, PHILADA.

These machines are confidently recommended to families, as being the simplest and easiest managed, but

THE CHEAPEST AND BEST IN THE MARKET.

Wherever they have been tried, they have given universal satisfaction.

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Persons wishing are invited to examine and judge for themselves. Prices from $40 to $60.

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(SUCCESSOR TO [illegible])
Wholesale Confectioner and Fruiterer,
No. 333 North Third street, above Vine,
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Manufacturer of Confectionary, Jujube Paste, Gum Drops, Cordial Drops, [illegible], Sugar Drops, [illegible] Jelly Cakes, Cream [illegible], Rock Candy, White Sugar Toys, &c.

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Oranges, Lemons, Raisins, Currants, Citron, Figs, Dates, Prunes, Almonds, Walnuts, Filberts, [illegible] Nuts, [illegible] Nuts, Crackers, Syrups, [illegible], Liquorice, [illegible] &c. &c. A The attention of Dealers is requested to an examination of my stock, which will be found equal to any in the United States. N. B.—Orders by mail or otherwise promptly attended to.

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PECTORAL
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A compound remedy, designed to be the most effectual Alterative that can be made. It is a concentrated extract of Para Sarsaparilla, so combined with other substances of still greater alterative power as to afford an effective antidote for the diseases Sarsaparilla is reputed to cure. It is believed that such a remedy is wanted by those who suffer from Strumous complaints, and that one which will accomplish their cure must prove of immense service to this large class of our afflicted fellow citizens. How completely this compound will do it has been proven by experiment on many of the worst cases to be found of the following complaints:—*Scrofula and Scrofulous Complaints, Eruptions and Eruptive Diseases, Ulcers, Pimples, Blotches, Tumors, Salt Rheum, Scald Head, Syphilis, Dropsy, Neuralgia or Tic Douloureux, Debility, Dyspepsia and Indigestion, Erysipelas, Rose or St. Anthony's Fire*, and indeed the whole class of complaints arising from *Impurity of the Blood*.

This compound will be found a great promoter of health, when taken in the spring, to expel the foul humors which fester in the blood at that season of the year. By the timely expulsion of them many rankling disorders are nipped in the bud. Multitudes can, by the aid of this remedy, spare themselves from the endurance of foul eruptions and ulcerous sores, through which the system will strive to rid itself of corruptions, if not assisted to do this through the natural channels of the body by an alterative medicine. Cleanse out the vitiated blood whenever you find its impurities bursting through the skin in pimples, eruptions, or sores; cleanse it when you find it is obstructed and sluggish in the veins; cleanse it whenever it is foul, and your feelings will tell you when. Even where no particular disorder is felt, people enjoy better health, and live longer, for cleansing the blood. Keep the blood healthy, and all is well; but with this pabulum of life disordered there can be no lasting health. Sooner or later something must go wrong, and the great machinery of life is disordered or overthrown.

Sarsaparilla has, and deserves much, the reputation of accomplishing these ends. But the world has been egregiously deceived by preparations of it, partly because the drug alone has not all the virtue that is claimed for it, but more because many preparations, pretending to be concentrated extracts of it, contain but little of the virtue of Sarsaparilla, or any thing else.

During late years the public have been misled by large bottles, pretending to give a quart of Extract of Sarsaparilla for one dollar. Most of these have been frauds upon the sick, for they not only contain little, if any, Sarsaparilla, but often no curative properties whatever. Hence bitter and painful disappointment has followed the use of the various extracts of Sarsaparilla which flood the market, until the name itself is justly despised, and has become synonymous with imposition and cheat. Still we call this compound Sarsaparilla, and intend to supply such a remedy as shall rescue the name from the load of obloquy which rests upon it. And we think we have ground for believing it has virtues which are irresistible by the ordinary run of the diseases it is intended to cure. In order to secure their complete eradication from the system, the remedy should be judiciously taken according to directions on the bottle.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.
Price, $1.00 per Bottle; six Bottles for $5.00.

AYER'S CHERRY PECTORAL,

has won for itself such a renown for the cure of every variety of Throat and Lung Complaint, that it is entirely unnecessary for us to recount the evidence of its virtues, wherever it has been employed. As it has long been in constant use throughout this section, we need not do more than assure the people its quality is kept up to the best it ever has been, and that it may be relied on to do for their relief all it has ever been found to do.

AYER'S CATHARTIC PILLS, FOR THE CURE OF
Costiveness, Jaundice, Dyspepsia, Indigestion, Dysentery, Foul Stomach, Erysipelas, Headache, Piles, Rheumatism, Eruptions and Skin Diseases, Liver Complaint, Dropsy, Tetter, Tumors, and Salt Rheum, Worms, Gout, Neuralgia, as a Dinner Pill, and for Purifying the Blood.

They are sugar-coated, so that the most sensitive can take them pleasantly, and they are the best aperient in the world for all the purposes of a family physic.

Price, 25 cts. per Box; five Boxes for $1.00

Great numbers of Clergymen, Physicians, Statesmen, and eminent personages, have lent their names to certify the unparalleled usefulness of these remedies, but our space here will not permit the insertion of them. The Agents below named furnish gratis our American Almanac, in which they are given; with also full descriptions of the above complaints, and the treatment that should be followed for their cure.

Do not be put off by unprincipled dealers with other preparations they make more profit on. Demand Ayer's, and take no others. The sick want the best aid there is for them, and they should have it. All our remedies are for sale by

Sold by all Druggists and Dealers everywhere

A CARD TO THE PUBLIC.

DR. KENNEDY, the Chiropodial Surgeon, most respectfully informs the citizens of Philadelphia that he has REMOVED his office to S. W. corner of Ninth and Filbert Streets.

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Additional conclusive evidence of Dr. KENNEDY'S INSTANTANEOUS and PAINLESS process of effectually removing the worst cases of CORNS and BUNIONS, and all diseases of the Feet, Bends and Bone.

(From Dr. O'Leary, M. D.)—"This is to certify that Dr. Kennedy has operated on my feet to my entire satisfaction." (From John W. Dawe, Broker and Real Estate Agent, Walnut Street.)—"Dr. Kennedy has operated on my feet, and I am happy and relieved with entire satisfaction." (From Isaac H. Mathews.)—"Dr. Kennedy has removed a bunion off my right foot, and it has been a great relief for sixteen years." (From Francis Torrey, Philadelphia Bank.)—"This is to certify that I called on Dr. Kennedy a few weeks ago, and he operated on my feet to my entire satisfaction." (From Thos. H. Shoemaker, Philadelphia.)—"I called on Dr. Kennedy in October last, and he operated on my feet to my entire satisfaction." (From Francis H. Hier.)—"This is to certify that I called on Dr. Kennedy. He removed three corns and two bunions off my feet, without pain or bleeding, and I am satisfied that he has effectually cured me." (No. 714 Catherine Street.)—"This is to certify that Dr. Kennedy has removed corns and bunions off my feet which have annoyed me for several years. He also removed a excrescence from my middle finger which I had no use of for the period of six months. I cordially commend him to the suffering humanity of Philadelphia as a skilful surgeon. Mrs. J. W. Hammond."

REFERENCES.

John Corbet, M. D.—Captain [illegible]—William H. Willis, Jr.—Rev. Walter W. [illegible], L. L. D.—Samuel W. Howard, Attorney at Law—[illegible], Pharmacist—Mrs. [illegible]—W. L. Howard—Walter C. Foster, Conductor, Third Street—M. Davis, Market Street above Fifth—Major Comstock—Mrs. W. L. Guttridge, Walnut street.

OF THE MEDICAL FACULTY.—(From Dr. W. L. Stevens.)—"Dr. Kennedy has operated on my foot, and has effectually cured me of some tormenting pests that I have been annoyed with for years." (From the Rev. Walter M. Thompson.)—"This is to certify that whilst sojourning in Philadelphia Dr. Kennedy has operated on three of my family to my entire satisfaction." (From the Hon. Wm. H. Ebarn, a member of the Ohio Legislature.)—"This is to certify that I called on Dr. Kennedy to operate on my feet. He displayed great skill as a surgeon, and I am satisfied that he has effectually cured me of those tormenting pests which have annoyed me for many years." (From George Fillmore, 287 Arch Street.)—"This is to certify that I called on Dr. Kennedy. He has operated on my feet to my entire satisfaction."

Dr. KENNEDY claims to be the only Chiropodical Surgeon in Philadelphia that ever received the unanimous commendation of the Philadelphia press.

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LIFE PILLS AND PHŒNIX BITTERS.

These medicines have now been before the public for a period of THIRTY YEARS, and during that time have maintained a high character in almost every part of the Globe for their extraordinary and immediate power of restoring perfect health to persons suffering under nearly every kind of disease to which the human frame is liable.

The following are among the distressing variety of human diseases in which the

VEGETABLE LIFE MEDICINES

are well known to be infallible:

Dyspepsia, by thoroughly cleansing the first and second stomachs, and creating a flow of pure, healthy bile, instead of the stale and acrid kind; Flatulency, Loss of Appetite, Heartburn, Headache, Restlessness, Ill Temper, Anxiety, Languor and Melancholy, which are the general symptoms of Dyspepsia, will vanish, as a natural consequence of its cure.

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The Life Medicines have been known to cure RHEUMATISM permanently in three weeks, and GOUT in half that time, by removing local inflammation from the muscles and ligaments of the joints.

Dropsies of all kinds, by freeing and strengthening the kidneys and bladder; they operate most delightfully on these important organs, and hence have ever been found a certain remedy for the worst cases of GRAVEL.

Also WORMS, by dislodging from the turnings of the bowels the slimy matter to which these creatures adhere.

Scurvy, Ulcers, and Inveterate Sores, by the perfect purity which these LIFE MEDICINES give to the blood and all the humors.

Scorbutic Eruptions, and Bad Complexions, by their alterative effect upon the fluids that feed the skin, and the morbid state of which occasions all eruptive complaints, sallow, cloudy, and other disagreeable complexions.

The use of these Pills for a short time will effect an entire cure of SALT RHEUM and a striking improvement in the clearness of the skin. COMMON COLDS and INFLUENZA will always be cured by one dose, or by two in the worst cases.

Piles.—The original proprietor of these Medicines was cured of Piles, of thirty-five years standing by the use of the LIFE MEDICINES alone.

Fever and Ague.—For this scourge of the Western country these Medicines will be found a safe, speedy and certain remedy. Other medicines leave the system subject to a return of the disease—a cure by these Medicines is permanent. TRY THEM, BE SATISFIED, AND BE CURED.

Bilious Fevers and Liver Complaints.—General Debility, Loss of Appetite, and Diseases of Females—the Medicines have been used with the most beneficial results in cases of this description. Kings Evil, and Scrofula, in its worst forms, yields to the mild yet powerful action of these remarkable Medicines. Night Sweats, Nervous Debility, Nervous Complaints of all kinds, Palpitation of the Heart, Painters' Colic, are speedily cured.

Mercurial Diseases.—Persons whose constitutions have become impaired by the injudicious use of Mercury, will find these Medicines a perfect cure, as they never fail to eradicate from the system all the effects of Mercury, infinitely sooner than the most powerful preparations of Sarsaparilla.

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W. B. MOFFAT,
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MRS. WINSLOW,

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SOOTHING SYRUP FOR CHILDREN TEETHING,

which greatly facilitates the process of teething, by softening the gums, reducing all inflammation—will allay ALL PAIN and spasmodic action, and is

SURE TO REGULATE THE BOWELS.

Depend upon it mothers, it will give rest to yourselves, and

RELIEF AND HEALTH TO YOUR INFANTS.

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ALL THE PROFITS DIVIDED AMONG THE INSURED.

Insure Lives for short terms or for the whole term of life, grant Annuities and Endowments, purchase Life Interests in Real Estate, and make all contracts depending on the contingencies of life. They act as Executors, Administrators, Assignees, Trustees and Guardians.

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Mortgages, ground rents, real estate,	$723,081 07
United States stocks, Treasury Notes, loans of State of Pennsylvania, city of Philadelphia, &c.,	205,734 84
Premium notes, loans on collaterals, &c.,	221,094 66
Pennsylvania, North Penna. Railroads, and County Six per cent bonds,	110,908 30
Bank, Insurance, railroad, canal stocks, &c.,	97,647 40
Cash on hand, Agents' balances, &c., &c.,	38,398 14
	$1,971,100 00

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NEW YORK REFERENCES.

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Open from 9 A. M., to 5 P. M.
Incorporated 1850, by the Legislature of Pennsylvania
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Policies of Life Insurance issued at the usual mutual rates of other good Companies—with profits to the assured—at Joint Stock rates, 20 per cent. less than above, or Total Abstinence rates 40 per cent less than Mutual price.

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Interest at 5 per cent. allowed for every day the Deposit remains, and paid back on demand in Gold and Silver, and Checks furnished, as in a bank, for the use of Depositors.

This Company has FIRST MORTGAGES, REAL ESTATE, GROUND RENTS, and other first class Investments, as well as the CAPITAL STOCK, for the security of Depositors in this old established Institution.

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Also, the best qualities of Lehigh and Schuylkill Coal by the ton at the lowest market prices.
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A large assortment of hanging by [illegible] per piece by competent workmen, and a short satisfaction guaranteed.

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SEWING WILCOX & GIBBS MACHINES.

Price with Hemmer and Feller,
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THIS MACHINE HAS POINTS OF SUPERIORITY PECULIARLY ITS OWN.
Stitching, Hemming, and Felling with a Single Thread.

It forms a flat seam, and elastic seam which is warranted not to rip in wear, even if the seam is cut at frequent intervals, and also under all circumstances "to survive the washtub."

A Patented Notice of great utility to learners, prevents the possibility of the machine being run in the wrong direction, or the balance wheel wearing a lady's dress.

Another feature which deserves particular attention is the Wilcox Patent Needle, [illegible].

Ten thousand stitches or two yards of work, can be done in one minute without dropping a stitch.

These Machines so simple and accurate in their construction, supersede the use of the shuttle; and with one thread produce all the practical results of the two thread machine, and more, as there is no bobbin to wind, and uses the finest needle without puckering.

Although at about half the price of other first class machines they will accomplish double the sewing in a given time.

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"Among the best and most serviceable sewing machines. Light and elegantly finished, and so simple in its construction that it seems almost impossible for it to get out of repair."—Pittsburg Chronicle.

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"Taking into consideration simplicity, cheapness, durability, and doing all work, the committee were unanimously in favor of the Wilcox & Gibbs as a single thread machine."—Pennsylvania State Agricultural Society's Report.

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The undersigned, Missionary to Constantinople, has examined more than twenty different kinds of Sewing Machines, and after six weeks' experience with Wilcox & Gibbs' Patent, he has purchased one of them as the best adapted to the wants of his family, and as the least liable to require repair. OLIVER CRANE.

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The undersigned, during eighteen months, has had in almost constant use, in his family a Wilcox & Gibbs Sewing Machine, upon which has been made the clothes of his large family—from muslin to pilot cloth—including the clothing required for his several boys, and in no case have the seams failed although in hard service. The machine now in use in his family has required no repair, and is, in all respects, well appointed and neat and durable.

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GREAT IMPROVEMENTS IN
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EMPIRE
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THE "EMPIRE SEWING MACHINE" IS EXEMPT FROM ALL THESE OBJECTIONS.

It has a straight needle, perpendicular action, makes the LOCK or SHUTTLE STITCH, which will neither rip nor ravel, and is alike on both sides—performs perfect sewing on every description of material from leather to the finest Nansook Muslin with cotton, linen, or silk thread, from the coarsest to the finest number.

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UNRIVALLED MACHINE.

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This valuable and popular medicine has universally received the most favorable recommendations of the Medical Profession and the Public as the most efficient and agreeable Saline Aperient. It may be used with the best effect in Bilious and Febrile Diseases, Costiveness, Sick Headache, Nausea, Loss of Appetite, Indigestion, Acidity of the Stomach, Torpidity of the Liver, Gout, Rheumatic Affections, Gravel, Piles, and all complaints where a gentle and cooling aperient or purgative is required.

It is particularly adapted to the wants of Travellers by Sea and Land, Residents of Hot Climates, Persons of Sedentary Habits, Invalids and Convalescents, Captains of Vessels and Planters, will find it a valuable addition to their medicine chests.

It is in the form of a powder carefully put up in bottles to keep in any climate, and merely requires water poured upon it to produce a delightful effervescent beverage.

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This beautiful preparation from the true Turkey Rhubarb, has the approval and sanction of many of our best physicians as a valuable and favorite Family Medicine, and is preferable to any other form in which Rhubarb is administered, either for Adults or Children, it being in a manner combined to make it at once palatable to the taste and efficient in its operation.

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The superiority of this article is acknowledged by all, and purchasers and dealers will find it to their interest to give it a preference over all similar preparations.

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In the preparation of this Valuable Manure, BONES ARE USED IN THEIR RAW STATE ONLY. They have never been boiled or calcined. They are taken in nature has made them, crushed with powerful machinery, and subjected to a process, by which, while all the virtue of the bone is retained, a Fertilizer is procured, furnishing in a concentrated and soluble form, the two indispensable ingredients for the growth of Plants and enriching the soil, viz. phosphoric acid and ammonia. These two ingredients, by the use of "BAUGH'S RAW BONE SUPER-PHOSPHATE," are given to the soil in all their original strength and purity. They assimilate at once with the soil, furnish all the needful ammonia for the growing crop, giving it ample luxuriance, and leave the land permanently benefited, so that its presence can be traced for years afterwards.

Downingtown, Chester County, Pa., April 9th, 1860.

Messrs. Baugh & Sons: Gentlemen,—I have been using your article of Super Phosphate on wheat and corn for several seasons, and am well satisfied of its value as an active and "paying" fertilizer. I have applied it on wheat at the rate of 300 pounds per acre, alongside of a heavy coat of barn-yard manure, kept dry and under cover, and the result was, that at harvest the wheat where the Phosphate was put, was much the better headed and heavier, while the grass was taken more strongly than on the other portion of the field. I have also used the Phosphate by the side of Peruvian Guano, each in the same quantity, and in regard to both grain and grass, the action of your preparation was much the more satisfactory. On corn, my experience is the same: it pays well for the money laid out.

Yours respectfully, ISAAC T. LEWIS.

Newtown Square, Delaware Co., Pa., July 23d, 1860.

Messrs. Baugh & Sons:—Being anxious last season to test some prepared manures offered for sale, I was induced by your agent to make a *trial of three different kinds*, which I did on wheat, side by side, in the same field. I purchased Pacific Ocean Guano and Super-Phosphate of Lime (one of the most popular in use) together with your *Raw Bone Super-Phosphate*, and used them as above stated. During the growing, as well as the gathering of the crop, the test resulted *most decidedly* in favor of the latter.

But whether it is from the mode and care in preparing, or to the superior quality of the material used in your Raw Bone Super-Phosphate, I am unable to say, however, I cheerfully send you the result of my trials, thinking that others may be induced to make similar experiments, and it is my opinion, greatly to the agricultural interests of the whole country.

Yours, &c., JAMES BUNWOODY.

Plymouth, Montgomery Co., Pa., August 10th, 1860.

Baugh & Sons: Gentlemen,—Having used your Super-Phosphate, bought of John W. Christman, of the Montgomery Co. Agricultural Store, on wheat and corn, I can with pleasure recommend it. The effect it produced was so marked, that I greatly in favour my confidence in the value of your Fertilizer. Where it was applied on the wheat the soil was decidedly the poorest on the field, yet the yield was fully equal to the balance, which had a heavy coat of barn yard manure. Where it was applied on the corn, I am satisfied the yield was fully double.

Very respectfully, DAVID MARPLE.

Also apply to WM. S. YOUNG, 1028 Race Street, or 52 North Sixth Street, Phila., Penna.

☞ We recommend Farmers to purchase of our Agents.

THE CHRISTIAN RECORDER.

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THE INCARNATION

The Philosophy of the Incarnation, a noble subject at any time, presents a special claim to our attention in the season of our Lord's Advent. It is outlined in the following thoughtful verses, with a clear and simple beauty which makes us rejoice that Poetry can so fitly become the handmaid of Religion.

What message or what messenger to man?
Whereby shall revelation reach the soul?
For who, by searching, finds out God? How can
My utmost steps, unguided, gain the goal
Of necessary knowledge? It is clear
I cannot reach the gates of heaven, and knock
And enter, though I stood upon the rock
Like Moses, God must speak ere I can hear.

And touch me ere I feel Him. He must come
To me (I cannot join him in the clouds,)
Stand at the dim doors of my mortal home;
Lift the low latch of life, and enter, bowed,
Unto this earthly roof, and sit within
The circle of my senses, at the hearth
Of the affections, be guest of earth,
Loving my love and sorrowing in my sin.

Wert thou, my Christ, not ignorant of grief?
A man of sorrows? Not for sorrows' sake
(Lord, I believe; help thou mine unbelief!)
Beneath the thorns did thy pure forehead ache.
But that in sorrow only, unto sorrow,
Can comfort come, in manhood only, man
Perceive man's destiny. In Nature's plan
Our path is over midnight to-morrow.

And as the Prince of Life, in dying, gave
Undying life to mortals. Once he stood
Among his fellows, on this side the grave,
A man, perceptible to flesh and blood;
Now, taken from our sight, he dwells no less
Within our mortal memory and thought,
The mystery of all he was, and wrought,
Is made a part of general consciousness.

Lutheran and Missionary.

FALLING LEAVES.

BY JAMES BALLANTINE.

Pale symbols of our mortal end,
Ye meet me on my way,
Where thrushes too, and streamlets wend,
As if it still were May.

Your merry dance with wind and light,
Your bridal green is gone;
Ye come like farewells to the sight—
Ye fall as from a throne.

Crisp leaves of brown, and red and yellow,
Ye can but fade away,
Ye ne'er will rise to meet your fellow
Upon the fresh green spray.

But friends in Christ though fallen now,
And in the churchyard sleeping,
Will blossom yet on Life's spring bough,
And glory end their weeping.

Adown the stream I see you going,
Here spattered with the foam,
And there on waters scarcely flowing,
Ye roam as if at home.

A dream comes over me in calm
Of trees that never fade,
Of leaves that shed a healing balm,
Of skies that never shade.

Our days are dropping like the leaves—
Our tree will soon be bare!
For shorter are our summer eves,
And colder is the air.

But yet the orchard fruit grows mellow,
As down the leaves are winging—
Crisp leaves of brown, and red and yellow,
I hear the reapers singing!

What, then, of all our leaves bereft,
When reaping angels come,
If autumn's golden fruit be left—
Their joyous harvest home!

A GLANCE AT MISSIONS

MISSIONS, CHINA.—Rev. Mr. Nevin writes of the general good health of himself and family. He is in Canton, much engaged in acquiring the language, and at the same time, also, preaches frequently in English to companies of soldiers from Great Britain, stationed near him. In his communication he gives the following, which may be of much interest to many. He says:—

"You speak of some warm-hearted Christian friends who are anxious to become responsible for the support of some little heathen children whilst being educated in the way of Jesus. We cannot afford them that pleasure now. We have an arrangement in our house suited for a girls' school which should be conducted on the Chinese principle of "lady seclusion," if it would command the respect and secure the confidence of the people. It is also very difficult, owing to prejudices, to get such a school collected together. For a boys' school, if we had the whole of the lower part of our house we could find sufficient accommodation, or, this being impossible at present, we might secure a room somewhere outside, by renting a part of a *hong* or some suitable locality. In either case it would have to be a day school. To board and clothe one Chinese girl would cost about $35 per annum. The expense of a boy's school would only include the room rent and teacher's salary—say $12 per month. But willing as we are, and rejoiced as we would be to have some such charge, we are unqualified as yet, and in every view of the case, it will be best for us to wait some time before undertaking it. I embrace every opportunity of which I am able, to speak to the heathen around us of the true God and of Jesus Christ whom He has sent, and there for the present we must leave it. Pray for us that this seed-sowing may not be in vain in the Lord."

SYRIA.—The Rev. Mr. Lansing, who formerly labored in Damascus and had much to do with the interests of our mission in Syria, recently passed over from Egypt to see the condition and prospects of our mission within that unhappy country, and to seek, in connexion with Rev. Messrs. Crawford and Robson, some restitution from the authorities for the losses we sustained in the dreadful scenes of last year. His narrative of what he saw is full of fearful interest. We give as much as our limits will allow.

"In my last, which contained an account of the outrage which was committed on Faris, and the firman which we had just obtained from the Viceroy here, I informed you that I was on the eve of a trip to Syria. I returned ten days ago after a hasty, but very pleasant trip to Deir El Komer, Bludan, Damascus, &c. Our brethren, Crawford and Robson, accompanied me, and we had a good deal of pleasant, and, I trust, profitable intercourse, in which we fully compared notes of our last five years' labors. They had much to tell me of the awful dealings of God with poor Syria, and I could tell them of the opportunities we have here enjoyed of quiet seed-sowing in the valley of the Nile.

"Poor Damascus is in a sad state. The whole Christian quarter is still in ruins and deserted. I was not prepared to find it so sadly desolate. It has the appearance of a ruin of a thousand years. Its gates are shut, and we could only obtain access to it by means of a janisary and order from the consul, when a Turkish soldier opened the gates and accompanied us. Not a cat, nor dog, nor human, nor living creature was to be seen, all was ruin and desolation, and I was often lost among the streets which were formerly so familiar to me. About the courts of Mr. Frasier's house we found the leaves of a commentary scattered, and the sanctuary in which we so many years worshipped, and in which we have so often striven to testify against those sins which have called this terrible judgment, is a heap of ruins. I will not attempt to describe to you the feelings with which I wandered over those scenes of butchery and wo, which were also brought so vividly to mind by the personal narratives of the few who have escaped.

"As to the condition of these latter, it is sad in the extreme. The few Christians who have remained through all, or who have returned, are yet living in Moslem houses given them for the time by the government, their owners having been driven out. But this cannot last: the government is pretending to hold a commission for estimating the losses of the Christians, but little is likely to come out of it. The estimates are in most cases so far below the truth that the Christians generally, hoping for something better, have declined accepting them. And it is proposed to refund to them their losses in a manner which can be of little use to them, viz., in instalments at long intervening dates and partly in timber and building materials. What can a Christian do who had a house and personal property, worth, say 100,000 piastres, and who was in a business by which he procured a livelihood, to whom, say 20,000 piastres are offered to be paid in four distant instalments, and partly in wood, and *on condition that he rebuilds?* Suppose one payment should be made him, he will need it to support his family in the interval before the next falls due. In the meantime the government in the pursuance of a truly Turkish policy is mulcting the Moslems of the town of large sums of money, and the villagers of timber and money, and I was credibly informed (nor would one who is at all well acquainted with Turkish tactics, need to be informed) that the money is being pocketed and the timber used for government purposes. This wholesale robbery of those who should be hung is however, for the time, having a good effect on the Moslems. It is humbling them, and, for the time, keeping them quiet, and it was at least a small satisfaction to us to see the defaulters being marched off under Turkish soldiers to the prisons. The business of the town is in great stagnation. About one third of the shops in the Moslem quarter were closed. As to the moral condition of the Christians and the prospects of our mission there, all is dark indeed. A few downcast, spiritless Christians may be seen moping about the streets in the midst of the proud butchers of their brethren and violators of their homes. We took pains to ask nearly all we met concerning their future plans, but few of them have any idea of permanently returning to Damascus, and the darkest feature of all (alas that I should have to record it) is that but very few have any idea, though they may admit it in words, that their sufferings are the result of their sins. This brought to our mind the sad inquiry of Isaiah, "Why should ye be stricken any more?" and its sadder answer, "Ye will revolt more and more; the whole head is sick and the whole heart is faint." This spirit of rebellion under the rod is especially manifest among the hardy and vindictive mountaineers of Lebanon. At Deir El Kume, while sitting with Mr. and Mrs. Crawford at our noonday lunch among the ruins of that once beautiful village, a company of widows came around us, when I commenced talking to them about their sins which had brought upon them God's judgment, but I soon saw from their flashing eyes that I must at once close my homily with prayers for vengeance on the heads of the cruel Druses. Daud Effendi, who has been sent by the sultan as governor of the Lebanon, had undertaken to enter the town a few days before with a body guard of fifty Druses, when the widows having determined that no Druse should enter the town, fell upon them with stones and staves and they were forced to retreat. We did not wish thus to be sent out of the town. I was also told that Mrs. E. Bowen Thompson, who has been the almoner of much of the English charity which has been sent to the widows and other sufferers in Syria, not long since called together the widows in her establishment, and after some general remarks on the duty of forgiveness of enemies in general and of the Druses in particular, to which all assented, she proposed a practical test of the principle by way of a suggestion that they should do something towards supplying the poor benighted Druses with the word of God, when a terrible scene ensued, the widows all flew out of the house screaming and beating their breasts, and tearing their hair, and it was with great difficulty that they could be again quieted. This spirit of the Christians is the darkest omen for the future of Syria. God has dealt with them in terrible things by righteousness, but they are hardened and impenitent. I was told that in Damascus, licentiousness and vice are much more rife among them than before the outbreak, "And for all this His anger is not turned away, but His hand is stretched out still." But though we may see and must blame this vindictive spirit, we cannot wonder at it, only divine grace could prevent it. How would we feel were we in their circumstances, and had we gone through what they have suffered. Poor things! their claims upon our Christian sympathies are most strong. One poor woman in the weeds of widowhood was just entering Deir El Komr as we were leaving it. As she was entering the suburbs of the yet ruined town, she burst into tears, crying, "Here was the slaughter, here was the slaughter!"

"Another dark feature in their case must be mentioned: all regular industry was broken up by the outbreak; the fruit of years of toil was swept away; the discouragement to future industry must be manifest. Then came the relief fund with its necessary, but perhaps, too abundant provisions. The natural result has been that many who might ere this have returned to their ordinary occupations, have shown an unwillingness to do so, and mendicancy is very prevalent, and many who wish to hire men and women to do their work, are complaining that they can get none. From what I have written, you will conclude that my view of the prospects of our mission in Damascus is very dark. Our brethren purpose soon returning there. They feel their vow to leave the field upon which they have so long labored, and the little flock already and by so much toil gathered, would appear in the eyes of the natives an unjustifiable desertion. I doubt not that had I until this day been connected with that mission, I should feel as they do—but I must confess that it appears to me that God in His providence is telling them to withdraw until this indignation be overpast, and that to leave now would not be a desertion, but a following of His leadings. Perhaps my anxiety to have them here where the door of entrance is being more and more widely opened to us, warps my judgment in the matter. They at least deserve all praise for the heroism which leads them back *with their fa-* [illegible] doubt not they will have, the prayers of the whole Church, and perhaps after all the present thick darkness is but the forerunner of the day, and that God will soon cause the showers of His grace to fall upon that deeply furrowed soil."

THE CHILDREN AT WORK.—A pastor whose heart is much engaged in the mission work, sends us a gift from the boys and also from the girls of his Sabbath school to be appropriated to a particular work which he names in connexion with our missions. He then says:

"It is our custom to take up a collection in our Sabbath school for missionary purposes at the close of the year. It occurs to me to be a very good way to impress the minds of children with the importance of missionary effort as well as to learn them to practise benevolence. In announcing the collection, I have uniformly insisted on the children earning the money themselves, and not to look to their parents for it. And I was pleased to learn that many of them did so, some in one way, some in another. One instance I cannot but relate—that of the little boys belonging to a widow. After the collection had been taken up, I announced that if there were any present who desired to give more, or who had not yet given, they could have an opportunity of *handing* it to me during the week, as I would not send the collection off for a few days. One morning, shortly afterwards, I was sitting in my study, reading, when some one knocked at the door, and on my opening it the oldest of the above little boys handed me half a dollar, at the same time telling me to send that to the missionaries. But how did they get the money? His mother lives in a little house on a farm belonging to a doctor. On this farm is a barn in which hay is stored away every year. In feeding this hay out, much of the seed is knocked off which falls on the floor. Now these boys gathered up this seed, cleaned it, sold it and gave the money to the cause of missions.

"Is not this, my dear brother, encouraging? What may we not expect of such boys when they become men, in the way of supporting this great cause? They give more now while children than two thirds of our grown up members to the great work of extending Christ's kingdom. God bless and prosper them, and may many be led by their example to go and do likewise."

WORK FOR OUR RURAL CHURCHES

The universal priesthood of all believers is an essential doctrine alike of the New Testament and of the Lutheran church. The right to teach and to preach the gospel of the kingdom once conceded, the duty of personally engaging in this work, follows as so obvious necessity. Among us, the old distinctions of clergy and laity, as separate orders, should be really, as they are nominally, abolished, and every believer in the Son of God should claim both his right, and exercise his privilege to make known to others the glad tidings of salvation.

For the sake of edification and the decent order of God's house, these rights of believers are delegated to particular persons, who in the judgment of the Church are peculiarly qualified to minister in holy things. But such a transfer of rights and duties from the many to the few does not release them from the exercise of their ministry in all Scriptural modes of action, and on all proper occasions. As we write not for theologians but for the people, we need not specify all these—but refer only to such forms of missionary labor which all may engage in without the fear of presumption, or the danger of interference with the rights and duties of those who have given themselves up wholly "to the word and to prayer."

The usual instructions of the Sunday School are conceded to be in accordance with this common liberty of teaching which belongs to all believers in Jesus. When we therefore plead for a more general exercise of this duty by all competent persons, no one will gainsay our position. But we go farther; and insist that Christians should not rest satisfied in giving such instruction merely in the bosom of regularly constituted and well established churches, where faithful parental training and the ministrations of Christian pastors are actively at work among the young, and render such labors in part, at least, superfluous. There are wide wastes all around and beyond, where Christ is not named, and where direct missionary effort is as much needed as among the inhabitants of Africa or India. There is scarcely a country or village church in this land, which has not within its borders, or at a point accessible to it, one or more neighborhoods of rude and neglected people, where it is a sacred duty to set up the machinery of the gospel, and to bring its whole moral power to work for their recovery. While we write, we can call to view numerous localities of this kind, some of which are on the sides and up the ravines of wild and high mountains; others along the banks of streams where the narrow fringe of bottom land furnishes a few acres for cultivation, while the chances and occupations of the water enable inhabitants to glean a scanty livelihood; and others still are in "the barrens," where the poor have cleared for themselves little farms among the black jacks and sassafras, and manage to exist, with a numerous progeny, from year to year, in a way which we can neither understand nor describe. In many instances, these localities are at remote distances from the school and the sanctuary, and all the processes of moral deterioration go on with fearful rapidity. Nominally Protestant, they protest against neither Pope nor Satan, and in one or two generations even historical Christianity is effaced from their minds. Generally ignorant and without religious restraints—they become thriftless, idle and dishonest, and they live on from sire to son, alike the terror and the curse of the neighborhood.

Now, it is in behalf of this neglected and destitute population that we earnestly plead with the churches of the land. To say that they cannot be reached and reclaimed by the agencies of the Gospel, is to deny to the Word of God its redeeming and saving power. The Gospel is the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek. And this wondrous message, to which we look with confidence to enlighten and save and sanctify the darkened mind of the heathen, is assuredly able to instruct the ignorant, elevate the degraded, and bring back to the paths of probity, purity and piety the tens of thousands in our own land, who have imperceptibly but awfully relapsed to a state of practical atheism. Experience, too, has fully demonstrated the fact, that every earnest effort in behalf of this class of our population has met with encouraging success. The wilderness and the solitary place have been glad for them, and the desert has rejoiced and blossomed as the rose.

The mode of operation in such neighborhoods is simple, and within the reach of many who desire to benefit their fellow men. Let one or more active members of the village or rural church be appointed by the pastor to set up a Sunday school in the centre of such a population. Let such persons be aided by a few pious and capable teachers, who are devoted to their Master's work, and so love the souls of the young, that they will be on the spot in all weathers and at all seasons. Many Sunday schools are an empty form, without any power, but in such places they must be genuine, earnest schools and not playthings nor pastimes. In addition to occasional services by the pastor, let regular meetings be held by the superintendent or church officers with the children and their parents for the reading of the Scriptures, singing, exhortation and prayer—and in addition to these, let the sick be visited, the suffering be relieved, and the industrious and struggling be encouraged—by obtaining for them labor—to work with their own hands and eat their bread of honest toil. Such missionary operations by the members of the church are perfectly legitimate, and when conducted by humble and capable men, under the direction of a faithful pastor, cannot but be crowned with large success.

Will not Christian ministers and members look around them upon the moral wastes at their own doors and under the shadow of their own sanctuaries? Here is a noble field for active efforts and a blessed prospect of eminent usefulness. Go out into the highways and hedges and compel them to come in. While you contribute to send the Gospel to the heathen, become missionaries to the destitute in your own neighborhoods. Thus will primitive Christianity be revived in the churches of this land, and believers in the Lord will go forth everywhere, preaching the word. So shall salvation go forth out of Zion, and "peace shall be upon Israel."

HINTS TO STUDENTS

SECOND HINT

It is, in addition, necessary if we would succeed as students, not only that we should consider ourselves surrounded with abundant means of intellectual progress, and feel that action must cease if all is not to be in vain, but farther; that we must SET OURSELVES ENERGETICALLY TO WORK. Competent teachers are much to the students. The means and apparatus of education are valuable. The very atmosphere of a literary and religious institution is impregnated with particles highly promotive of spiritual life; but the teachers cannot learn for us—they cannot study for us. Books and instruments of whatever kind cannot impart to us knowledge by any magic power. The nutritive particles of the air will not vitalize our spirits unless we separate and assimilate them. You, perhaps, will say that the meaning of this is, that without diligent study we will not make much progress, and that no advantage however great will compensate for the neglect of application. We accept the interpretation. It is correct. It is based upon correct hermeneutics. You will not gainsay it. You can enter no protest. You can, with no reason, ask for another disclaim. It is too plain to need proof; too generally conceded to sustain objection. We then are agreed. In theory there is no discord between us. If, then, you are to be successful votaries of science and literature, if you are to make successful advances in the path of true moral excellence in the peculiar circumstances in which you are placed, you are to proceed to work, to study, to think, and to act. That this may be done, you will find it necessary to redeem the time—that is, to consider it a treasure which is to be employed with the utmost parsimony. "To spend it as money, and to pay no moment but in purchase of its worth." Redeem it from unnecessary sleep, redeem it from useless conversation, redeem it from listless idleness, redeem it from unprofitable reading. Do not clog it by exhausting your physical power through want of proper exercise, and by the excessive consumption of food, particularly animal food. First let the assigned studies of your classes be your principal care, neglect no assigned task, spare no pains thoroughly to master every thing put into your hands. Indulge in no wanton freaks in regard to the superior utility of one study and another study. Consider all prescribed studies as important, as necessary; if you cannot see their utility, you must for the present believe, expecting in due time that what may now be obscure will then be clear, and that you will have ample proof that you were not raised up to stultify the entire wisdom of the world before your day. It is your duty and your interest to submit to the superior knowledge and wisdom of those under whose care you have been placed, and to believe that, as guides of your youth, they are better qualified to determine how life's ends may be accomplished than you can be. The inferiority implied in this direction is the law of our nature. In time you will come forward in life, richer in the knowledge of the schools, matured by after study and thought, and prepared to be lights to opening and growing intellects. Your reward will then be the docile reception at your hands of the treasures you have accumulated, and the confiding appropriation of the lessons which you propose. When your task is accomplished, and well accomplished in the prescribed direction, you can then turn your thoughts to other things, and thus prepare yourselves to come forth well furnished in all profitable studies.

When we look at the advantages, literary and moral, connected with a College, it may be considered the sunny side of the object; the duties which grow out of them may appear to be facile and inviting—the prospect may appear brilliant, and the issue magnificent. There is, however, another side that is less inviting. It is that side which would have given argument and illustration to him who in a debate which never came off would have felt himself required in behalf of his cause to maintain the superiority of private to public education. I refer now to the temptations to evil which, whilst they pertain to youth everywhere may be supposed to be presented with more or less force, with greater or less variety in the halls of our academies.

I presume that there has been no vice practised in this building* of which I have been entirely ignorant. I think that there has been none practised here, which is not practised every day in our towns, in our cities, by those who are in every possible position in which the young man can be placed. The same vigilance, which may or may not be thought to fail here in finding out and exposing moral delinquency, meets with no better success elsewhere. There are impure, licentious, reckless, dishonest, hypocritical, profane, lying young men, all over the land, who drink to excess, who gamble, who waste their time in idleness, who defraud, who use money for one purpose when it was designed for another. Still we cannot but feel ourselves constrained to ask of you great watchfulness in regard to those moral obligations to which, if not more exposed here than elsewhere, you are, nevertheless, much exposed. A sage counsellor, not without a ray from heaven, teaches young men to avoid youthful lusts.

If there are temptations to which the young are pre-eminently exposed, there are predispositions to the criminal developments to which they lead. The quickness of the senses, the liveliness of feeling, the want of experience, the comparative inferiority of the intellectual power in the young, predispose them to high excitement, strong emotions, and burning passions. They need, on this account, wise instruction, careful application, and much circumspection. In classifying youthful errors against which you need to be warned, we may adopt an arrangement based upon the laws of the human mind, or the leading powers of our material nature. The first specification connects itself with the judgment—errors of judgment are carefully to be shunned.

FLOWERS ARE NOT TRIFLES.

Flowers bloom in beauty, not only in the gardens of the wealthy, but in the field, on the side of the highway, and on the mountain slopes. They are almost everywhere, and yet they are not trifles. [illegible] has made them beautiful. There are no unfinished flowers. No pencil could make them more perfect. In the green-house, in the garden, by the wayside, and in the gullies, they are charming. Their life is short but beautiful. The guilty do not love these sweet emblems of innocence, and thieves do not want them in their [illegible]. In the early spring, in summer heat and autumn frost, they greet us. The child tours the meadow and woods to gather them, and the young girl braids them in her hair. The old touch them tenderly, knowing that such sweetness and beauty will not last.—Fitch.

CUSTOMS IN THE EAST.

The traveller is not plunged all at once into the Cairo of the Caliphs, and lost amidst its bazaars and mosques: a very different sight meets the eye, one with which he is more familiar, and which he gladly greets as an old friend, and especially so as he did not expect to meet it here, and as its surroundings plainly tell that it is a stranger in this land of wastes and deserts, a pure exotic transplanted from another clime, the offspring of a different civilization, and the harbinger of a brighter future. Cairo is entered from Europe on the north-west, which is the Frank quarter and immediately within the walls is the *Ezbekieh*, the great square of the city. How large the square is, I have no means of knowing accurately, but exercising the privileges of my countrymen, I would guess that it contains twelve or fifteen acres. It was, I believe, originally a swamp, but has been considerably filled in, and has been surrounded and crossed by canals, so that it is now pretty generally terra firma. Avenues cross this square in all directions, and it is overgrown with good-sized acacias, mulberries and plane trees, with an undergrowth of aromatic shrubs. It is not laid out with the system, nor cultivated with the care which is bestowed upon these things in Europe or America, for it is not enclosed in any way, but lies as a great common; and as to culture it receives none; it was planted years ago with trees and shrubs, and then abandoned to nature without the assistance of any guardian hand. And this perhaps is not to be regretted, even in an esthetic point of view, as a certain friend of mine would say, for surely such an isle of beauty and ornamental culture as the "Villa Reale" in Naples would be wholly out of place in this city of donkeys, dust, and dirty dwellers, where everything around is Saracen, and reminds us of the days of the crusades. Nay, such association would be out of place, and would oppress us with a feeling of incongruity; let there be no disagreement of parts, let all things be symmetrical, and the Ezbekieh, while it contrasts with all around it, is still in beautiful harmony with its setting, for there is a harmony in contrast, where juxtaposition will cause diverse scenes and colours to blend. So with this great square; affluent in deep, luxuriant foliage, from the bosom of which myriads of flowers exhale their breath, filling the air with the most delightful aroma. And as all things around are destitute of culture, so the Ezbekieh is nearly abandoned to the foster care of nature. This square was laid out by Mohammed Ali, and around it are gathered all the European hotels and residences. There are here quite a number of English, French, Italian, German, and Greek hotels, for travellers generally locate themselves here according to their nationality. Of these hotels generally I know nothing, for I was in but one, Shepheard's Hotel, the place where I stopped. This is the principal hotel in the city, where the India passengers rest, and where those who speak the English language mainly congregate. It is a large building, very comfortable in all its appointments, and where all the necessaries and many of the delicacies of civilized life can be had, at two dollars and a half per day. I found it well filled; some boarders for the winter to enjoy the recuperative influences of the climate; many travellers for the upper Nile; and a constant succession of passengers to and from India. Its location is delightful. It is flanked on the right with the spacious harem of the sister of the reigning Pasha, and has a few buildings visible on the left, all else is shut out by the trees and shrubbery of the square in front. With but very little of the city visible, and nothing but its noise and bustle audible, it is hard to realize that one is in the capital of Africa, and not in some quiet country boarding-house in England or America.

This square, and particularly in front of this hotel, is the great starting point of local expeditions. Carriages are used but very little here, for the roads and streets will not allow of their passage, except to the citadel, to Fostat, Boulak, and Shoobra, and are rarely employed for these places, except by mere pretenders to gentility. The great means of locomotion is the ever present and greatly abounding donkey, and there is no possibility of dispensing with his services, for if a Frank attempt to go on foot he will find himself beleaguered on all sides with more than half a dozen of these animals with their drivers, pressing their services upon him, and thrusting themselves across his path. He may beat them with his cane, but still they will continue none the less importunate for his patronage, until in self-defence he will be compelled to mount. Once engage a donkey and all trouble is at an end, for all drivers will recognise the contract, but the trouble is to get the chance of a selection, for there are some mornings as many as fifty before Shepheard's Hotel, all eager and clamorous for employment. An American traveller writes:—"When we first appeared in the gateway of our hotel, equipped for an excursion, the rush of men and animals was so great that we were forced to retreat, until our servants and the porter whipped us a path through the yelling and braying mob."

This was our experience, and it is the experience of all in making their first ride. The best way is to select and engage a donkey man as soon as possible, and then without any noise or trouble, he will be just where you want him, for he and his driver are constantly at your service at so much per day. A native can hire a donkey for two or three pence sterling for an hour's ride, and for the whole day for about thirty-one cents. But strangers who tarry for only a week or two, cannot expect to get a good animal for less than fifty cents per day, with an additional gratuity to the driver of twelve cents. India passengers who only spend a single day, and know nothing of the customs of the place, are generally asked twenty-five cents per hour, and they readily pay it, not supposing that it is too much. The supplying of these animals is one of the chief businesses of the city, and he who is fortunate enough to possess five or six is regarded as being a rich man among the class to which he belongs, although they cost only from five to ten dollars each. Each donkey has its driver, which is generally a boy from eight to fifteen years of age, although a bearded man or ten years' old girl is not unfrequently found in this service. This class of persons, like the news boys of our cities, left to live by their wits, often become precocious in shrewdness and in crime. They are very observant, and read character at a glance; having no principle to govern them and knowing no rule of conduct but policy, they at once adapt themselves to the character of their employer, and the moment they see a man drink or hear him swear, they know how to deal with him, and on the other hand, they know just as well how to demean themselves toward those who do neither of these things. I was astonished at their ability in deciding at once the nationality of a customer, for they rarely make a mistake in distinguishing an American from an Englishman. The first time I ventured among them six or eight donkeys were thrust at once upon me, and the driver of each insisted that his donkey "was Yankee Doodle, and talked American." A Briton would be met with the assurance that the animal offered him was "John Bull, and talked English." They pick up English, French, and Italian enough for their business with great readiness, and all that I met with were good accountants, footing up miscellaneous purchases and reducing by mental arithmetic piastres to shillings and dollars with great quickness and accuracy.

They receive one third of all they get for their services. During the winter, which is their harvest because of the influx of strangers, one driver will receive from twenty-five to seventy-five cents per day; the average I was assured by several of them would not exceed thirty-five cents per day. For the one-third of this he must trot after, and from time to time belabor his animal all day, and board and clothe himself. Their endurance must be very great, for they will stick close to the heels of their donkey whether his gait be a walk, a canter, or a gallop. This is necessary, for, after all, these animals understand no language but the Arabic, and can be but little controlled or hastened by the foreign rider, while a word from the driver will turn them to the right hand or to the left; and a poke behind with a sharp stick, with which every driver is always provided, or a twist of the tail, will quicken their pace to the desired speed. Mr. Barnet told me that he thought this service was particularly laborious and exhaustive, and soon wore them out, for he had observed that these drivers generally soon disappeared, and he could never tell what became of them. If a quarrel or dispute arises among either owners or drivers, it is quickly seen that there is one over by whose word is law; this is the *sheik* of the donkeys. And as it is in every thing, every trade or every kind of pursuit has its sheik, to whom all differences are referred; and my impression is that from his decision there is no appeal. I regard such an arrangement as being very wise, and as being the means of preventing a great deal of unnecessary litigation.

The donkeys themselves are very small, scarcely averaging three feet and a-half in height, so that after mounting a high-cushioned saddle of a peculiar pattern, a man of ordinary stature will find his feet elevated not more than a foot from the ground, unless he rides like a native, with stirrups so short as to bring the bend of the knee in a right angle. They are kept very closely shorn, and in many instances the legs and belly are painted. Their gait is either a pace or a gallop, averaging about four miles an hour in a long ride, and five or six in a short city ride where the way is clear. The gait is very pleasant, and rarely produces fatigue. On several occasions I rode for six consecutive hours, and although for years wholly unaccustomed to the saddle, I experienced no fatigue as the result. The power of these little animals is perfectly astonishing; there seems to be no end to their strength and endurance. The first time I attempted to mount, I absolutely had some misgivings of conscience at the idea of imposing two hundred pounds weight upon a little docile animal, not much larger than a good yearling calf, but after riding twenty four miles in six hours without causing him to show symptoms of great fatigue, I dismissed all solicitude on his behalf. This is undoubtedly the ass of Scripture, and is of greater service in this land than the horse, even the genuine Arab steed, whose swiftness is useful only to the desert robber in his schemes of plunder; the camel is his only superior in utility.

The following is the description which the celebrated American traveller, Bayard Taylor, gives of his first ride in Cairo, and it is a very faithful description of many rides which I took in the same city.

"There is no use in attempting to guide the donkey, for he won't be guided. The driver shouts behind, and you are dashed at full speed into a confusion of other donkeys, camels, horses, carts, water carriers, and footmen. In vain you cry out desperate adjurations; the driver's only reply is, 'Let the bridle hang loose!' You dodge your head under a camel load of planks, your leg brushes the wheel of a dust-cart, you strike a fat Turk plump in the back; you miraculously escape upsetting a fruit-stand, you scatter a company of spectral, white-masked women, and at last reach some more quiet street, with the sensation of a man who has stormed a battery. At first this sort of riding made me very nervous, but finally I let the donkey go his own way, and took a curious interest in seeing how near a chance I ran of striking or being struck. Sometimes there seemed no hope of avoiding a violent collision; but by a series of remarkable dodges he generally carried me through in safety. The cries of the driver, running behind, gave me no little amusement: 'The Howadji comes!' 'Take care on the right hand!' 'Take care on the left hand!' 'O, man, take care!' 'O, maiden, take care!' 'O, boy, get out of the way!' 'The Howadji comes!'"

You will excuse, Messrs. Editors, this long dissertation upon donkeys and donkey-riding, for it is all absolutely necessary for a proper understanding of Cairo as it is, for the donkey is a very essential element in the business and social life of Egypt; and I have no doubt that his use was just as thoroughly mixed up, and pretty much in the same way, with Jewish life in the days of David. Hence, he is an historic personage, and in many respects is illustrative of manners and customs in Scripture days.

J. B. S.

TO THE SABBATH BREAKER

"Will a man rob God?" Yes, you are robbing God who are profaning the Sabbath day by strolling about for your own recreation, by engaging in worldly business, or by neglecting his worship when you have an opportunity of attending to it. God has given to man six days of every week for secular work and lawful recreation, and has reserved one whole day for himself to be spent in his public and private devotion.

To employ any of that day for our own amusement or the advancement of our worldly interests, is to steal from God the time which he has commanded us to keep holy. Think, then, of what must be the consequence of such conduct when God will deal with those who thus transgress his law. God commanded his people, as in Exodus xxxv. 3—"Ye shall kindle no fire throughout your habitation upon the Sabbath day." A man was afterwards found guilty of a violation of that command, and as a punishment for his crime, he was, by the authority of God, stoned to death. Numbers xv. 32—36.

Will you not, therefore, fear to incur the displeasure of God, by your Sabbath desecration in opposition to his teaching, as it is found in Isaiah lviii. 13, where you are called to honor God on that holy day, "By not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words." Reader, ponder well upon these words! If you will not fear God in this matter, but will persist in your iniquitous course without regard to the wrath of God which it will assuredly kindle against you, think of its corrupting influence upon public morals, upon a young and rising generation growing up around you, and who will likely follow after your example. If you consult the annals of crime, you will learn that Sabbath desecration has been the first step in the downward course of wickedness and crime, which has led so many victims to the prison-house, the penitentiary, and the gallows.

Sabbath breaker, be persuaded to desist from your dangerous and inexcusable conduct before it will be too late. It is a friend who warns you of your danger. "Remember the Sabbath day to keep it holy."

SAY NOTHING OF YOURSELF

Never speak of yourself, either good or evil, unless from unavoidable necessity, and then speak the sober truth; self-applause and self-reproach, when loudly expressed, both proceed from the root of vanity. Boasting is so generally despised, that the most vain glorious condemn it; and if expressions of contempt for one's self are not uttered with great sincerity, and from a mind sinking with a sense of its own vileness, they are the very essence of pride: it seldom happens that he who utters them is sincere, or wishes others to believe him; his aim is to appear humble, like the rower who turns his back to the port at which he desires to arrive.

THE INFANT.

BY THOMAS H. STOCKTON.

The child—the infant child—the child, for instance a week or two old. What a wonderful thing it is! I do not wish to speak extravagantly; and yet the saying will bear repetition—what a wonderful thing the little creature is! I have read of the Seven Wonders of the World, in ancient times. There was the Pharos light-house, five hundred feet high, shining down upon the magnificence of Alexandria, and far out upon the Mediterranean. And there were the Pyramids, those light houses of the desert, lifting their mighty masses from six to eight hundred feet high, guides from afar to the fleets of camels, those *"ships of the desert."* And there were the matchless walls and hanging gardens of illustrious Babylon—the pride of Chaldea. And there was the Temple of Diana—the boast of Ephesus. And there was the Colossus of Rhodes. And there was the Olympian Jupiter, by Phidias. And there was the melancholy grandeur of the first Mausoleum—the many columned tomb of Mausolus, built by his disconsolate Artemisia. But—though the last indeed was a sacred memorial of woman's deathless love, still—no one of these wonders is half so wonderful, nor are all of them together, half so wonderful in my estimation, as a fine little child, a week or two old. And so in relation to the Wonders of the World, in our own day—Crystal Palaces abroad, or the Washington Monument at home—whatever they may be, they are all nothing in comparison with the wonderfulness of an all-alive infant, a week or two old.

See it! There is none of the hardihood, and therefore, none of the coarseness of the inferior orders about it. It has no preliminary horns or hoofs. It has no fur, or feathers, or scales, or shell. It shows no instinctive care-taking of itself. It is manifestly a helpless little dependent; bringing the compliments of its Creator, and claiming, in His name, the constant superintendency of intelligence and love. What a bare, smooth, delicate skin, covers it all over! How perfect the circulation of the blood is, making it ruddy all over! How plump it is—not a sharp angle from head to foot!—every joint both rounded and dimpled, shoulders, elbows, hands, knees, all dimpled, dimpled all over.

Take hold of it—but do it very gently. It is full of bones, indeed; but they are yet in the gristle, as Burke said of America, and though they might not break, they may be easily bent and misshapen. How light it is, notwithstanding its plumpness! How soft it is, and how warm! How easily its neck bends, and its back; and how heavy, comparatively, its head lies in the palm of your hand! How dark, and glossy, and silken its full suit of hair is! How round its face is! How prettily its nostrils are curled! How sweetly its lips are cut, and rolled up like the reddest leaves of a rosebud! If you kiss them, how fresh and pure its breath is! And then its eyes—if it would only open them long enough—what a rich, deep, unused lustre is in them! You may look into them as earnestly as you please. They do not distinguish you yet, and will not shrink from your gaze.

And now, really, what a wonderful little creature it is! See! you have only noticed its body, so far; and, indeed, only the outside of this; and, indeed, even this very imperfectly. But there is yet the wonder of its little lungs—how quietly the air passes in and out?—its little heart—how insensibly it receives and distributes its living rills!—and its little brain—how unconsciously its susceptibilities are adapting themselves to the distinctive impressions of outward things!

But the great wonder yet remains. Like God himself, it is past finding out. But you know it is there; and, before long, it will begin to show itself. What is it? It is the soul. It is the godlike spirit which is destined to work this divine machinery—this growing and enduring instrumentality—perhaps for nearly a hundred years. It does not work it yet; or, at least, does not seem to. God himself appears to work it now. He contracts and extends the limbs. He shuts and opens the hands. He prompts the cry for nourishment. He calms the face to a smiling slumber. He lifts the eyelids again, and lets in the quickening light. And so He teaches the artless spirit all the springs of motion, and all the instincts of aversion and desire. When, hereafter, you shall see those little hands upraised, crossing, touching, and clasping each other; and those dark eyes fixed upon them, noticing them, frowning in the effort to make them out, studying them apparently with as much intensity as an astronomer studies a double star—then you may know that God has removed His finger, and that the child's own spirit is beginning to work its organs alone.

Yes—there it is: the godlike spirit, that only "bides its time," and there, through the full development of this now infant frame, will demonstrate energies and sympathies, obligations and duties, responsibilities and destinies,—ay, and endure trials and make achievements too, in comparison with the eternal solemnity and grandeur of which the artistic restorationism of the world is "nothing, and less than nothing, and vanity." How its perceptions will vary, extend, and multiply! How its sentiments will rise and fall! How its intellect will toil in analysis and synthesis, in induction and deduction! How its memory will accumulate facts and principles; acts and their rulers; sciences and their laws; philosophers, and their primary elements of thought and knowledge! How its imagination will glorify all its experience by its proper simple light, or its separate prismatic colors! How its appetites, passions, affections, and volitions, will grow and strengthen, will crave and want, will rage and plead, will resist and yield, will love and hate, will bear and dare, will submit and grieve, will resolve and strive, will conquer and triumph, will fail and despair! And oh! how conscience will administer its cheering or terrifying retribution! And oh! how the body must sympathize with the soul; nay, rather, minister unto it, at its own expense, paying alike for its pleasures and its pains. How the power will impair the machine! How every bone must ache, and every muscle ache, and every vessel ache, and every sinew and ligament, and artery, and nerve and vein, and membrane, be strained, and corroded, exhausted, and wasted away! By constant vexation of thought, the brain may be crazed, or a storm of anger may cause the heart to burst, or the subduing touch of grief may change the whole person into a statue still as stone.

Most wonderful little creature! Why, the spirit that is there may make that right hand, little as it now is, the manly sceptre of a bloodless and peerless sovereignty in the highest courts of Liberty! It may make that feeble voice, when rounded to the utmost thrill of heroic command, the oracle of victory, and the trumpet of onset and triumph, in the marshalling of nations for the rights of mankind! It may make those vacant eyes radiant with celestial and empyreal wisdom, the star-lights of the wise, to guide them to the presence of the Saviour of the World. Infinitely surpassing the genius of Phidias, and the majesty of Ptolemy, by the inspiration of the Almighty it may transform myriads of sinners into saints, and turn every tomb, within the range of its ministry, into a brighter Pharos, close by the walls of the city of Immortality.

And yet all these are only the accidents, or incidents, of the beginning of its career. Who is not almost afraid to say what our faith requires? Yet so it is; the spirit of that little one shall survive the body; shall survive all bodies; shall survive all the changes of the universe:—

"The sun is but a spark of fire,
A transient meteor in the sky,
The soul, immortal as its Sire,
Shall never die!"

Did I say—hold the little one gently! It was only for its body's sake. The most trifling cause might destroy that, but all the forces of the universe would fail to harm the soul. By the ordinance of Omnipotence, that is imperishable

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* Of the College of which the author was President.

The Christian Recorder.

Philadelphia, December 7. 1861.

APPOINTMENT.

The funeral sermon of Sister ELIZABETH WILLIAMS, deceased, will be delivered in the Wesley A. M. E. Church, Hurst Street, on Sabbath afternoon, the 8th instant, at 3 o'clock, by Divine permission.

THANKSGIVING.

On Thursday, the 28th ult., religious persons of various creeds, sects, and denominations, were observed crowding to their respective places of divine worship. Religious services were held at least once in most of the churches, and in some twice. The bells on every cathedral burst forth in silvery tones, gently eddying away through the blue arch of heaven, as though they themselves would praise the Great Creator, as the appointed hour drew nigh, in the city of Brotherly Love.

Perhaps more than fifty Thursdays may come and go, and none be so sacredly observed or kept as was the 28th of November, 1861. A question here arises in one's mind—"Why was *this* day so kept? *Answer*—"*This* day was set apart as *our* NATIONAL Sabbath! A day of National rest; a day of Thanksgiving to GOD for mercies, favors, and blessings bestowed by His bountiful hand."

The consecration of this day to be thus observed annually was instituted by the pious fathers of this nation many years ago; and their example has been strictly followed by their faithful descendants.

This nation, doubtless, spent the day with more pious devotion and fervent prayer than they have done for many years gone by. Tears of heartfelt sorrow and humble contrition flowed down many cheeks that were dry on previous days of Thanksgiving.

Many desolate widows and orphans looked into the past with these solemn thoughts—"My husband, or father, one year ago, conducted me to the place of prayer and worship; with me he surrounded the sacred altar and bowed the suppliant knee in praise and adoration to God. But to-day he sleeps the sleep of death! He has fallen on the battle-field! He has become a prey for the booming cannon or the piercing bayonet! Oh! solemn thought, he is with us no more!"

Yet this nation has abundant reason to be thankful to the Almighty Ruler of Nations that he has so guided the great ship of state through quicksands and rocks that she has not yet become a melancholy wreck.

While war and devastation has raged, God has smiled upon the friends of liberty and right—and whatever storm may break upon the gallant ship, may she press on to the full accomplishment of her glorious mission in bringing liberty to the captive and freedom to the slave.

For the Christian Recorder.

OUR EASTERN TOUR.

BY OUR GENERAL BOOK STEWARD.

We left home on the 18th instant, at half-past 3, P. M., on our way to the cars, which left Walnut Street wharf, at five minutes past 4 o'clock, P. M. Thus commenced our Eastern Tour. We stopped at Princeton, according to arrangement, arriving there at half-past 6 o'clock, P. M. We then took the stage, and proceeded about one and a quarter miles from the depot up into the town. The coach conveyed us to the residence of Rev. Theodore Gould, where we put up. We learned on alighting that Brother Gould and his good lady, in connexion with the family, had all gone out to tea, and had left two young ladies to accompany us to the same place, where things were served up in order. On our arrival Bro. Gould came almost on a run to meet us, his face beaming with the most pleasant and beautiful smile we ever saw bedeck the features of mortal man—it seemed to bid us welcome in a manner more expressive than words. We were soon conducted to the table, teeming as it was with its load of dainty viands—and, whether or not we did the luxuries provided ample justice, we leave the reader to imagine.

We then repaired to the church, which is a two-story brick, with the roof complete. The main audience-room has the floor laid down, the basement story laid, and has one coat of plaster on—the second coat was delayed until we held our meeting.

The Rev. gentleman and Christian, Brother Gould, had managed so as to procure us a full house in his new church. We announced our hymn, and then was our ear saluted and our soul lifted up to God by the sweet and melodious singing of the choir. We then preached for them. God was there, and, from all appearances, his word was owned and blessed. We laid the claims of the Book Concern before them, backed up by their good pastor, and they gave us seven dollars and twenty-five cents ($7.25.) This was most admirably well done, and shows that Bro. Gould disciplines his people: notwithstanding the fact of their being in debt, they have done more than some churches numbering a thousand members—and free from debt.

After meeting was over, we were conveyed to the preacher's home, Mr. and Mrs. Beakman's, where we had a good night's rest, notwithstanding Yankee Doodle was played. Brother Gould and his people are truly deserving of great credit for their liberality.

We left Princeton about half past 11 o'clock, A. M., *en route* for Newark. We reached this place about one o'clock, P. M., and was conveyed to the residence of Mr. James D. King. On alighting and tapping lightly at the door, we were met by Miss Ellen King, the eldest daughter, who, by the way, is a regular subscriber to the *Recorder*, and was very warmly and cordially received. The old folks were out, but returned home in the evening, and hailed me with welcome. Nearly ten years had elapsed since we had seen each other before, which was on the occasion of my first visit here and, also, to the East, at that time.

At the appointed time we went to church. We preached to Brother King's charge, and also laid the claims of the Book Concern before them. There were not a great many present, and they are without a preacher this year; but, I must say, they did better than some places that are better favored. They gave as a free will offering of three dollars and five cents, ($3.05.) We find that our people are willing to do when the matter is properly set before them.

Having spent the night at Brother King's—this being the 20th—we left for Brooklyn in the morning, arriving there at half past 1 o'clock, P. M., and stopped at the house of Bro Benerh, where the Rev R. H. Cain put up. He was out in when we arrived, but soon after made his appearance, and he and I, as old friends, had a good-old-fashioned meeting, as you may readily imagine.

At the appointed time for service we bent our steps towards the church, and on arriving found a goodly number present, which was mainly owing to the praiseworthy exertions of Brother Cain to secure us a full attendance. After preaching a short sermon, we laid the claims of the Book Concern before them, and they gave us a free-will offering of five dollars and eighty-one cents, ($5.81.) We also sold some papers and books. Brother Cain is gradually gathering a good congregation.

On Thursday night, the 22d, we left for New York city. On arriving in the gay metropolis we turned in the direction of Rev. J D S. Hall's (Bethel) church, located on Second Street. We found but a few persons there. They gave us a free-will offering of two dollars and thirty-seven cents ($2 37.) Of course, the Elders and Trustees did not wish this amount to be the only representation of Bethel church. Therefore, they wish us to say that the matter should be set before the people when they had a full house—so that they might have a fairer opportunity afforded them of showing their devotion to our worthy enterprise.

They also gave us two dollars and seventy seven cents ($2 77) of "two-cent money," which they have been attending to under the administration of Rev. J. S. Hall.

On Friday we started in search of second Bethel, under the charge of Rev Wm M Watson, and stopped at the house of Mr and Mrs Ricks, situated directly opposite the church. The time for commencing the services drew nigh—but as yet no Brother Watson appeared upon the scene, notwithstanding the fact of his having announced our coming, and admonished his people to hold themselves in readiness. There were but few persons present.

After a short address we laid the enterprise before them, and they gave us one dollar and fifty-two cents as a free will offering, and declared that they did not know that a collection would be called for—and the Stewards and members both said the world might see that they were loyal to the connexion and respected the doings of the General Conference. They, therefore, desired us to state that in the course of eight or ten days they would bring this very important matter before the congregation, when the occasion of a *full house* should present itself, and raise more, to be added to the present collection.

We ought to have at least *five hundred* subscribers in New York and Brooklyn, and we believe that Brooklyn will do her part for the time being. What says New York by the 1st of January, 1862?

We publish below a list of acknowledgments and also of subscribers to the 1st of January, 1862:—

BRIDGEPORT, CONN.	
Miss Mary E Freeman,	25
Miss Eliza Ann Elliot,	25
Lydia S. Johnson,	25
Mrs Jane Stout,	25
James Carry,	25
NEW HAVEN, CONN.	
James Washington, No. 68 Goff St,	25
From Rev. J. P. Shreeve, for papers sold, up to No 46, in full,	3 00
PROVIDENCE, R. I.	
John T Waugh, for Recorder,	1 00
NEW YORK	
Wm. S. Woddrope,	25
Charles Hicks,	25
Ann E. Ward,	25
Henry Gross,	25
Mrs. S E. Smith, for back subscription,	1 00
George Lee,	25
BROOKLYN, N. Y.	
Mr John E Onley, to the 1st of Jan,	25
NEWARK, N J	
John H. Sullivan,	1 00

☞ The above sums have all been *paid*

N. B.—Those who have paid their two dollars ($2) in advance for the next year will get credit on the first of January, 1862.

On the 23d, 12 o'clock, M, we left New York, on board of the steamer John Brush, for Bridgeport, Conn. The sea was very rough and tempestuous, and many of the passengers became very sea sick. The steamer would appear sometimes as though she was gone. Many of the passengers were much frightened, and especially the ladies. We must confess that we never felt anything like sea sickness before, though we never were on the sound; and her mountain-like salt waves would come heaving as though they would take us to a watery grave, and would naturally make one think of the nearest and dearest at home—wife and family. We thought of ours, you may imagine. We arrived at Bridgeport wharf about half-past 4 o'clock, P. M., in the storm or gale; and, in a few moments, the Rev. J P Shreeves came on board, on the lookout for us. We were truly glad to meet this good brother, who soon conveyed us to his lodging, notwithstanding the storm. This is our first visit to Bridgeport, which lies about sixty miles from New York, and is somewhat rolling presenting a fair view to Long Island Sound. This is also the birth place of the celebrated Tom Thumb. Sunday morning, quite cool, but clear. The Rev. J P Shreeves and I went to the M. E. Church, and heard a sermon from 2 Cor. 5. At 3 o'clock, we preached for Brother Shreeves per arrangement, and then laid the enterprise before the people, and they responded to the amount of $3.30, as a free will offering. Brother Shreeves we are glad to say, has used much exertion to introduce the Recorder among his people. He has taken the Recorder, and went from house to house until they began to have a literary feeling among them. He also succeeded in paying the last dollar which was owed on the church, and he is generally beloved by his congregation. At night, we preached for Brother Shreeves again. May the good Lord bless him in his work. Monday morning early, the first thing attracted our attention on opening the door was the snow, which had covered the ground some two or three inches deep. At half past 2 o'clock, P. M., we left for New Haven—a distance of some eighteen or twenty miles, and, on our arrival at the depot, New Haven, we were conveyed by an express to the house of Brother and Sister Hendy, the preacher's home, and by the way they were on the lookout for us, as we stopped with them once before. We had not been here long before the Rev E. P. Williams, the pastor in charge, received information of our arrival, and came immediately—almost in a run. We were glad to see him. He was looking very well, indeed. After a little chit chat, he informed me that he had given publicity to our coming, and the object, and had urged upon them to bring money in their pockets. The time drew near for church. At the proper time, we made our way to the church. It being very cold and disagreeable, there were not as many out as would have been otherwise. It is a very busy day among the females, however. They mustered up $4 00, as a free will offering, and expressed regret that they could not do more, &c. Brother Williams seems to be getting along well, and is much beloved among his people. Although he had not said much to his people about the Book Concern, yet it had been on his mind, and he will keep it before them for the future. Tuesday morning we left for Providence, and arrived at the house of Brother George Henry about 6 o'clock, P. M. After tea, his lady informed me that Brother Rue had meeting, and that there would be three sermons preached by three Union preachers. We went, and they had a very good meeting. After meeting was over, Brother Rue announced our appointment for Wednesday night. Brother Rue, and the friends whom we saw at Conference, rushed to us, and struck or squeezed our hand for joy, and many inquiries were made after their old friend, Rev A. L. Standford. Wednesday was a beautiful day overhead, but very rough under foot. We went around some to-day, as Brother Rue had the rheumatism so bad that he could scarcely walk across the floor. At night, we went to church, preached, and introduced our mission, and we are sorry to say that many of our appointments the brethren failed to give us a good house, though the Rev Brother had announced it several times; but the few who were present deserve great credit for what they did. They gave us a free will offering of $1 60. Some of the official men felt much mortified that they had to be represented with so small a pittance, and one Brother thought that the information which they received was worth more than ten dollars. All we have to say, is, that those who were present and did their duty, are clear, and deserve credit. We left Providence for Newport, on the steamer Perry, and arrived in Newport, in company with Sister Sophia Taylor, about 4 o'clock, who had invited me kindly to stop at her house, which we accepted; and, on our way up town, we met Rev. William Demond and Brother Watts, the hired preacher, on the way to the landing of the boat to meet us, and, after a friendly greeting, Brother William informed us that tea was waiting us at the house of Mr. and Mrs Dadford, where we stopped when we were at this place before, and had made an arrangement to have us stop again. But as Mrs Taylor had offered or invited us, and we had promised, we felt under an obligation to her. After tea, we all left Sister Dadford's for the church, to attend to my appointment. After we had preached to them a short sermon, as usual, we laid before them the claims of the Book Concern and paper, and Brother Demond, the minister, had kept the thing so before their minds that we had but little trouble to get the money. And notwithstanding it was thought by some, that we would not do anything in Newport, or but little, they gave us a free will offering of $8 00. Brethren, here is a proof what our people will do when things are properly kept before them. The people here say, that Brother Demond spares no pains in building up the Book Concern and paper before the people, and I will vouch, that, if all our brethren who do not, will pattern after Brother Demond, we will not have to leave our home and business in the interval of the Conferences to get aid. Brother Demond's members and congregation love and esteem him highly, and have never had a minister whom they like better. And, we believe that the minister who holds up the Book Concern and paper, and keeps it before them, is, and will be, the man for the people. Brethren, the people ought to be lectured to every week or so upon the subject of our Book Concern, paper, Sabbath School, and the missionary cause, and their duty to sustain them.

ELISHA WEAVER,
General Book Steward.

DISTRICT OF COLUMBIA CORRESPONDENCE

Georgetown, D. C., Dec 1st, 1861

DEAR EDITOR:—I pen this short letter to make a recital of a few facts that may be interesting to your readers. We are constrained to thank God for the security we enjoy amid the fires of civil commotion. The haughty families who here heretofore almost controlled society—framed public sentiment here, being Southerners of deep pro slavery dye, have found a more congenial abode in "*Dixie*," and the colored people act freer, speak freer, feel freer than they ever have done.

The city is full of strangers whose strongly marked characteristic is energy. We have the true patriot looking after the interest of his country; hordes of speculators and peculators looking after the interest of "No. 1;" adventurers looking for honor and position; following on are "scoundrel men," hotel swindlers, pickpockets, and "pious gentlemen," who are pious only as long as it pays them, and ingratiates them into the favor of the unsuspecting. There are a great number of colored strangers here. They are generally industrious, but fired with a greed for gain, their desire is for money! money! A great number, however, seek our church for religious worship.

In Georgetown, Bethel connexion is evidently gaining ground; though it has but five years' existence in the place, still it has as great a hold upon the colored community as in other places where it has been established many years. Its most violent opposers are fast turning to be its friends, and those who will not thus turn, *dare not openly oppose it*. The colored people here are waking up to the importance of transacting their own business instead of depending on upon a white man for everything. When the Bethel church first started here, the watchword among the majority of the colored people and those of the whites they could ally in their unholy cause, was, "Bethel shall come to naught." Prophecy after prophecy was made concerning her downfall, but some of the old prophets have already "died without the sight." The debt on our church is fast decreasing, and will soon be paid. The spirit by which our members are actuated commends itself to all. Never backward or slow in sustaining their church, they give liberally for its support, and work patiently for the cause of Christ.

On last Thanksgiving night an entertainment was given for the benefit of the church by a portion of the young membership and friends; space will not allow us to mention all the names of that noble band, though they ought to be indelibly engraven in a place of conspicuousness, even as they are on our hearts. Every preparation for the supper was made by the managers gratis, which enabled them to put in the hands of the trustees over $100. Cheerfully did they go about this matter, and wound up with the pleasing expression, 'Brother Lynch, when you want us to do so again, let us know." Would that your columns would afford us limit to mention their names.

On last Sabbath we occupied Israel church pulpit, and the venerable elder Smith occupied ours. Israel church, as usual, was crowded, and notwithstanding the spiritual apathy there, the Spirit of the Lord seemed to be moving upon the people; the cry of one, "What shall I do to be saved?" was heard in the congregation and in heaven, for are the conclusion, she shouted and cried she "was free in Jesus."

To-day Congress meets. The first Congress of so *almost free government*, ever held on this continent. I thank God for this much and will pray for more.

Yours, JAMES LYNCH.

NEWS FROM THE CHURCHES.

Leavenworth City, Kansas, Nov. 4th, 1861.

MR EDITOR:—Permit me through the RECORDER, to inform your numerous readers of the state of the Church in this part of the Lord's vineyard. I am happy to say that the Lord still seems to own and bless our labors, both spiritually and temporally. We have some glorious seasons of refreshing from the presence of the Lord. We have had quite a number of accessions to the church since my return from Conference, and the old members seem to be becoming more established in the cause of Christ. Our first Quarterly meeting comes off next Saturday and Sunday. We are looking for a good time. Our Sabbath school is in a very prosperous condition. We number about seventy scholars. We have just received a new lot of books from brother Weaver, which has been the means of drawing a number of new scholars. Winter seems to be approaching near and our church which has answered very well through the pleasant days of summer to worship in without plastering, has become unpleasant, so we are making a speedy effort to get the church plastered. We feel thankful to the Chapel Relief Society, and more particularly to the committee, Mrs. Margaret Morris, Mrs Margaret Burton, Mrs Minerva Newton, Mr L Overton and Mr. John H. Morris, who gave a festival last Thursday evening, the proceeds of which amounted to $50, which was presented to the A M E church to assist in the plastering, and which I assure you, was thankfully received. As I am a lover of brevity, I now close for the present.

Yours in Christ, J M WILKERSON.

For the Christian Recorder.

HAYTIEN EMIGRATION

PART SECOND

I propose now to notice the geographical, political, and religious position of Hayti.

This whole island lies within the width of the torrid zone. There is not a more sultry region on all the earth. It is more so than a great portion of Africa; for the most northern part of Africa itself is found to be about 19° farther north than the northern boundary line of Hayti. This island lies, the whole body of it, within the bounds of 19° of the equator, while the northern boundary line of Africa is 38° north latitude. From these circumstances, we may judge of the nature of the climate of Hayti. The thermometer ranges, (says Dr. W. G Smith,) "at 115° to 121°, through the hottest season of the year agreeable to Fahrenheit."

This island contains only 29,000 square miles—a mere speck when every mile is taken into consideration. But then, at the same time, we must recollect the fact that the Spanish formed a republic, in 1846, in the south-eastern part of this island, which is known now as the Dominican Republic. All of which of course is under the governmental control of Spain. Now, then, suppose our people should take a notion—all or the most of them to go to Hayti—what would they find there in point of land? Only think of it, Mr. Editor. This island, to which a certain class are trying to get our people to go, lacks 2 000 square miles of being half as large as the state of Michigan. Considering every square mile in the whole island, then strike off the Dominican Republic, which, in all probability, would take off one-third, then what would we have left—something less than 20,000 square miles. A calculation was made some years ago of the number of inhabitants then, when it was found that there were 45 inhabitants to every square mile. The population of this island was said some time since to be about 900,000. How many thousands more will it hold? If said one has a right to persuade one, they have a right to persuade all, then suppose all should go: the last trouble would be worse than the first. In such a case, said clan or somebody else would soon have to look a new country again for our people; that would be a neat little wholesale job, and keep our poor, deceived people the most of the time travelling.

Their government is Democratic, and their constitution provides, that all who are born in Hayti, as descendants of Africans or Indians, and all those who are of Haytien parentage, shall be considered Haytiens, and all Africans and Indians, with their descendants, may become Haytiens.

The President is elected for life, and his eligibility for the Presidency depends upon his having been born in Hayti. The senate is composed of thirty-six members: each one is elected for nine years. The representatives are elected for five years. I see nothing in all I have seen or heard, that stands in connexion with Hayti, that would induce me to go there, without consulting my own judgment fully on the subject, without bias.

Now as it regards the religion of Hayti, it is Catholicism, and established by law. The President has the appointing of the bishop. The Church is controlled by priests, who are, mainly speaking, "drunken, licentious, mercenary, and unprincipled, who do not hesitate to live openly with concubines, and with a few exceptions, these filthy priests have been white men." I would here remark that it is strange that our own people are not left to make their own choice, to go or stay, without being required to do either. As to my own part, I have nothing against any man going to Hayti, Liberia, or anywhere else, provided he does so with his own free will and accord, without being persuaded or hired to do so. I contend that a man ceases to be what God intended him to be, whenever he ceases to decide for himself independently, without either being persuaded or hired to do so. If Hayti contained one million of square miles, instead of 29,000, and everything else that the best country in the world ever contained, still I could not be hired or persuaded to go there to live independently of my own mature judgment. I should never go one step towards, or in such a case, only with my own unbiased accord. I also contend, that this is our country, yes, our own native country. Our fathers fought and bled for this country years ago, and my impression is, that they have shed as much blood on American soil as the white man has; then of course, if one has a right to remain here, the other has equally as good a right to.

T. STROTHER.

Terre Haute, Ind.

SABBATH SCHOOL INFLUENCES

Of all the influences which tend to elevate mankind to a higher standard in life, and towards building up society and improving morally and intellectually, the Sabbath School is one of the most powerful. For, it is in the Sabbath School, that the youthful mind is being constantly trained up to cherish the truths, and to respect the commandments and admonitions contained in God's holy book. There the young are taught to love and observe the Sabbath as a day of devotion to God, and a day of rest from worldly labour and care, and to shun the vices and snares which await the Sabbath breaker. It tends to destroy that immoral leprosy which corrupts the youthful heart. As the tender sapling is bent, so the tree inclines. So with the tender mind of youth: as it is trained while young, so it will incline in maturer years.

The first impressions instilled into the mind are the ones that are the most lasting, and tend the most to guide us through life. They form that character and model those habits which mark our course in maturer years. Though the light that is shed around the youth may seem lost for a while in darkness, yet the time will come when it shall break forth in all its brilliancy.

Then, if we wish to see the coming generation rising up to usefulness and respectability, and see our churches flourish and filled with Christian and intelligent congregations, and have our pulpits supplied with faithful ministers of the gospel, so as to give a moral tone to all our social and political institutions, we should do all in our power to establish and maintain Sabbath schools, and cherish them as one of God's greatest gifts to mankind.

D. J.

Newark, N J

THE AFRICAN CIVILIZATION SOCIETY

A special meeting of the African Civilization Society was called at the Bible House, Nov 4th, 1861, to hold a conference with Dr. Martin R. Delany, as the representative and exponent of the African movement, as understood by the Emigrationists and others among the colored people of America, to effect and complete a oneness and harmony of sentiment and action, that their white friends, as aiders and assistants, may have a true and definite point as data before them.

The following gentlemen composed the conference: Messrs Rev John Carey, W. J. Alston, R. H. Cain, B. W. Wilson, Tunis G. Campbell, A. A. Constantine, Robert Hamilton, Dr M R. Delany, and Rev H M. Wilson. Mr Hamilton was called to the chair, and the Rev. H. M Wilson, Secretary. Prayer by Rev. R. H Cain.

After deeply interesting speeches by Messrs. Campbell, Alston, Wilson, Wilkins, Constantine, the Chairman, and Dr Delany, the following resolutions were adopted:

Resolved, That a Committee be appointed to draw up a basis as a fundamental principle by which the African Civilization Society shall be governed, and its objects and designs defined.

Resolved, That Rev. R. H Cain, T. G. Campbell, John Carey, Mr Robert Hamilton, and Dr. M R Delany, be that committee, to report to a General Committee, at 26 Bible House, at 4 o'clock, Thursday, the 7th inst.

Resolved, That having listened with deep interest to Dr. M R Delany, we heartily tender him our thanks for his instructing and practical address. Adjourned.

BIBLE HOUSE, NEW-YORK,
Nov 7th, 1861.

General Committee met, pursuant to adjournment. Present—Messrs. R. H. Cain, Chas H Thompson, Benj. W. Wilkins, Albert A. Constantine, Isaac T Smith, Robert Hamilton, Henry M. Wilson, Martin R. Delany; H M. Wilson, Chairman; A. A. Constantine, Secretary.

Dr. Delany, on behalf of the Chairman, Rev R H Cain, made the following report, which was taken up and adopted *seriatim*:

SUPPLEMENT TO THE CONSTITUTION OF THE AFRICAN CIVILIZATION SOCIETY

In order the better to make the origin and objects of the African Civilization Society known, and to define its designs, intentions, and true position, and to secure that harmony and cooperation originally designed with other similar institutions previously established by the colored people of the United States and Canada, as well as by the friends of the African race in Great Britain, Resolved, that the succeeding articles be added as an essential and fundamental part of the Constitution:

ARTICLE I.

The Society is not designed to encourage general emigration, but will aid only such persons as may be practically qualified and suited to promote the development of Christianity, morality, education, mechanical arts, agriculture, commerce and general improvement, who must always be carefully selected and well recommended, that the progress of civilization may not be obstructed.

ARTICLE II.

The basis of the Society, and ulterior objects in encouraging emigration, shall be self-reliance and self-government, on the principle of an African nationality, the African race being the ruling element of the nation, controlling and directing their own affairs.

ARTICLE III.

All agents employed by this society must act under instructions, and consistently with the fundamental principles of the constitution.

Rev Herbert H. Cain, Pastor of Bridge street African M E. church, Brooklyn, Chairman.

Rev. Tunis G. Campbell, Rev John Carey, Baptist; Robert Hamilton, Rev. David Stephens, Pastor of Zion M E church, Rev Henry M Wilson, Pastor of the 7th Avenue Presbyterian church; Rev. C H Thompson, Pastor of Siloam Presbyterian church, Brooklyn, Rev B. W. Wilkins, Rev E J Adams, Pastor of Plane street Presbyterian church, Newark; Rev J. W. C Pennington, D D,* Jerh W Bowers, Henry Montgomery, Christopher Brown, Abram Roberts, Henry W Bogart.

M. R. DELANY
Secretary.

On motion, Resolved, That the committee have power to add to their own number.

Resolved, That these proceedings be published in the *Anglo-African*, and all other papers friendly to the movement, are respectfully requested to copy.

HENRY M WILSON,
Chairman.

ALFRED A CONSTANTINE,
Secretary.

PENNSYLVANIA

Happy is the land, it has been said, that has no history. Happier, we would say, is the nation or the State that has a history, and is living in the enjoyment of its fruits, with memories of heroic struggle and sacrifice, with spots where patriot blood was shed, with shrines where patriot ashes are treasured, with stored warnings to admonish, with ripened wisdom on her head, yet with the fresh heart of childhood still in her bosom.

Not unblessed with such treasures nor unforgetful of them, is our glorious "Keystone State," well named, pressing as she does with her whole weight, and strengthening in the ratio in which she presses, both sides of the great arch of the Union. She is the representative State—the mean of extremes—the mediating power, with whose decision, the average result of the common sense of this great land has always been in unison. Free from such a conservatism as implies an idolatrous worship of the past, and from such a radicalism as throws away the fruition of enough, for magnificent visions of too much, Pennsylvania may be called the State of the present, the State of practical sagacity. The past is to her a soil in which the tree that now bends with fruit was planted, and her future an expanse in which that same tree may spread forth its gold-laden branches more widely. Pennsylvania does not seek the front of moving thought—she aspires not to be the pioneer of the national mind—but, yet farther is she from allowing herself to fall to the rear. She is the centre of the host; the sluggish are behind, the impetuous are before. The idolaters of the past, pant after her, murmuring at her hasty march; the worshippers of the future deplore her slow pace; but all feel that she is the reserve of the host, the "old guard" in the battle. Hardly less an empire than the Empire State upon her North: hardly less vigorous than the young State of giant enterprise upon her West: hardly less cautious and conservative than her sisters of the South claimed to be before the wicked and destructive radicalism which now works their ruin, bore rule among them—amid the States that circle her, there is none in whose presence she needs hang her head in shame. There stand, as in days past, her glorious mountains, melting in hindred blue into the heavens; there glide her beautiful rivers, stealing out from their home among the rocks and the wild woods, playing and dreaming among the green islands till they reach the haunts of men, to be broken with the dashing wheel or whitened with the drifting sail, as they bear their freight of human hopes to the mighty deep. Her fields wave with as glorious harvests as of old, her hill sides, in the return of spring-time, are mantled more and more with the leafage of the vine, and her autumns purple with its clusters. She heaps the store-house of iron and coal, of marble and granite for the world. "She seeketh wool and flax, and worketh willingly with her hands. She looketh well to the ways of her household, and eateth not the bread of idleness." Not without special providence was that household gathered. First came the hardy Swede, and then the thrifty Hollander, and then her sylvan wilds gave shelter to freedom of conscience and equity embodied in Penn. Her name tells of the forest, and of the illustrious man who led the band destined to transform it to a garden of the Lord. Hither came the active and practical Englishmen, the shrewd Scotchman, the impulsive Irishmen, busy as the ant, but, alas, improvident as the butterfly; the Scotch-Irish, with calm Scotch brain, and warm Irish heart, and the honest German with his home-bred wisdom. These adopted children and their descendants have blessed the mother on whose lap they rested. Her population now is almost equal to that of the entire Union, when its independence was first proclaimed. Her churches, her universities, colleges and schools, her public and private institutions of benevolence—these are her glory, yet more than the prosperity of her cities and towns, her vast and varied manufactures, her iron, cotton, woolen and glass works, her internal and foreign trade, her immense capital, her turnpikes, canals and railroads. Take all the elements of her present prosperity, material, intellectual, civil, social and spiritual, and you will feel that her former days can claim no preeminence over these. And now in the hour of our country's need, she has shown that prosperity has not corrupted her fidelity. She has offered her treasure without limit. Her sons were the first to reach the scene of peril, when our Capital was threatened—her sons were among the sufferers in that mournful and bloody outbreak at Baltimore. She has given to our country, nearly a hundred thousand brave defenders. And her's is the young Chieftain on whom the eyes of a vast army and of a nation are bent. Never has the true honor of our State been higher than it is at this time.

TOUCHING INCIDENT

We have derived from a private letter, kindly placed in our hands by a friend, the following touching incident:

During the last illness of the Rev. Thomas Kemp, the Fourth Connecticut Regiment was encamped about a quarter of a mile from his house. They had been there about a month, when one day, in returning from Hagerstown, a long horseback ride, the chaplain, to rest himself, was walking, allowing his horse to follow or go before him at his will. He was in the habit of doing this, and the horse was entirely familiar with the road. In getting to the camp, they passed a lane leading to Mr. Kemp's house. The horse had frequently passed it, but that day, as it were by a strange intuition, he turned in and galloped up into the yard. The chaplain was obliged to follow him, wondering at his unusual behaviour. A nephew of Mr. Kemp was in the yard and caught the horse and delivered him to the gentleman, who was about to ride off when Mr. K.'s nephew asked him if he would not walk in, as he knew his uncle, Mr Kemp, would be glad to see him. The name Kemp seemed to impart to the visitor a strange thrill, and he eagerly asked whether he was a relation of the Rev. Thomas Kemp, his beloved friend with whom he had parted in Europe. His emotion was very great when he found that the friend he had longed so often to see, was in that very house, and, saddest of all, on his death-bed. For four weeks he had been so near him, and yet for this providential circumstance, never might have known it. The meeting of these friends under such circumstances is indescribable. They fell upon each other's necks, Mr Kemp exclaiming, "The Lord has sent you," and wept together. They talked and had sweet communion together. They had met in Berlin, and had formed a warm attachment to each other. They enjoyed much of the Old World in company. They parted with a promise, on Mr K's part, to write, a promise which his rapidly failing strength prevented his keeping. They thus lost sight of each other. When Mr. Walker came to Maryland, which he knew to be Mr. K's native State, he made frequent and earnest inquiries about him, and had that very day made inquiries at Hagerstown, but in vain. From the time of their unexpected meeting, till Mr K's death, Mr Walker was with him whenever he could be absent from the camp, praying with him, and imparting the consolations of the gospel.

Rev. Dr. W. D BARTON, of the Oneida (Methodist) Conference, and a member of the last General Conference, has been appointed Chaplain of the Twenty-sixth Regiment of New York Volunteers.

Rev GEO J REED of Shelbyville, Ky, has accepted an appointment to the Chaplaincy of the First Kentucky Regiment of Cavalry, and is the third Presbyterian Chaplain in the Federal Army from that State.

Rev. Messrs W. DANLEY and A H POWELL, of the Missouri Conference in the Methodist Episcopal Church, South, are now active and useful Chaplains in the Federal Army.

Rev R. M BARNES, of the South-eastern Indiana Conference, and Chaplain of the Sixth Regiment of Indiana Volunteers, has organized a "regimental church." The first Sabbath 109 joined who had previously been connected with churches, as follows:—Methodists, 48; United Brethren, 8; Christian, 6; Baptist, 14; Presbyterian, 2; Cumberland Presbyterian, 1; Freewill Baptist, 1, Universalist, 2; not members previously 28.

THE END OF THE WORLD.

The heart of man, broken by the sorrows of time, has but two sources of life: one is the memory of the joys of the past, the other is hope. But the brightest part of the past is but a shadow edged with a glory which grows fainter and fainter. It is hope far more than memory which sustains the fainting soul. "We are saved by hope." Hope is the light of faith. Blessed is the man who can endure as seeing Him who is invisible, walking in the ray of that which is yet to be, the man whose life is hidden, whose home is heaven.

In the present, man is like a caged bird; he flutters and makes his cry for freedom and eternity. O thou home of my God, when shall my weary heart rest on thee?—thou home of all my hopes, when shall I walk in thee, and weep no more?

To the sorrowing, who sigh for redemption, the Word of God comes with an entrancing revelation—a revelation of deliverance from the present condition of trial, not alone to the individual but to the whole race. It teaches us that the world shall pass away. The time shall come when not a heart shall beat on earth in care and sorrow—the work of the toiling millions shall be over—the great mystery of the mighty drama shall be opened, and on this scene of toil, and woe, and war, the sun, though his rays were not quenched, should shine no more.

From the wreck, the eye of faith sees the last future, the future of eternity, come forth, and faith rejoices. It is, indeed, an awful thought, before which the very breath is hushed, that the elements shall melt with fervent heat, that all that was so fair in the eye of our race shall be swept away in flame. The myriads of the present orders of animated nature shall revel on earth, and in the waters, and in the sky, no more. The homes on which beauty shone, the scenes of domestic love, of virtue, of greatness, the spots consecrated to song and wit, to eloquence and art, shall be marked no longer. The sanctuaries where Jehovah revealed himself, the land which the feet of the incarnate God glorified as they bled, and which he hallowed by laying in its bosom, for the short three days, his sacred body—this wide world, sanctified by his Spirit, marked by the deeds and by the ashes of his saints, shall pass away.

Is there sadness in these thoughts? If there be, it vanishes when we remember that with the end of the world this warfare of time shall cease; evil shall leave the habitation it once polluted; all that makes the eye to weep and the heart to ache, all that lured to crime and ruin, shall be done away. The inequalities permitted by Providence shall be adjusted; sin shall no more pluck the fruits of virtue. The frightful conflict between the great empires of light and of darkness shall be over, and the traces of its desolation shall be effaced in flame. After the battle of the warrior, with its confused noise and garments rolled in blood, there shall come the burning that purifies. Holiness shall be crowned with eternal brightness, and the earth on which it once shone with so faint a light, rescued now from sin, shall rise from its ashes in glory, beneath the arch of the new heavens in which righteousness shall dwell.

THY WILL.

Every great convulsion in history has opened a new era of redemption. When Jerusalem fell, Christianity rose; when the Roman Empire waxed feeble, the kingdom of our Lord grew strong; when the barbarous nations divided the Imperial Realm, the Prince of Peace united his Church more closely. When the Reformation agitated the world, and the mighty of earth united to suppress it by force, it struck deeper root. When the storm of the French Revolution, and of the wars which followed it, was over, the heart of Europe turned with a reviving faith to the great Sovereign of nations. Could we believe that our land shall be rent, that the boding hour in which we live, the hour of a great crisis in the history of our race, is the precursor of the ruin of our nation, still the Lord reigneth; He maketh the wrath of man to praise Him. We may perish by our own guilty hands; for, let us be well assured, that if we are overthrown, it will be our sins that have done it; we may perish, but God will control the event and its issues. His glory will still abide in the world; His plans will move on, and something great enough to compensate for even so awful a wreck as that of American freedom will at length be evolved from it for the race. But it is our prayer and our faith, that it is in God's most blessed purpose to glorify himself in our redemption—not in our ruin. But be His will what it may, the heart of the Christian says. THY WILL BE DONE.

ADVENT.

And it shall be said in that day: Lo! this is our God, we have waited for Him, and He will save us; this is the Lord, we have waited for Him, and we will rejoice in His salvation.

How shall I meet Thee? How my heart
Receive her Lord aright?
Desire of all the world Thou art!
My hope, my sole delight!
Kindle the lamp, Thou, Lord alone,
Half dying in my breast,
And make thy gracious pleasure known
How I may greet Thee best.

Her budding boughs and fairest palms
Thy Zion strews around,
And songs of praise and sweetest psalms
From my glad heart shall sound.
My desert soul breaks forth in flowers,
Rejoicing in Thy fame;
And puts forth all the sleeping powers
To honor Jesus' name.

In heavy bonds I languish'd long,
Thou com'st to set me free;
The scorn of every mocking tongue—
Thou com'st to honor me.
A heavenly crown Thou dost bestow,
And gifts of priceless worth,
That vanish not as here below
The riches of the earth.

Naught, naught, dear Lord! had power to move
Thee from Thy rightful place,
Save that almighty wondrous love
Where with thou dost embrace
This weary world and all her woe,
Her load of grief and ill
And sorrow, more than man can know;
Thy love is deeper still.

O write this promise in your heart,
Ye sad at heart, with whom
Sorrows fall thick, and joys depart,
And darker grows your gloom.
Despair not, for your help is near,
He standeth at the door
Who best can comfort you and cheer,
He comes, nor stayeth more.

Vex not your souls with care nor grieve
And labor longer thus,
As though your arm could aught achieve
And bring Him down to us!
He comes, He comes with ready will,
By pity moved alone,
All pain to soothe, all tears to still,
To Him they all are known.

Ye shall not shrink nor turn aside
Fearing to see His face
So deep your sins, for He will hide
The darkest with His grace.
He comes, He comes, to save from sin,
All sinners to release,
For all the sons of God to win
The heritage of peace.

Why ask ye what the wicked saith,
Why heed his craft and spite?
The Lord destroys him with a breath,
He stands not in His sight.
Christ comes, He comes as king to reign
Then gather ye His foes,
From earth's far corners; yet in vain
Would ye his rule oppose.

He comes to judge the earth, and ye
Who mocked Him, feel His wrath;
But they who loved and sought Him see
His light o'er all their path.
O Sun of Righteousness! arise,
And guide us on our way,
To yon fair mansion in the skies
Of joyous, cloudless day.

PAUL GERHARDT 1653

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* Added on Dr Delany's motion.

FIRST ANNUAL MESSAGE
OF
ABRAHAM LINCOLN,
PRESIDENT OF THE UNITED STATES

Read in Congress, Tuesday, Dec 3d, 1861.

We give the most interesting and important parts of the Message:

INTERFERENCE OF FOREIGN NATIONS

The disloyal citizens of the United States who have offered the ruin of our country in return for the aid and comfort which they have invoked abroad have received less patronage and encouragement than they probably expected. If it were just to suppose, as the insurgents have seemed to assume, that foreign nations, in this case discarding all moral, social, and treaty obligations, would act solely and selfishly for the most speedy restoration of commerce, including especially the acquisition of cotton, those nations appear, as yet, not to have seen their way to their object more directly or clearly through the destruction, than through the preservation, of the Union.

If we could dare to believe that foreign nations are actuated by no higher principle than this, I am quite sure a sound argument could be made to show them that they can reach their aim more readily and easily by aiding to crush this rebellion than by giving encouragement to it. The principal lever relied on by the insurgents for exciting foreign nations to hostility against us, as already intimated, is the embarrassment of commerce. Those nations, however, not improbably saw from the first that it was the Union which made as well our foreign as our domestic commerce. They can scarcely have failed to perceive that the effort for disunion produces the existing difficulty, and that one strong nation promises more durable peace, and a more extensive and reliable commerce, than can the same nation broken into hostile fragments. It is not my purpose to review our discussions with foreign States, because whatever might be their wishes, or dispositions, the integrity of our country and the stability of our Government mainly depend, not upon them, but on the loyalty, virtue, patriotism, and intelligence of the American people.

REVENUES AND EXPENSES.

The revenues from all sources, including loans for the financial year, ending on the 30th of June, 1861, was $86,835,900 27, and the expenditures for the same period, including payments on account of the public debt, were $84,578,834 47—leaving a balance in the Treasury, on the 1st of July, of $2,257,065 80. For the first quarter of the financial year, ending on the 30th of September, 1861, the receipts from all sources, including the balance of the 1st of July, were $102,532,509 27, and the expenses $98,239,733 09, leaving a balance, on the first of October, 1861, of $4,292,776 18.

It is gratifying to know that the expenditures made necessary by the rebellion are not beyond the resources of the loyal people, and to believe that the same patriotism which has thus far sustained the Government will continue to sustain it till peace and union shall again bless the land.

CHAPLAINS FOR HOSPITALS.

By mere omission, I presume, Congress has failed to provide Chaplains for hospitals occupied by volunteers. I, therefore, recommend that they be compensated at the same rate as Chaplains in the Army, further suggesting that general provision be made for Chaplains to serve at Hospitals, as well as with regiments.

THE NAVY.

Such have been the additions by construction and purchase, that it may almost be said, a Navy has been created and brought into service since our difficulties commenced. Besides blockading our extensive coast, squadrons larger than ever before assembled under our flag have been put afloat, and performed deeds which have increased our Naval renown.

VACANCIES IN THE SUPREME COURT.

There are three vacancies on the bench of the Supreme Court—two by the decease of Justices Daniel and McLean, and one by the resignation of Justice Campbell. I have so far forborne making nominations to fill these vacancies for reasons which I will now state. Two of the out-going Judges resided within the States now overrun by revolt, so that if their successors were appointed in the same localities, they could not now serve upon their circuit, and many of the most competent men there, probably, would not take the personal hazard of accepting to serve, even here, upon the Supreme Bench. I have been unwilling to throw all the appointments Northward, thus disabling myself from doing justice to the South on the return of peace, although I may remark that to transfer to the North one which has heretofore been in the South would not, with reference to territory and population, be unjust.

THE UNION BORDER STATES.

South of the line, noble little Delaware led off right from the first. Maryland was made to seem against the Union. Our soldiers were assaulted, bridges were burned, and railroads torn up, within her limits; and we were many days, at one time, without the ability to bring a single regiment over her soil to the Capital.

Now her bridges and railroads are repaired and open to the Government. She already gives seven regiments to the cause of the Union, and none to the enemy, and her people at a regular election have sustained the Union by a large majority, and a larger aggregate vote than they ever before gave to any candidate on any question.

Kentucky, too, for some time in doubt, is now decidedly, and, I think, unchangeably, ranged on the side of the Union. Missouri is comparatively quiet, and, I believe, cannot again be overrun by the insurrectionists. These three States of Maryland, Kentucky and Missouri, neither of which would promise a single soldier, at first, have now an aggregate of not less than forty thousand in the field, for the Union, while of their citizens certainly not more than a third of that number, and they of doubtful whereabouts and doubtful existence, are in arms against it, after a somewhat bloody struggle of months.

DISTRICT OF COLUMBIA.

The present insurrection shows, I think, that the extension of this district across the Potomac river at the time of establishing the capital here, was eminently wise, and consequently that the relinquishment of that portion of it which lies within the State of Virginia, was unwise and dangerous. I submit for your consideration the expediency of regaining that part of the district, and the restoration of the original boundaries thereof.

I recommend to the favorable consideration of Congress the interests of the district of Columbia. The insurrection has been the cause of much suffering and sacrifice to its inhabitants, and as they have no representative in Congress, should not overlook their just claims upon the Government.

CONFISCATION OF PROPERTY.—COLONIZATION OF NEGROES.

Under and by virtue of the act of Congress, entitled, An Act to Confiscate Property used for Insurrectionary Purposes, approved August 6th, 1861, the legal claims of certain persons to the labor and service of certain other persons have become forfeited, and numbers of the latter thus liberated are already dependent on the United States and must be provided for in some way. Besides this it is not impossible that some of the States will pass similar enactments for their own benefit respectively, and by operation of which persons of the same class will be thrown upon them for disposal.

In such case I recommend that Congress provide for accepting such persons from such States according to some mode of valuation in lieu *pro tanto* of direct taxes, or upon some other plan to be agreed upon with such States respectively, that such persons on such acceptance by the General Government be at once deemed free, and that in any event steps be taken for colonizing both classes, (or the one first mentioned if the other shall not be brought into existence,) at some place or places in a climate congenial to them. It might be well to consider, too, whether the free colored people already in the United States, could not, so far as individuals may desire, be included in such colonization.

If it be said that the only legitimate object of acquiring territory is to furnish homes for white men, this measure effects that object, for emigration of colored men leaves additional room for white men remaining or coming here.

On this whole proposition, including the appropriation of money, with the acquisition of territory, does not the expediency amount to absolute necessity, without which the Government itself cannot be perpetuated if the war continues.

POLICY FOR SUPPRESSING THE INSURRECTION.

In considering the policy to be adopted for suppressing the insurrection, I have been anxious and careful that the inevitable conflict for this purpose shall not degenerate into a violent and remorseless revolutionary struggle. I have, therefore, in every case, thought it proper to keep the integrity of the Union prominent as the primary object of the contest on our part, leaving all questions which are not of vital military importance, to the more deliberate action of the legislature.

In the exercise of my best discretion I have adhered to the blockade of the ports held by the insurgents instead of putting in force by proclamation the law of Congress enacted at the late session for closing those ports. So also, obeying the dictates of prudence, as well as the obligations of law, instead of transcending I have adhered to the act of Congress to confiscate property used for insurrectionary purposes. If a new law upon the same subject shall be proposed, its propriety will be duly considered.

The Union must be preserved, and hence all indispensable means must be employed. We should not be in haste to determine that radical and extreme measures, which may reach the loyal as well as the disloyal, are indispensable.

UNION SUCCESSES.

Winter closes on the Union people of Western Virginia, leaving them masters of their own country.

An insurgent force of about fifteen hundred for months dominating the narrow peninsular region of the counties of Accomac and Northampton, and known as the Eastern Shore of Virginia, together with some contiguous parts of Maryland, have laid down their arms, and the people there have renewed their allegiance to and accepted the protection of the old flag. This leaves no armed insurrection north of the Potomac and east of the Chesapeake.

Also, we have obtained a footing at each of the isolated points on the Southern coast of Hatteras, Port Royal, Tybee Island, near Savannah, and Ship Island, and we likewise have some general accounts of popular movements, in behalf of the Union, in North Carolina and Tennessee. These things demonstrate that the cause of the Union is advancing steadily southward.

THE FUTURE OF THE UNION.

There are already among us those who, if the Union be preserved, will live to see it contain two hundred and fifty millions. The struggle of to-day is not altogether for to-day; it is for a vast future also. With a reliance on Providence, all the more firm and earnest, let us proceed in the great task which events have devolved upon us.

ABRAHAM LINCOLN.

Washington, December 3, 1861.

Domestic Items.

South Carolina—Description of a Religious Meeting of the Roundheads.—I visited on Sunday last the famous Roundhead Regiment of Pennsylvania, whose good conduct has already won for it a good name with those in command. Services were held in camp, and religious ceremonies strangely mingled with military evolutions. The men leaned on their arms and sang hymns to familiar tunes. They listened with uncovered heads to a prayer, and after sermon saluted their officers.

Col. Leasure made a speech, which savored strongly of the old Roundhead spirit.

The regiment is composed of good, hearty men, who are obedient and effective, whether at work or drill; they believe they are serving God when they serve their country, and are equally faithful in the performance of religious and military duties. It is strange, I must confess, to find a regiment where praying is commoner than swearing, and to hear a colonel urging his men to remember the reputation they have as Christians as well as patriots. After a prayer meeting had been announced to be held that night beneath the flag-staff, (which had been felicitously constructed out of a palmetto staff, thus made to bear aloft the symbol of our national supremacy,) the word of command was issued, and the religious battalion fell into line.—*The Press.*

The Stone Fleet, or "Rat-hole Squadron."—The vessels constituting what has been designated the "Stone Fleet" sailed from New London last week.

The arrangements for scuttling the vessels are very simple. Each has a hole cut in her bottom, in which is inserted a pipe, properly plugged. This plug can be withdrawn in an instant, allowing the water to flow in till the vessel sinks. The exact locality of the hole is only known to a few on board. If it should be the desire of the Government to remove these obstacles to commerce there will be much difficulty in doing so.

The work thus commenced will be continued until the water channels to all the seaboard cities of the South shall have been closed up. The vessels that will not be used at Savannah will be detached to other points, while the smaller vessels, not comprised in the stone fleet, have already been used for a like purpose in Ocracoke inlet, on the North Carolina coast. The rebels will soon begin to realize that the wiping out of all their seaboard towns, the annihilation of their commerce, and the general distress and ruin which they have brought upon themselves, make their Secession altogether too expensive an affair.

South Carolina Cotton to be sent to the North.—Adjutant-General Thomas has sent instructions to General Sherman, at Port Royal, to seize all the cotton, corn, rice, and crops of various sorts within his reach; to use what is necessary and of value for the subsistence of his troops, and to send the cotton to New York, there to be sold for the benefit of the Government. General Sherman is also directed to take the services of negroes, not only to aid in gathering the crops, but also in making fortifications.

Reconstruction and Compensated Concession.—The Boston *Post* says:

"Mr Elihu Burritt, better known as the 'learned blacksmith,' has suggested a plan for the adjustment of our national troubles sufficiently novel to attract attention, though hardly sufficiently practicable to demand refutation, or sufficiently admissible to meet with any general concurrence. Mr. Burritt is too much of a man of peace for these war times. For the sake of peace, he would be inclined to make a larger concession to rebellion, and a larger sacrifice of our national unity and integrity than most of the American people would think of yielding to any present or possible contingency of the national cause.

He offers the following suggestions by way of reconstruction:

1. Add one more circle to our Federal system, by making it a Confederacy of Nations, as well as States.

2. Concede to the Confederate States their Congress, and a few other conditions of a limited Nationality. Let them, in this Federal capacity, constitute an equal member of the proposed Nations' Union.

3. Invite and enable the Mexican Republic to come into this Union, as another constituent party. As an inducement, and an assisting act, let the Northern Republic and the Confederate States guaranty to her European persecutors the payment of all claims justly due them, and also to her bonds for her good behaviour towards foreign powers hereafter. By this arrangement she would save her national sovereignty from that humiliating subjugation now impending over her.

4. Let this nations' Union, consisting at first of the Northern Republic, the Confederate States, and the Mexican Republic hold an annual Diet at Louisville, St. Louis, at some other convenient locality, at which it shall elaborate measures for the common good of the Confederacy.

5. Let this Diet be composed of two delegates from each of the States forming the nation represented, with "reserved seats" for the Canadas, and the other British North American Provinces, whenever they and the mother country may think the connection will favor their interests.

6. Establish a North American Zollverein, or "Customs' Union," after the plan of the late Senator Douglas, by which the importations from foreign countries shall be placed on the same footing and pay the same duties at New York, New Orleans, Vera Cruz and Quebec: to be divided as the Federal Diet shall determine.

7. Establish a general postal service, by which a single letter from Montreal to Mexico shall pay 12 cents; 4 to the Canadian office, 3 to the Northern Republic, 2 to the Confederate States, and 3 to Mexico.

8. Neither of the national parties to the Confederation shall make any treaty, or enter into any arrangement with a foreign Power, alienating any portion of its own territory, or any prerogative of its sovereignty, or giving to that Power any exclusive or peculiar commercial advantage, but all treaties, compacts, or conventions, affecting the foreign relations of the several parties of the Confederation, shall be submitted to the consideration and sanction of the Diet.

9. All the fortifications on the seaboard, both on the Atlantic and Pacific, shall be regarded, held, and commanded as the common defences of the Confederation.

By this plan Mr. Burritt thinks we should retain the South in the Union, and also bring in Mexico, and eventually the British Provinces, and in the event of collision with Europe, or happier still, peaceful commerce with Europe, all the population of North America would present a united force and constitute one federated nation. This would be a magnificent project, if it could be readily accomplished, and the end to be obtained were worth the probable cost. But magnificent as such an empire might be, it would not be the Union of our fathers. It is for this, and this only, that our soldiers are in the field; and from this purpose no plan of empire however ambitious or benevolent, can divert the American people.

The Mississippi Expedition.—The Mississippi Gunboats.—The river gunboats and flotilla, upon the construction of which much patient labor has been expended, are now nearly all finished, and a body of skilful sailors has been sent to the West to assist in manning their guns, and in navigating them. With a Union force of one hundred thousand men, and a powerful river fleet, prepared for a descent of the great father of waters, it is not surprising that the rebels residing along its banks are becoming panic-stricken, and that their leaders are deeply impressed with the necessity of making vigorous exertions to defend so important a line of operations.

The Keystone State in the Army.—The Keystone State is nobly represented in the Union army. She has now more than one hundred regiments in the field, and there are others preparing to enter the service. They are participating in all the great movements of the war. They form part of the army in Kentucky, and are ready to join in the grand advance against the rebels in Tennessee. They are represented by the "Roundhead Regiment" at Port Royal, and by troops connected with the new naval expedition about to set sail from Annapolis. They are to be found along the line of the Upper Potomac, in the rear of Washington, and they form one of the most gallant and important divisions of the grand army which now occupies the northern part of Virginia, opposite the capital. The honor of our noble Commonwealth is safe in their hands. We feel that whenever they are called into action, they will prove by their zeal and courage in fighting for the Union that, in this hour of national peril, Pennsylvania is more than ever, "The Keystone of the Federal Arch."

The Cotton Crop.—A letter in the Richmond *Examiner*, from Charleston, dated November 21st, says:

"The amount of cotton abandoned on the plantations was very considerable. It is not easy to estimate the quantity with certainty, but it is generally said to be about fifteen hundred bales. Many of the planters, before quitting, set fire to their crops and such other combustible property on their premises as could not be removed."

Pensacola.—The news from Pensacola indicates that a substantial victory has been gained by the brave garrison at Fort Pickens and the soldiers on Santa Rosa Island. We hope very soon to receive an official account of the bombardment.

Only Two States Left.—The national flag now floats over the soil of every seceded State, except Alabama and Arkansas. In Virginia it floats over one-third of the State; in North Carolina, at Hatteras Inlet; in South Carolina, at Port Royal, and a half-dozen neighboring islands; in Georgia, on Tybee Island; in Florida, at Key West, Santa Rosa Island, and other points; in Mississippi, at Ship Island; in Louisiana, at Chandeleur Island; in Texas, at El Paso; and in Tennessee, at Bristol, Elizabethtown, and other points in the eastern part of the State.

General McClellan, in Regard to the Observance of the Sabbath.—The following order was first promulgated on Sunday, although it is dated November 27th:

GENERAL ORDERS. NO. 48

HEADQUARTERS ARMY OF THE POTOMAC,
Washington, Nov. 27, 1861.

The Sunday morning company inspections prescribed by article Thirty, Revised Army Regulations, will hereafter be made at eight o'clock, A. M. Congress having, by law, provided for the employment of chaplains for the army, it was no doubt designed, and the General commanding directs, that no officer place obstacles in the way of a proper exercise of the functions of their office. It is therefore ordered that in future the Sunday morning services will commence at eleven o'clock, unless manifest military reasons prevent. Commanding officers will see that all persons connected with their commands, when not on guard, or other important duty, requiring their constant attention, have the opportunity afforded them of attending divine service.

The second article of war earnestly recommends all officers and soldiers diligently to attend divine service, and attaches a penalty for irreverent behaviour while at the place of worship.

Chaplains will at all times be permitted to visit the camps, quarters and hospitals, within the limits of the commands to which they are attached, to hold free and uninterrupted intercourse with the officers and soldiers off duty. Chaplains will not in future be required to appear at reviews or inspections, as it is believed their time and services may be more profitably employed elsewhere.

It is enjoined upon all persons connected with the army to preserve at all times a respectful deportment towards chaplains, and to give them a hearty co-operation in their efforts to promote and improve the moral condition of the army.

By command of
MAJOR GENERAL McCLELLAN.

Intelligence from Richmond.—The Washington correspondent of the New York *Tribune* says:

A Union spy who left here some three weeks ago for Richmond, arrived to-day, having left the latter place on Wednesday last. He brings important intelligence which he immediately communicated to our Government. He says the greatest excitement prevailed in Richmond, and throughout the South, respecting the naval and military expeditions along the entire Southern coast. The troops from the States most exposed signified their determination to return home, and large numbers had already started. In Richmond, a few days before he left, much difficulty was experienced in quelling a rebellious spirit among several regiments from Georgia, South Carolina, and Louisiana.

He states that preparations are being made to remove the capital from Richmond. The Virginians, however, were indignant, and were threatening dire things against their Congress. There seemed to be, he says, a very general feeling among the Southern people to abandon Virginia entirely, and let her fall into the hands of the Federal Government. They regarded it as too expensive to keep an army on her soil. The rebels' hope now is, judging from what he heard them say, merely to keep our army from advancing into the interior from their coast landings.

On to Nashville.—The news from Kentucky this morning is so inspiring that the cry has been changed from "On to Richmond," to "On to Nashville." The greatest consternation prevails all through Tennessee. The army of Buell is swelled enormously, and it is believed at headquarters that after he has well defeated Buckner, his legion will advance upon Nashville. Grant and McClernand are moving from Cairo down the Mississippi, and we may expect at the same time a demonstration upon Memphis. Thus upon the right and the left the rebels will find themselves surrounded and crushed.

Important Southern News.—A Union Conspiracy at New Orleans.—Baltimore, Dec. 5.—The Old Point boat has arrived, bringing Southern papers from which the following items are gleaned:

The reported removal of the rebel capital from Virginia is denied.

The Southern papers are advocating the abolition of the Elective franchise.

The planters throughout the Southern seaboard are represented to be destroying their crops.

A conspiracy of Union men in New Orleans has been discovered, causing great excitement in the city. Many suspected persons had been arrested.

Personal.

Mr. Wm Wheelright, of Massachusetts, has sent out a church building, to be erected in a few months, at Callao, Peru, and has reserved twenty-five feet by forty-five of it for an English school.

John C. Breckinridge, late Vice-President of the United States, and **R. M. T. Hunter**, late United States Senator from Virginia, are spoken of as likely soon to succeed Messrs. Slidell and Mason in the attempt to become Ambassadors to Europe on behalf of the rebel States. If so, it is quite as likely they may, like their predecessors, call at Fort Warren on the way.

Dr Russell, the correspondent of the London *Times*, and whose letters about the American War have not given him a very enviable reputation, is said to receive for his services a salary of twenty five thousand dollars, ($25 000,) and have all his travelling expenses paid.

General Drayton, who had command of the rebel troops during the late attack of the United States forces upon Port Royal, S. C., is reported to have died a few days since from the effects of a wound received during the engagement.

W. L. Yancey, one of the Rebel Commissioners to Europe, is reported to have written to his son, in a letter which has been found on the person of a secessionist recently arrested, that the prospect of the recognition of the Confederacy by England is very faint. He speaks despairingly of the whole matter.

Messrs. Jefferson Davis and A. H. Stephens have been re-elected to their respective offices in the Southern Confederacy, President and Vice-President, for a term of six years.

D'Israeli, the well known writer and member of the British Parliament, is said to be rapidly failing in health through the excessive use of opium.

Advertisements.

The United Brothers and Sisters of Rev. Willis Nazrey Society, are requested to attend their regular stated meeting, the 19th of this month, at 8 o'clock, P. M., on the corner of Quince and Locust Streets. Punctual attendance is strictly requested, by order of the President.
AMOS BALL, *President.*
E. MALONEY, *Secretary.*

THE DAUGHTERS OF HOPE GRAND UNION Temperance Society met, it being the thirteenth convention, April 10th, 1861. Representations from Lodges are as follows:—

From Garnet Union No 4, D. of T.; from Phoebe Union, No. 8, D. of T.; from Northern Union, No. 16, D. of T.; Webb's Union, of Chambersburgh, Pa.; from Dr. Rice's Union, of Carlisle, Pa.; from Mount Olive Union, No. 19, D. of T.; from Vanbrackle Union, No. 18, D. of T., of Norristown, Pa.

Officers installed to their several positions are as follows:—

Grand P., Sister Bennet; Grand Associate, Sister Narris; Grand Treasurer, Sister Fawcett, Grand Conductress, C. Thompson; Grand Sentinel, A. E. Dubbert; Grand Chaplain, Sister Hall.

G. P. P., Sister E. Roberts,	G. P. P. Sister Anderson,
" " E. Bowen,	" " J. F. Black,
" " M. H. Berry,	" " E. A. Crean,
" " S. Newman,	" " White,
" " R. Davis,	" " S. Hall.

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The meetings of the Board are held on the Wednesday previous to the regular stated meetings of the society.
Mrs. Sarah Castro, President.
Mr I. R. Seravon, Sec'y

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The subscriber would respectfully inform his friends and all in want of good stoves, that he has now on hand a general variety of PARLOR, Cook and CHAMBER STOVES, including Gas-burning, as well as other patterns, which he is selling at very low rates. He buys entirely for cash, of the best wholesale foundries, and of course can sell much cheaper than those buying on the usual credit system. At any rate his friends are invited to give him a call and examine for themselves before purchasing elsewhere, as he feels that they would be convinced that it would be to their interest to give him their patronage. Coal orders constantly on hand.
WM STILL.

Cephalic Pills
CURE
Sick Headache
CURE
Nervous Headache
CURE
All kinds of
Headache.

By the use of these Pills the periodic attacks of *Nervous* or *Sick Headache* may be prevented; and if taken at the commencement of an attack immediate relief from pain and sickness will be obtained.

They seldom fail in removing the *Nausea* and *Headache* to which females are so subject.

They act so gently upon the bowels—removing *Costiveness.*

For *Literary Men, Students, Delicate Females,* and all persons of *sedentary habits,* they are valuable as a *Laxative,* improving the *appetite,* giving *tone* and *vigor* to the digestive organs, and restoring the natural elasticity and strength of the whole system.

The CEPHALIC PILLS are the result of long investigation and carefully conducted experiments, having been in use many years, during which time they have prevented and relieved a vast amount of suffering from Headache, whether originating in the nervous system or from a deranged state of the stomach.

They are entirely vegetable in their composition, and may be taken at all times with perfect safety without making any change of diet, and the absence of any disagreeable taste renders it easy to administer them to children.

BEWARE OF COUNTERFEITS.
The genuine have five signatures of Henry C. Spalding on each Box.
Sold by Druggists and all other Dealers in Medicines.
A Box will be sent by mail, prepaid, on receipt of the
PRICE, 25 CENTS.
All orders should be addressed to
HENRY C. SPALDING,
48 Cedar Street, New York.

THE FOLLOWING ENDORSEMENTS OF
SPALDING'S
CEPHALIC PILLS,
WILL CONVINCE ALL WHO SUFFER FROM
HEADACHE,
THAT A
SPEEDY AND SURE CURE IS
WITHIN THEIR REACH.

As these Testimonials were unsolicited by Mr. Spalding, they afford unquestionable proof of the efficacy of this truly scientific discovery.

MASONVILLE, CONN., Feb 5, 1861.
Mr. SPALDING.
Sir:
I have tried your Cephalic Pills, and *I like them so well* that I want you to send me two dollars' worth more.
Part of these are for the neighbors, to whom I gave a few out of the first box I got from you.
Send the Pills by mail, and oblige
Your ob't Servant,
JAMES KENNEDY.

HAVERFORD, Pa., Feb 6, 1861.
Mr. SPALDING.
Sir:
I wish you to send me one more box of your Cephalic Pills, *I have received a great deal of benefit from them.*
Yours, respectfully,
MARY ANN STOKEHOUSE.

SPRUCE CREEK, HUNTINGDON Co., Pa., January 18, 1861.
H. C. SPALDING.
Sir:
You will please send me two boxes of your Cephalic Pills. Send them immediately.
Respectfully yours,
JNO. B. SIMONS.
P. S. *I have used one box of your Pills, and find them excellent.*

BELLE VERNON, OHIO, Jan. 15, 1861.
HENRY C. SPALDING, Esq.
Please find enclosed twenty-five cents, for which send me another box of your Cephalic Pills. *They are truly the best Pills I have ever tried.*
Direct A. STOVER, P. M.
Belle Vernon, Wyandot Co., O.

BEVERLY, MASS., Dec 11, 1860.
H. C. SPALDING, Esq.
I wish for some circulars or large show bills to bring your Cephalic Pills more particularly before my customers. If you have anything of the kind, please send to me.
One of my customers, who is subject to severe Sick Headache, (usually lasting two days,) *was cured of an attack in one hour by your Pills,* which I sent her.
Respectfully yours,
W. B. WILKES.

REYNOLDSBURG, FRANKLIN Co., OHIO, January 9th, 1861.
HENRY C. SPALDING,
No. 48 Cedar st., N. Y.
Dear Sir:
Enclosed find twenty-five cents, (25,) for which send box of "Cephalic Pills." Send to address of Rev. Wm. C. Filler, Reynoldsburg, Franklin Co., Ohio.
Your Pills work like a charm—cure Headache almost instanter.
Truly yours,
WM. C. FILLER.

YPSILANTI, MICH., Jan. 14, 1861.
Mr. SPALDING.
Sir:
Not long since I sent to you for a box of Cephalic Pills for the cure of the Nervous Headache and Costiveness, and received the same, and *they had so good an effect that I was induced to send for more.*
Please send by return mail. Direct to
A. R. WHEELER,
Ypsilanti, Mich.

From the Examiner, Norfolk, Va.
Cephalic Pills accomplish the object for which they were made, viz.: Cure of headache in all its forms.

From the Examiner, Norfolk, Va.
They have been tested in more than a thousand cases, with entire success.

From the Democrat, St. Cloud, Minn.
If you are, or have been troubled with the headache, send for a box, (Cephalic Pills,) so that you may have them in case of an attack.

☞ A single bottle of SPALDING'S PREPARED GLUE will save ten times its cost annually. ☜
SPALDING'S PREPARED GLUE!
SPALDING'S PREPARED GLUE!
SPALDING'S PREPARED GLUE!
SAVE THE PIECES!
ECONOMY! DISPATCH!
☞ "A STITCH IN TIME SAVES NINE." ☜
As accidents will happen, even in well regulated families, it is very desirable to have some cheap and convenient way for repairing Furniture, Toys, Crockery, &c.
SPALDING'S PREPARED GLUE
meets all such emergencies, and no household can afford to be without it. It is always ready, and up to the sticking point.
"USEFUL IN EVERY HOUSE."
N. B.—A Brush accompanies each Bottle. Price 25 cents.
Address,
HENRY C. SPALDING,
No. 48 CEDAR Street, New York.

CAUTION
As certain unprincipled persons are attempting to palm off on the unsuspecting public, imitations of my PREPARED GLUE, I would caution all persons to examine before purchasing, and see that the full name,
☞ SPALDING'S PREPARED GLUE. ☜
is on the outside wrapper; all others are swindling counterfeits.

VISIT
CLARK'S $1. STORE!
THE LARGEST IN THE WORLD!
Jewelry and Silver-Plated Ware
LARGEST AND BEST STOCK EVER EXHIBITED IN THIS CITY. CALL AND EXAMINE.

The following is a partial list of the Goods offered for ONE DOLLAR EACH—the same as are usually sold at from $2 to $15 each.

ONLY ONE DOLLAR EACH!
SILVER PLATED WARE.
Sets of six Forks, (plated on German Silver.)
" Table Spoons, " "
" Dessert Spoons, " "
" Tea Spoons " "
Pairs of Butter Knives, " "
" Salt Spoons, " "
Salt Stands, (different styles.)
Nut Crackers, " "
Drinking Cups, " "
Goblets, " "
Cream Cups, " "
Knife and Fork, " "
Pairs Napkin Rings, " "
Silver Pencils, (with Benton Bros' Gold Pen.)
The above Goods are nearly all manufactured by me, and warranted to give satisfaction.

YOUR CHOICE FOR ONE DOLLAR!
JEWELRY AND FANCY GOODS
Ladies' Cameo Sets
" Lava Sets.
" Carbuncle Sets
" Enameled and Coral Sets
" Carbuncle Sets
" Ruby Sets
" Gold Cluster Grape Sets
" " Jet Sets
" " Black Mosaic Sets
" " Gold Stone Mosaic Sets
" " Fancy Stone Sets
" " Ribbon Twist Sets, with brilliants.
" " Bouquet Sets, new styles
" " Cluster Sets, Enameled Styles
" Plain Gold, Florentine, and Onyx Sets
" Goldstone, and Coral Sets, different styles.
" Etruscan Lace and Carbuncle Sets
" Fine Coral Breast Pins.
" Berlin Iron Port Monnaies
" Pearl and Morocco Port Monnaies
" Fine Gold Onyx, and Miniature Pins
" Bracelets, plain and engraved
" Coral, Bead, and Jet Bracelets
Misses' Bracelets, plain and engraved
" " fancy link
" Neck Chains, fancy settings
" Armlets, fancy settings
Ladies' Guard Chains
" Medallions, large size, for two likenesses
Gents' Fine Vest Chains, twenty different styles.
" " Onyx Studs, and Sleeve Buttons to match
" " Enamel'd, Florentine, Plain and Cameo Studs.
" " Carbuncle Studs, Etruscan
" Gold Pens, Silver Extension Holders.
" " Ebony Holders with cases.
" Heavy Gold Pens, Propelling Holders.
" Gold Propelling Pencils.
" " Finger Rings (different styles.)
" " Breast Pins " "
" " Watch Keys " "
" " Ribbon Slides " "
" " Charms for Watch Chains " "
Fine Hair Brushes, inlaid " "
" Cigar Cases. " "
Ladies' Reticules " "
" Cases " "
" Enameled Crosses " "
" Engraved " " "
Gents' Chain Pins " "
" Pearl Handle Knives " "
" Propelling Tooth Picks. " "
Ladies' Revolving Pins " "

N. B. Country Merchants and others will consult their interests by examining our Goods and wholesale prices, before making their purchases.

☞ The above Goods are warranted to be of a good quality, all of which are all Gold or Plated, and will wear for years—in fact, they are the same Goods that are usually sold for solid Gold. Ladies and Gentlemen are respectfully invited to call and examine our Goods.

BOOKS!
We are closing out a large stock of Standard and Miscellaneous Books, at about one half the regular prices.
R. W. CLARK'S
GREAT ONE DOLLAR STORE IS AT
No. 602 Chestnut Street, South Side
WATCHES AND JEWELRY repaired at short notice.
Mar—6mo

GEORGE G. EVANS'
ORIGINAL GIFT BOOK STORE,
No 439 Chestnut Street.
NEW BOOKS! NEW GIFTS FOR THE NEW YEAR!
Call and look at our immense collection of BOOKS and PRESENTS for the season of 1861!
All the latest and best Publications, and a Gift with each Book purchased. Beautifully and appropriately bound copies of the prose and poetical writings of all the standard British and American authors, together with an extensive and superb array of Miscellaneous Books all embracing the choicest cullings from the fields of Literature!
Magnificent and costly presents, consisting in part of
WATCHES, JEWELRY, AND SILVER WARE
of the newest styles, and most exquisite finish. All Books are sold at the Publisher's regular prices, and every purchaser to the amount of $1 00, or more, is presented with a Gift, combining utility with ornament, varying in value from
FIFTY CENTS TO ONE HUNDRED DOLLARS!
Citizens! Strangers! Everybody! Bear this fact in mind, and make your purchase of Books at
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LEARY, GETZ, & CO,
PUBLISHERS AND BOOK SELLERS,
No 224 North Second Street,
(Between Race and Vine,)
Philadelphia Mar 9 6mo

DEAN & CO,
No 335 CHESTNUT STREET,
Philadelphia.
Sell Silver-Plated Castors, with bottles, for $1 00. Also Silver-Plated Waiters, Forks, Patent Tea Bells, Spoons, Salt Spoons, Cups, Engraved Mugs. Also all kinds of Solid Gold and Plated Jewelry—Vest, Guard, and Neck Chains, Medallions, Gold Pens, and Silver Holders, Counting House Pens, &c.
We sell every article in our store for $1 00. You can take your choice out of our immense stock for $1 00 each.
DEAN & CO,
ORIGINAL ONE DOLLAR STORE,
No 335 Chestnut Street Mar 9—1y

MRS H S DUTERTE
General Undertaker and Furnisher,
Respectfully informs her friends and the public, that she still continues the Undertaking business at the old establishment, No 634 Lombard St., and being thankful for past favors, hopes still to obtain a share of the patronage of the public.
Ready made Coffins always on hand. Also a handsome Hearse and Carriages, with careful drivers, to attend funerals on the most moderate terms.

A BURRIS,
Teacher of Vocal Music.
Also, the first lessons given on the Melodeon and Piano.
Residence, No 925 North 11th st., abv Poplar st.
N. B.—Terms Moderate [Feb 23.—1y.

O M ELKINTON & SON,
MANUFACTURERS OF
SOAP AND CANDLES,
116 MARGARETTA STREET, Philadelphia.

OLIVE SOAP,	SPERM CANDLES,
YELLOW "	ADAMANTINE "
PALE "	MOULD "
BROWN "	KINGSFORD'S STARCH,
WHITE "	HARNETT'S "
CASTILE "	WAX,
HONEY "	TALLOW,
PALM "	SAL SODA,
TOILET "	SOFT SOAP

March 1—1y

FINE CAKE BAKERY.
CONFECTIONERY AND ICE CREAM SALOON,
No. 804 South Street.
Ellis J. Poe would announce that he keeps constantly on hand a general assortment of all kinds of Cakes, Creams, Jellies and Pastries.
Festivals, Balls, and Private Parties served upon the shortest notice, and warranted to give general satisfaction. Jan 19 1m

REIMER'S PHOTOGRAPHIC GALLERY,
No. 615 & 617 N. Second st.,
PHILADELPHIA.
All kinds of Photographic Pictures and Ambrotypes at prices to suit everybody. No establishment more so [illegible] March 2—1y

OUR OWN BOOK-STORE.

Catalogue of Books for Sale at the Book Depository of the A M E Church, located at No 619 Pine St., Philadelphia, Pa.

	Retail price
Pronouncing Bible,	$2 75
Watson's Biblical and Theological Dictionary,	2 75
Watson's Theological Institute, 2 vols,	4 50
History of Methodism, 2 vols,	2 00
Whedon's Commentary on Matthew and Mark,	1 00
Horne's Introduction to the Bible,	80
Positive Theology,	75
The Poor Preacher	60
Saints' Rest,	65
Pilgrim's Progress,	50
Defence of our Fathers. Bishop Emory,	60
Life of Wesley,	50
Coral's Dictionary of the Holy Bible, S. S.,	65
Cole's Concordance,	1 00
The Christian Maiden. Priestley,	75
Our Friends in Heaven,	60
The Sacred Home, Rev. M. P. Gaddis,	75
Sketch Book. Rev. W. C. Smith,	75
Missionary among the Cannibals,	65
Path of Life. Rev. D. Wise,	60
The Missionary in Many Lands,	55
Rudiments of Public Speaking,	60
The Life of Faith Exemplified. Mrs. H. A. Rodgers,	50
Little Foot prints in Bible Lands,	40
The New Lute of Zion. For Choirs,	75
Memoir of Carvosso,	40
Young Man's and Young Lady's Counsellors,	55
HYMN BOOKS	
Fine Morocco, with Clasp,	1 12
" " without Clasp,	90
Plain Cloth,	50
New Discipline,	25
Love Feast Tickets, per hundred,	15
Clark on the Promises,	35
Theological Compend,	25
Local Preachers' License, per dozen,	18
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SABBATH SCHOOL BOOKS.	
Lectures to Young Men,	40
Henry Budd,	50
Village Blacksmith,	40
Infant Teachers' Manual,	31
Claude's Essay,	40
Gerald and his Friend Philip,	30
Daisy Deane,	30
Girls at School,	30
What Norman Saw in the West,	30
June Atherton's Year at School,	30
Little Tiger Lily,	30
Sweet Corn Bell,	30
Hannah Lee,	30
Dairyman's Daughter,	20
Fletcher's Appeal of Common Sense,	30
Christian's Philosophy	35
Memoir of Mrs Rodgers,	40
Light in the Valley,	30
Holy Angels,	30
Sylvia Austin,	30
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Bible Pictures for Children,	25
Margaret Mathison. A book for Young Ladies,	25
Stories in Verse,	25
Home Pictures,	20
Minnie Wingfield,	25
Young Gold Seeker,	28
Self-willed Susie,	30
Life of Whitefield	15
Fletcher's Perfection,	25
Christian's Pattern,	25
Little Amy's Falsehood and Four Little Words,	15
Gold Dollar,	15
Hetty,	15
Hard Text,	15
Jennie,	15
My Missionary Book,	15
Our Father in Heaven,	15
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Also, a variety of smaller ones too tedious to mention.	
Sabbath School Hymn Books, per dozen,	1 50
Catechisms, No. 1, per dozen,	25
" No. 2,	35
" No. 3,	60
Questions on the Old Testament,	18
Questions on the New Testament, per dozen,	1 50
Consecutive Questions on Matthew	15
" " Mark,	12
" " Luke,	12
" " John,	12
Also a variety of Sabbath School Almanacs, little Hymn Books, Missionary Tracts, etc.	
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Course of Composition and Rhetoric,	1 06
First Lessons in English Composition,	60
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Greenleaf's Com. School Arithmetic, per doz.,	6 00
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Outlines of Physical Geography, per dozen,	10 20
Mitchell's Ancient Geography and Atlas, per dozen	11 25
Berard's U. S. History, per dozen,	4 80
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Smith's Grammar,	25
Progressive and Etymological School Book,	25
Alsop's Algebra,	35
&c. &c., &c.	
Also, Stationery such as Ink, Paper, Pens, Envelopes, Pencils, Slates, etc.	

We hope, that brethren of our connexion and friends will send orders, accompanied with the cash, for such works as they themselves ought to study—also the Sabbath Schools—so that our Depository may have an upward, and not a downward tendency.

I remain, your humble and obedient servant,

ELISHA WEAVER,
General Book Steward.

F. CHAMPION'S
NEW AND SECOND HAND
CLOTHING STORE,
No. 22 Myrtle Avenue, Brooklyn.
CLOTHES MADE TO ORDER
Also, Second-hand Garments Cleaned, Repaired or Dyed, at short notice.
SECOND HAND CLOTHING CONSTANTLY ON HAND, FOR SALE
No. 6—1y

P. P GUSTINE'S
FURNITURE WAREHOUSE,
NO. 207 North Second Street,
Third door above Race, East Side, Philadelphia,
Manufacturer of Cane Seat, Windsor, Boston, Rocking and Nursery Chairs, &c., Clocks, Looking-Glasses, Bedsteads, Tables, Washstands, Bureaus, Sofas, and every variety of useful Furniture, all of which he will furnish at the LOWEST CASH PRICES, Wholesale and Retail.
CHAIRS RE-PAINTED, GILDED AND VARNISHED

COAL, STOVES, &c., &c.
The subscriber respectfully informs his friends and the public generally, that he has taken the store,
NO. 107 NORTH FIFTH STREET,
formerly occupied as the Anti-Slavery Office, (where he has been engaged for the last fourteen years,) to occupy it henceforth as a place of business for the sale of
COAL, STOVES, &c.
Having made arrangements with one of the first Coal Dealers in the city, to furnish the best qualities of Lehigh, Schuylkill, &c., at the lowest Cash prices, he hopes to give full satisfaction in this branch of his business.
He will also keep constantly on hand a general assortment of good NEW and SECOND-HAND STOVES, FURNACES, &c.
Persons wishing Stoves taken down, stored away, put up, or cleaned, can be promptly accommodated by applying as above.
He hopes by energy and strict attention to business to obtain a fair share of patronage.
WM. STILL,
107 North Fifth Street, Philadelphia.
REFERENCES.

J. M. McKim,	Dr. Casper Wistar,
Samuel Rhoads,	James Mott,
Dillwyn Parrish,	Thomas Williamson,
Prof. C. D. Cleveland	W. H. Furness.

MRS E A PALMER
Having opened a New Store at No. 10½ North Fifth St. where she intends to keep a General Variety of
TRIMMINGS, HOSIERY, &c.
N. B.—Dress, shirt making and plain sewing, would respectfully solicit the patronage of her friends and the public generally, as she will spare no pains to give entire satisfaction. 6m.

THOMAS W ALLMOND,
FURNISHING UNDERTAKER,
No 1027 RODMAN STREET,
10th and 11th Between and South and Lombard Sts
Philadelphia

Family Circle.

THE ROBIN REDBREASTS—A FABLE.

Two Robin Redbreasts built their nests
  Within a hollow tree.
The hen sat quietly at home,
  The male sang merrily;
And all the little Robins said,
  "Wee, wee, wee, wee, wee, wee."

One day—the sun was warm and bright,
  And shining in the sky—
Cock Robin said, "My little dears,
  'Tis time you learn to fly;"
And all the little young ones said,
  "I'll try, "I'll try, "I'll try."

I know a child—and who she is,
  I'll tell you, by and by—
When mamma says, "Do this," or "that,"
  She says, "What for?" and "Why?"
She'd be a better child by far,
  If she would say, "I'll try."

SUBDUE YOUR CHILD'S WILL.

How seldom do we see a person whose self will was not restrained in childhood becoming a Christian! "A child left to himself," not only "bringeth his mother to shame," but almost surely brings ruin upon himself. The parent who neglects, with love and firmness, to subdue his child, in the language of the wise man, "hateth his own son; but he that loveth him chasteneth him betimes."

The son of pious, but too indulgent parents, left home and ran into evil courses. His father and mother were almost heart-broken, but wrote continually letters overflowing with affection and earnest entreaties to leave his sinful ways.

A friend was in his room when one of these home-letters came. He read it seriously, and evidently with a troubled conscience; then sat a few moments lost in thought, when suddenly rising he dashed the letter into the fire, exclaiming "There let them write, write letters, pray and whine; it is of no use. A good whipping, well laid on, ten years ago, would have done more to save me."

Submission to parental authority is a preparative for submission to God's will, while continual self-indulgence fosters the evil passions of the heart, and strengthens its eternal enmity to God.

The mother of a little girl, who was always delicate, and subject to fits on any excitement, was told by physicians to keep her as quiet as possible, and never let her be crossed. But, instead of producing the desired effect, this course made her peevish, irritable and stubborn. After making it a subject of earnest prayer, the mother decided to govern her as she did the other children. Taking the little one upon her knee, she told her of the error of the course she had pursued, and that henceforth she must obey, or be punished.

Presently some duty was required, but the child paid no heed to it. Punishment followed, but still the little will held out. It was repeated, with no better success. Again was the trial made, the mother's heart crying to God for strength and guidance. At last the little offender was completely subdued, and became a most obedient, loving child. One night at midnight she waked her mother with the entreaty, "Oh, mamma, pray for me, I am such a great sinner!" It was not long before she gave good evidence that she was "born again." That mother lived to hear her say, with pallid lips, "I thank you, mamma, for punishing me that day. If you had not, I should have died in my sins, and gone to hell; but now I feel that my sins are forgiven, and I am going to Jesus."

Parent! will you not heed the lesson? But never punish a child when you cannot at the same time pray for God to bless the chastisement. A punishment given in anger will do more harm than good.

American Messenger

EIGHT DIRECTIONS.

"How shall we order the child, and how shall we do unto him?"—Judges xiii. 12.

When a child is born into the world the parents should deeply ponder this question. And we answer it thus.

I. Regard the child as having entered upon an immortal existence.

II. Heartily dedicate him to God, as Hannah did Samuel.

III. Pray for him and teach him to pray.

IV. Store his mind with the truth of God's Word.

V. Set him a Christian example.

VI. Train him to habits of obedience, order, generosity, industry and economy.

VII. Check the first buddings of evil, and cherish the first indications of right feeling.

VIII. Rest not until his heart is given to Christ, and you have good evidence that Christ has been formed in his heart the hope of glory.

BEWARE HOW YOU USE IT.

All admit the influence one sex has over the other. None will deny the influence the wife has over the husband, the mother over the son, or the sister over the brother; but while we know that we possess that influence, we should be careful, very careful how we use it. Man, in the majority of cases, will not be commanded or coerced into any measures. Tenderness, persuasion and affection may and will accomplish much; while a different course will estrange him farther from you. Oh! how the words of a criminal, who was convicted for a State Prison offence, now ring in our ears. He said: "*One kind word, one affectionate look from my wife, would have saved me from this.*"

Christian Secretary

HISTORY OF JOSEPH.

NO. V.

When we last parted with Joseph he was just taking his departure from the beautiful vale of Hebron, in which was situated a city of the same name, and one of the most ancient of all the cities in the land of Palestine. The original name of Hebron was Kirjath-arba, and was founded by Arba, who was a great man among the Anakims, or the famous giants of Canaan.—Joshua xiv. 15. It was one of the cities of refuge, located in the tribe of Judah, and was about seventeen miles south of Jerusalem. (We measure the distances on *Durbin's Map* as accurately as possible with the rough instruments at hand.) Abraham, Sarah, his wife, and Isaac were buried in the cave of Machpelah, not far from Hebron.—Gen. xxiii. 19, xxv. 9, 10, xxxv. 27–29. It was at Hebron that David took up his residence after the death of Saul, and made it, for a time, the capital of his kingdom.—2 Sam. ii. 2.

We now rejoin Joseph as he enters the vale of Shechem, having made a journey of about fifty miles. Here, however, contrary to his fond expectations, he did not find his brethren. He wandered up and down in search of them until his youthful limbs grew weary, and still no appearance of them. He was about to give up the search in despair, when he was found by a certain man wandering in the field; and, in all probability, the very same field which his father Jacob had purchased of the children of Hamor for a hundred pieces of money. It was more likely that they would be found here on their father's own property, than in any other place. The man, who may have been a resident of the place, a traveller, or more likely, a laborer, knew from his movements that he was in quest of something, and he asked him, "What seekest thou?" To this question he responded, "I seek my brethren." We may presume, although it is not recorded, that he gave a minute description of his brethren, their number and employment, else the kind stranger could not have given him the information desired. After he had described them minutely, the man told him he had seen them—that they had been in that field not long since; but for some reason or reasons, perhaps, the want of sufficient pasturage, among others, they had taken their departure and gone north, to a place called Dothan. Lest Joseph ought not find them there, and the man might be accused by him of falsehood and a design to lead him astray, he gave the grounds upon which he believed they had gone to Dothan. They had not told him themselves, but as he was pursuing his journey, or following his business, he had overheard them saying, 'Let us go to Dothan.'"

We should always be careful to state the grounds upon which we draw inferences, or arrive at conclusions, and not speak of things positively which are merely matters of conjecture. If we pursue this course, we will save ourselves and others from much unpleasantness and suspicion, as well as prevent the circulation of much falsehood.

But it was as the man supposed. Joseph went after his brethren, and found them in Dothan, which was about fifteen miles from Shechem in a north-eastern direction. It was at this Dothan in the tribe of Manasseh, that the Syrian army was struck with blindness "according to the word of Elisha." It was a very suitable place in which to herd flocks, as is evident from the name, which it is said, signifies "*grassy*," "or a place of tender grass."

We cannot but admire the perseverance of young Joseph. Fifty miles was a long journey for a youth of seventeen to take, which was about the distance from Hebron to Shechem. How great must his disappointment have been when he arrived at the latter place and found that his brethren had gone still farther away! Nothing discouraged, however, he cheerfully walks fifteen miles farther, in order that he might see his brethren, and carry out his father's wishes. In this he showed the sincerity of his affection for his brothers as well as the cordiality of his filial obedience. He might have framed an excuse for going farther, inasmuch as his original instructions were to go only as far as Shechem. But he knew that his father was anxious to hear from his sons, and he was determined that he should have his desires fulfilled.

Oh! how like our New Testament Joseph, the Lord Jesus Christ! He came to *seek* and to save us, who had wandered far away from God, and happiness, and he rested not until he found us, and fulfilled the desires of his Father. Let us not reject the dear Saviour, who left the glorious abode of his Father's house—came into our world, and wandered many a weary night and day in order that he might save us from our sins. He is our elder brother, let us receive him with all fraternal affection and regard.

NO. VI.

It might have been expected, that Joseph's brethren would have manifested as much delight at the arrival of their brother, as he had in taking such a long journey to find them out. Our expectation was, that they would have ran with open arms to embrace him, and inquire, "How is Jacob, our father?" "And how is Joseph?" "And how are all at home?" But no. Horrid envy, which "is the rottenness of the bones," still rankles in their hearts. Neither time nor distance has changed their feelings. They are the same wicked and hateful brethren, as when they departed from their father's house. And now their envy and hate are about to manifest themselves in the very worst forms. They saw him long before he got near them. He had on the coat of many colors—the badge of a fond father's partiality and affection. This soon recalled to their minds the dreams which he had related. And, so far from speaking of the delight which they would enjoy in meeting a brother whom they had not seen for a long time, they entered into a savage conspiracy to murder him. They said one to another, "Behold this dreamer cometh, come now, therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him; and we shall see what will become of his dreams."

It appears from this, that the great cause of their hate was his *dreams*. Our readers will remember what these dreams were. His brethren felt that if they should be realized, notwithstanding his youth, he must be acknowledged as their superior. Our pride frequently prevents us from yielding subjection to our superiors. And through their pride and envy, the brethren of Joseph were determined never to yield subjection to him. They entertained fears that if he were permitted to live, he might obtain the rule over them. It was their purpose then, to take away his life, so that there might be no grounds for any such fears. It was the only way to disappoint his expectations effectually.

The murder of this innocent youth, was the wicked purpose of every brother, save one. The forethought evinced, and the deliberation with which they went to work, show that this was not the first time that such a project entered into their minds. It was very common in those countries where water was scarce, to dig large pits, or cisterns for the collection of rain water. These were very often dry. It was the purpose of the brethren to conceal the murdered body in one of them in the neighborhood of Dothan. Wild beasts were plenty in that region. Lions and bears were found very frequently. They agreed, then, among themselves, to report to their father that "some evil beast had devoured him." No more plausible representation could have been made. The circumstances were such as to induce Jacob to believe it, for Joseph would have been very unequal in a contest with a wild animal.

But, for the honor of humanity, there was one brother who could not consent to such a cold-blooded murder. Reuben, Jacob's eldest son by Leah, used every effort in his power to deliver Joseph from their murderous hands, and restore him to his father. As soon as he was made acquainted with their purpose, he counselled them *not* to shed innocent blood, but to cast him into an old water pit which was close by. This would have been a worse death than instant murder; but the intention of Reuben was, to save his life, "that he might rid him out of their hands, and deliver him to his father again."

How striking the similarity between Joseph, and Jesus? The Jews, from whom Christ was descended according to the flesh, hated the Saviour. Like Joseph's brethren, they would not have him to reign over them. When the Saviour came to his own, they received him not. Let us beware, my young friends, lest we allow ourselves to cherish feelings of hatred towards Jesus, our elder brother. He manifested his love by coming into our world to redeem us. Let us love him in return.

AVOID MERE TASKS ON SUNDAY

So totally distinct do I consider Sunday lessons from those of week days, that though I would not allow an imperfectly read lesson to pass, I never oblige a child to learn a hymn against her inclination; I endeavor to make it first an easy and a pleasant task, by explaining all the difficult words, and by pointing out all the beauties it contains, I then tell her how much it would please me to hear it nicely repeated, until the child, from making the effort for my sake, goes on to delight herself in such lessons! I have had reason in several cases to rejoice at the success of this gentle treatment, of which the following is an instance.

There was, a while ago, a little girl among my scholars, whose dislike to learning by heart was at first very great, partly from natural stupidity, and partly from idleness—that same child, now in service, begs me from time to time to select hymns and passages of Scripture, that she may learn them in her leisure moments, and when we meet, she repeats them to me. She is a maid of all work, and still very young. On my asking her how she manages to find time for learning, and whether it was not irksome to her, she replied, "Oh no, I like it; I have a little time in the evening to myself, and it rests me." She is of a cheerful, happy disposition, and this self-imposed task was prompted by no suggestion of mine.

Church of England Quarterly

THE GOLDEN RULE

Francis De Sales used to say that to exercise justice well, we must make ourselves purchaser when we sell, or seller when we buy, for the most universal injustice, and which is oftenest seen, is, that the vendor wants to get more than the real worth of his merchandize, and that the purchaser desires to pay less than the due price, and hence proceed an infinite number of frauds and dishonorable actions in commerce.

* * *

"I never complained of my condition but once," said Sadi, "when my feet were bare, and I had no money to buy shoes; but shortly I met a man without feet, and I became contented with my lot."

Miscellany.

INDIAN SUMMER

BY CHARLES FENNO HOFFMAN.

Light as love's smiles, the silvery mist at morn
  Floats in loose flakes along the limpid river;
The blue bird's notes upon the soft breeze borne,
  As high in air he carols, faintly quiver;
The weeping birch, like banners idly waving,
Bends to the stream, its spicy branches laving;
  Beaded with dew, the witch elm's tassels shiver;
The timid rabbit from the furze is peeping,
And from the springy spray the squirrel's gayly leaping.

I love thee, Autumn, for thy scenery, ere
  The blasts of winter chase the varied dyes
That richly deck the slow declining year;
  I love the splendor of thy sunset skies,
The gorgeous hues that tinge each falling leaf
Lovely as beauty's cheek—as woman's love, too brief;
  I love the note of each wild bird that flies,
As on the wind he pours his parting lay,
And wings his loitering flight to summer climes away.

O Nature, still I fondly turn to thee
  With feelings fresh as e'er my childhood's were;
Though wild and passion toss'd my youth may be,
  Toward thee still the same devotion bear;
To thee—to thee—though health and hope no more
Life's wasted verdure may to me restore—
  I still can, childlike, come as when in prayer
I bowed my head upon a mother's knee,
And deemed the world, like her, all truth and purity.

ORIGIN OF THE OIL BUSINESS.

The case of French and others vs. Brewers, being a bill for a preliminary injunction to restrain defendant from taking oil from a tract of land at the head of Oil creek, upon which the Drake well (the first ever sunk) is located, develops some interesting facts connected with the origin of the oil business of Pennsylvania. The case was brought before Judge Grier, of the United States Circuit Court, at Philadelphia, who refused to grant the injunction—leaving the case still undecided. From a history of the suit, as published in the Legal Intelligencer, we take the following:—

In the beginning of the present century, a stream was discovered, not far from Meadville, in Crawford county, Pennsylvania, upon the surface of which, as of the smaller rivulets running into it, a species of oil frequently flowed; and to such an extent, in some places, that when a candle was applied to the surface the oil would ignite and blaze in a lambent flame on the creek itself. The people in the neighborhood of the stream, which was now called "Oil Creek," were aware of this peculiarity of the water; but the population thereabouts was sparse in those days, and no great deal of mineralogical science was applied to the subject. The schoolmaster called it a "phenomenon," and this was regarded by the learned as a full and lucid explanation of the matter.

The Indians, it is said, had known this peculiarity of the stream, and applied the oil to surgical purposes, in the cure of external injuries or sores. The early white settlers used it in the same way, and also for different domestic or farm purposes. It flowed along with the water—on its surface—but the descent of the water being rapid, and the stream itself being shallow, the only mode in which the people could get the oil separated from the water was by making little ditches or pits along the side of the creek, and drawing off a certain amount of water of the stream into them. This being left in a state of stagnation, the oil would soon collect in a coagulated form on the surface, when the women would go out, and inserting blankets under the water, raise them and secure the oil—the blankets being porous enough to let the water flow through them, but sufficiently close to retain, till they could empty it, the thicker substance of the oil.

OLD HORSES.

The term, as applied to horses, is generally intended to convey not only the statement of their age being past marks in the mouth, but also the common impression that comparatively they are of little value, if past eight or nine years. Now, if we rightly understand it, the horse has not attained his full growth and perfection of bodily frame, until he has passed his seventh year; and until growth is attained, he is just as unfitted for extreme hard labor as a man before arriving at full manhood. In this country the practice of putting horses to work at two or three years, usually results in their becoming broken down by over-driving, or overstraining, before they have attained firmness of muscle, and capability of enduring labor. Thus it is that horses are often, with us, rendered comparatively valueless before they have in truth arrived at an age of full powers and endurance. We have owned a number of horses, and whenever we have had one that had not been injured before arriving at maturity, we have found him more capable of performing regular labor at from ten to fifteen, than those of four to seven years. In our opinion, therefore, judging from observation, we consider the horse in his prime at from nine to thirteen years of age, always remembering that previous to his having attained his growth, say at seven years, he has not been over-driven, strained, or otherwise injured by reason of high stimulating food or abuse.

Ohio Farmer

DRYING PUMPKINS

We love pumpkin pies, even when there is an abundance of tree-fruits. We have tried all modes of drying, but no plan is equal, we think, to the one we recommended a year ago, and which we have recently tried on a larger scale than hitherto. It is this: Take the ripe pumpkins, pare, cut into small pieces, stew soft, mash and strain through a collender, as if for making pies. Spread this pulp on plates in layers not quite half an inch thick; dry it down in a stove oven, kept at so low a temperature as not to scorch it. In about a day it will become dry and crisp. The sheets thus made can be stowed away in a dry place, and they are always ready for use for pies or sauce. Soak the pies over night in a little milk, and they will return to a nice pulp, as delicious as the fresh pumpkin—we think much more so. The quick drying after cooking prevents any portion from slightly souring, as is always the case when the uncooked pieces are dried; the flavor is much better preserved, and the after cooking is saved. This plan is quite as little trouble as the old mode, to say nothing of the superiority in the quality of the material obtained. Try it, and you will not return to the old method, we are sure, and you will also become a great lover of the pumpkin pie "the year around," and feel less the loss of the fruit crop.

American Agriculturist.

A MODEL TEACHER

A man to be a really good teacher should possess, to begin with, a sound mind in a sound body. He should be free of any bodily infirmity; should have good health; command of temper, quick penetration, aptitude to teach, a retentive memory, good voice, clear pronunciation, and a ready power of illustrating by words and sketches. His attainments should be respectable, but they should not be his chief qualification. Most of the training colleges aim too much at cramming, not enough at training; they teach, but do not sufficiently *train to teach*. If choice were to be made between two men, the one with ten per cent of attainments, and ninety per cent of teaching-power, and the other with these proportions reversed, the former would make the better teacher. Practical skill, far more than profound, was the great desideratum in a schoolmaster for people's schools. We do not under-rate attainments, far from it; but there are other elements requisite to success and above all, the teacher's own example in punctuality, justice, temper, attention to personal cleanliness and dress, are the best lesson he could give to pupils. The truth is, that the educator should be himself an educated man in the ordinary acceptation of the word.

M'Grory's Lecture at Cambridge

THE TWIN PILLARS OF THE TEMPLE.

The two great primeval institutions of the world, more ancient than the Fall, are marriage and the Sabbath; and who can estimate the disastrous consequences of relaxing the stringency of enactments which would seem to lie, in our nature, as the very twin pillars of the Temple—its establishment and its strength

SOCIAL ENTERTAINMENTS FOR SUNDAY SCHOOLS.

The Scotch Sunday-School Teachers' Magazine condemns as unseasonable and inappropriate the ordinary methods of conducting "Sabbath-school soirees," or entertainments. Were we to conduct such a meeting (it says) we would begin with prayer, remembering that it is written, "Whatsoever ye do, do all to the glory of God." And we would carefully avoid that bane of the Scotch kirk—*long prayer*; remembering that we are distinctly told we shall not be heard for our much speaking. Then we would sing several hymns. After that we would show pictures—if we could procure such—of wild stirring scenes, tiger-hunts elephant-hunts, and the like. Then we would tell stories connected therewith; and while we would not, on the one head, strain an anecdote to point a moral, we would not on the other hand, omit a serious remark or a solemn caution when it *naturally* arose. Then we would give the little ones food—such as rookies, and all manner of harmless buns, and perhaps oranges; carefully eschewing indigestible almonds and nuts, and poisonous sweeties. After that we would sing again; and this time the songs should be secular—good, noisy songs with easy choruses. If, during the course of any of these proceedings, the children interrupt us with noise, we would stop, and give them leave to create even greater disturbance; we would recommend them to cheer, and set them the example, and keep them at it till they were *tired*; then we would resume our interrupted discourse.

Children have peculiarly constituted natures—physical and moral—just as truly as adults. The nature of the adult is to restrain his animal spirits within bounds by moral effect. The nature of the child is to give free vent to its animal spirits, and overcome them by exhaustion. It is our wisdom not to try to interrupt the course of innocent nature. There is no *sin* in shouting, and cheering, and yelling, and jumping, (by permission) in a school-room, when no sick person is near to be disturbed by the noise. If the little bodies seem inclined to be obstreperous, "egg them on!" Make them play leap frog, blind-man's buff—keep them at it; and then, when they are well nigh exhausted, make them sit down, and, doubtless, they will listen to you patiently. At this stage of the proceedings they will enjoy a quiet story. The one that follows may be a pathetic story. When it is done, you will find your audience in a fit state to listen to a few words of a serious, religious tendency; and so you will naturally slide into a hymn, and terminate with a prayer.

PUBLIC OPINION

"The public," writes Goldsmith, "is too frequently mistaken as to the merits of every candidate for favor, but, to make amends, it is never mistaken long. A performance, indeed, may be forced for a time into reputation; but, destitute of real merit, it soon sinks; time, the touchstone of what is truly valuable, will soon discover the fraud; and an author should never arrogate to himself any share of success till his works have been at least ten years read with satisfaction.

THE ART OF SAYING NOTHING.

The first kind—and that which in spite of the want of scientific study has attained the greatest development among us—may be called the art of saying religious nothings. It is practised chiefly at missionary meetings, and may be heard in great perfection at Exeter Hall. There is a certain number of societies which must be supported by annual subscriptions, and the condition for these is a certain number of speeches to be delivered by persons of some kind of notoriety from a London platform on a summer afternoon, without which neither Gospel precept nor human reasoning will induce the religious world to give their contributions. This demand has existed so long that the art of saying nothing religiously has been cultivated with success. There is no new material of any kind. Old anecdotes about negro experiences are completely worn out. The speakers must distil the half-hour's oration entirely out of their own brains. But yet there is no case in which the art of saying nothing, as a rule, is practised with so much skill. The clergy get through it with so much ease and so little appearance of distress, that the pulpit may be presumed a good preparation for the task.

The Saturday Review.

TITLE-PAGES.

A hundred years ago, literary baptisms were more carefully performed than at the present time. Two or three words, with a motto appended, were not held sufficient to admit an infant book into the rights and privileges of literary fellowship; still less were the officiating priests content with those ambiguous, naught-containing couplets under which many modern children of the brain struggle through life, and make a good thing of it after all. A title-page was then a thing of moment, a synopsis of succeeding contents, a fair, honest, straight-forward statement of what the reader might expect to find on further perusal. Judging from old library catalogues, the naming of a book must have required well-nigh as much care as its composition. Writers of the present day, however, have learned to do things differently, and, as they think, more wisely; they use title pages as Talleyrand used words—to conceal instead of explaining. It would be curious to recount the blunders to which the modern system of naming books has led. Not long ago, the corporation of a north of England town resolved to erect a new cattle-market. The mayor of the place, who was on the look-out for suitable plans, ordered a copy of a recently published work on 'The Construction of Sheep-folds.' To his complete dumbfounderment, he received, by return of post, a tractate on 'Religious Denominations.' An inexperienced young farmer, wishing to add to his stock of agricultural knowledge, bought on speculation, a book called 'Ploughing and Sowing,' and found it to contain a minute account of some benevolent lady's operations amongst the laborers of a country district in Yorkshire. We have heard of a work entitled 'Sowing and Reaping,' published since; and we imagine the series will be continued in 'Thrashing and Winnowing,' 'Sorting and Grinding,' until it comes to a conclusion in 'Kneading and Baking.'

Chambers' Journal

PERFECT HAPPINESS.

A laundress, who was employed in the family of one of our former Governors, said to him with a sigh:

"Only think, your excellency, how little money would make me happy."

"How little, madam?" says the Governor.

"Oh! dear sir, one hundred dollars would make me perfectly happy."

"If that is all, you shall have it," and he immediately gave it to her.

She looked at it with joy and thankfulness, and before the Governor was out of hearing exclaimed,

"*I wish I had said two hundred!*"

COFFEE THAT IS BEATEN IN A MORTAR

It is not generally known that coffee which has been beaten, is better than that which has been ground. Such however, is the fact; and in his brief article on the subject, Savarin gives what he considers the reasons for the difference. As he remarks, a mere decoction of green coffee is a most insipid drink, but carbonization develops the aroma, and an oil, which is the peculiarity of the coffee we drink. He agrees with other writers, that the Turks excel in this. They employ no mills, but beat the berry with wooden pestles in mortars. When long used, those pestles become precious, and bring great prices. He determined by actual experiment which of the two methods was the best. He burned carefully a pound of good Mocha, and separated it into two equal portions. The one was passed through the mill, the other beaten after the Turkish fashion in a mortar. He made coffee of each. Taking equal weights of each, and pouring on an equal weight of boiling water, he treated them both precisely alike. He tasted the coffee himself, and caused other competent judges to do so. The unanimous opinion was that coffee beaten in a mortar was far better than that ground in a mill.

PENNSYLVANIA MOLASSES

The Chinese sugar cane has been successfully cultivated this year by many farmers in the western part of Chester county. The crop is quite abundant, and Mr. Cloud, near Coatesville, has a mill that is running day and night to the manufacture of molasses by steam power. The apprehension that sugar would be dear induced the farmers to go extensively into the cultivation of the Sorghum.

STOCKINGS FOR THE ARMY.

The following rules are laid down for the direction of ladies wishing to knit socks for the soldiers:—Get large needles and a coarse yarn. Cast on seventy eight stitches, and knit the leg ten inches before setting the heel. The heel should be three and a half inches long, and knit double yarn, one fine and one coarse, for extra strength. The foot should be a full common size.

* * *

"Sambo, is your master a good farmer?" "Oh, yes, massa fuss rate farmer—he make two crops in one year." "How is that, Sambo?" "Why, he sell all his *hay* in de fall, and make money once; den in de spring he sell de hides of de cattle dat die for want of de hay, and make money twice."

Advertisements.

CONFECTIONERY AND FRUIT STORE.

WILLIAM N. SHUOARD,
(Successor to Thomas Fry,)
Wholesale Confectioner and Fruiterer,
No. 323 North Third Street, above Wood,
PHILADELPHIA,

Manufacturer of Confectionery, Jujube Paste, Gum Drops, Cordial Drops, Chocolate Drops, Sugar Drops, Liquid Bottles, Jelly Cakes, Cream Chocolate, French Toys, White Sugar Toys, &c., &c.

AND DEALER IN

Oranges, Lemons, Raisins, Currants, Citron, Figs, Dates, Prunes, Almonds, Walnuts, Filberts, Cream Nuts, Ground Nuts, Fire Crackers, Syrups, Tamarinds, Liquorice, Rock Candy, &c. &c., &c.

The attention of dealers is requested to an examination of my stock, which will be found equal to any in Philadelphia.

N. B.—Orders by mail or otherwise, promptly attended to.

50,000 pairs Boots, Shoes, and Gaiters, cheaper than ever, at the New Boot and Shoe Store

WM. J. GALLAGHER,
FASHIONABLE BOOT, SHOE, AND GAITER MAKER,
118 SOUTH STREET, ABOVE FRONT,
PHILADELPHIA.

All kinds of repairing neatly done at the shortest notice. Orders thankfully received and promptly attended to. Sewed Calf Boots, $3.25; Double Sole and Upper $3.75; Kip Boots from $2.00 and upwards; Water Boots, Double Soles, from $2.25 and upwards; Russia Leather Boots, $3.75 to $4.00; Boys' Boots, Double Soles, $1.00 to $1.75; Youth's Boots, from 75 cents; $1.25; Gum Boots, from $3.25 to $4.00.

SOMETHING FOR THE TIMES!!
A NECESSITY IN EVERY HOUSEHOLD
JOHNS & CROSLEY'S
American Cement Glue.
THE STRONGEST GLUE IN THE WORLD
THE CHEAPEST GLUE IN THE WORLD
THE MOST DURABLE GLUE IN THE WORLD
THE ONLY RELIABLE GLUE IN THE WORLD
THE BEST GLUE IN THE WORLD.

AMERICAN CEMENT GLUE
Is the only article of the kind ever produced which
WILL WITHSTAND WATER

IT WILL MEND WOOD,
Save your broken Furniture.
IT WILL MEND LEATHER,
Mend your Harness, Straps, Belts, Boots, &c.
IT WILL MEND GLASS,
Save the pieces of that expensive Cut Glass Bottle.
IT WILL MEND IVORY,
Don't throw away that broken Ivory Fan, it is easily repaired.
IT WILL MEND CHINA,
Your broken China Cups and Saucers can be made as good as new.
IT WILL MEND MARBLE,
That piece knocked out of your Marble Mantel can be put on as strong as ever.
IT WILL MEND PORCELAIN,
No matter if that broken Pitcher did not cost but a shilling, a shilling saved is a shilling earned.
IT WILL MEND ALABASTER,
That costly Alabaster Vase is broken and you can't match it, mend it, it will never show when put together.

It will Mend Bone, Coral, Lava, and in fact everything but Metals.

Any article Cemented with AMERICAN CEMENT GLUE will not show where it is mended.

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"Every Housekeeper should have a supply of Johns & Crosley's American Cement Glue."—New York Times.
"It is so convenient to have in the house."—New York Express.
"It is always ready, this commends it to every body."—Independent.
"We have tried it, and find it as useful in our house as water."—Wilkes' Spirit of the Times.

Economy is Wealth
$10.00 per year saved in every family by One Bottle of
AMERICAN CEMENT GLUE.
Price 25 Cents per Bottle.
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Very Liberal Reductions to Wholesale Buyers.
TERMS CASH

For Sale by all Druggists and Storekeepers generally, throughout the country.

JOHNS & CROSLEY,
(Sole Manufacturers,)
78 WILLIAM STREET,
Corner of Liberty Street. NEW YORK.

Important to House Owners.
Important to Builders.
Important to Rail Road Companies.
Important to Farmers.

To all whom this may concern, and it concerns every body.

JOHNS & CROSLEY'S
IMPROVED GUTTA PERCHA
CEMENT ROOFING,
The Cheapest and most durable Roofing in use.
IT IS FIRE AND WATER PROOF

It can be applied to new and old Roofs of all kinds, steep or flat, and to Shingle Roofs without removing the Shingles.

The Cost is only about One-Third that of Tin, AND IT IS TWICE AS DURABLE.

This article has been thoroughly tested in New York City and all parts of the United States, Canada, West Indies, and Central and South America on buildings of all kinds, such as Factories, Foundries, Churches, Rail Road Depots, Cars, and on Public Buildings generally, Government Buildings, &c., by the principal Builders, Architects, and others, during the past four years, and has proved to be the CHEAPEST and MOST DURABLE ROOFING in use; it is in every respect, a FIRE, WATER, WEATHER and TIME PROOF covering for ROOFS OF ALL KINDS.

This is the ONLY material manufactured in the United States which combines the very desirable properties of *Elasticity and Durability*, which are universally acknowledged to be possessed by GUTTA PERCHA AND INDIA RUBBER.

No Heat is Required in Making Application

The expense of applying it is trifling, as an ordinary Roof can be covered and finished the same day.

It can be applied by any one,

and when finished forms a perfectly Fire Proof surface with an elastic body, which cannot be injured by Heat, Cold or Storms, Shrinking of Roof Boards, nor any external action whatever.

LIQUID
GUTTA PERCHA CEMENT.
For Coating Metals of all Kinds when exposed to the Action of the Weather, and
For Preserving and Repairing Metal Roofs OF ALL KINDS.

This is the only Composition known which will successfully resist extreme [illegible] of all climates, for any length of time, when applied to metals, to which it adheres firmly, forming a body equal to three coats of ordinary paint, costs much less, and will LAST THREE TIMES AS LONG; and from its elasticity is not injured by the contraction and expansion of TIN and other METAL ROOFS, consequent upon sudden changes of the weather.

It will not CRACK IN COLD OR RUN IN WARM WEATHER, and WILL NOT WASH OFF.

LEAKY TIN AND OTHER METAL ROOFS can be readily repaired with GUTTA PERCHA CEMENT, and prevented from further corrosion and leaking, thereby ensuring a perfectly water tight roof for many years.

This [illegible] is particularly adapted for the preservation of IRON RAILINGS, STOVES, RANGES, SAFES, AGRICULTURAL IMPLEMENTS, &c., also for general manufacturers' use.

GUTTA PERCHA CEMENT.

For preserving and repairing Tin and other Metal Roofs of every description, from its great elasticity, is not injured by the contraction and expansion of Metals, AND WILL NOT CRACK IN COLD OR RUN IN WARM WEATHER.

These materials are adapted to all climates, and we are prepared to supply orders from any part of the country, at short notice, for GUTTA PERCHA ROOFING in rolls, ready prepared for use, and GUTTA PERCHA CEMENT in barrels, with full printed directions for application.

AGENTS WANTED.

We will make liberal and satisfactory arrangements with responsible parties who would like to establish themselves in a lucrative and permanent business.

OUR TERMS ARE CASH.

We can give abundant proof of all we claim in favor of our Improved Roofing, having applied them to several thousand Roofs in New York City and vicinity.

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Full descriptive Circulars and Prices will be furnished on application.

SEWING
WILCOX & GIBBS
MACHINES.

Price with Hemmer and Feller,
$35 00.

THIS MACHINE HAS POINTS OF SUPERIORITY PECULIARLY ITS OWN

Stitching, Hemming, and Felling with a Single Thread

It forms a flat, even, and elastic seam which is warranted not to rip in wear, even if the seam is cut at frequent intervals, and also under all circumstances "to survive the wash tub."

A Patented device of great utility to learners, prevents the possibility of the machine being run in the wrong direction, or the balance wheel wearing a lady's dress.

Another feature which deserves particular attention is the Wilcox Gatner Needle cannot be set wrong.

Two thousand stitches or two yards of work, can be done in one minute without dropping a stitch.

These Machines are so simple and accurate in their construction, as to supersede the use of the shuttle, and with one thread produce all the practical results of the two thread machines; and more, for these fell without basting, and hem the finest muslin without puckering.

Although at about half the price of the other first class machines they will accomplish double the sewing in a given time.

"It is emphatically the good, low priced Family Sewing Machine that the public have long been waiting for."—Boston Transcript.

"It is indeed a wonderful production, and for family use especially, no other will bear any comparison with it."—Philadelphia Evening Journal.

"A mechanical wonder."—Scientific American.

"Among the best and most serviceable sewing machines. Light and elegantly finished, and so simple in its construction that it seems almost impossible for it to get out of repair."—Pittsburg Chronicle.

"Has combined with its own peculiar merits all the really valuable improvements of the higher priced machines."—Pennsylvanian.

"This machine, in the opinion of the committee, fills more nearly the requirements of a perfect family machine than any on exhibition."—Franklin Institute Exhibition Report of 1858.

"Taking into consideration simplicity, cheapness, durability, and doing all work, the committee are unanimously in favor of the Wilcox & Gibbs as a single thread machine."—Pennsylvania State Agricultural Society's Report.

"We must, in justice, express our confidence in the merits of the Wilcox & Gibbs Sewing Machine. We consider that a great desideratum has been supplied by it in proving beyond doubt, that two threads are not, as was supposed, necessary to a good instrument."—Christian Advocate and Journal June 21, 1860.

"We have one of these machines in use, and think more highly of it than of any of the number we have tried."—Richmond Whig.

The undersigned, Missionary to Constantinople, has examined more than twenty different kinds of Sewing Machines, and after six weeks' experience with Wilcox & Gibbs' Patent, he has purchased one of them, as the best adapted to the wants of his family, and as the least liable to require repair. OLIVER CRANE.
Boston, July 3, 1860.

The undersigned, during eighteen months, has had in almost constant use, in his family a Wilcox & Gibbs Sewing Machine upon which has been made the clothing of his large family—from muslin to point cloth—including the clothing required by his several boys; and in no case have the seams failed, although in hard service. The machine now in use in his family has required no repair, and is, in all respects, well appointed, efficient and durable.
JACOB CHICKERING, Boston.

Send for a Circular.

JAMES WILCOX, Manufacturer
No. 508 Broadway, New York,
Opposite St. Nicholas Hotel.

GREAT IMPROVEMENTS IN
SEWING MACHINES.
EMPIRE
SHUTTLE MACHINE.
PATENTED FEB. 14, 1860.
Salesroom—510 Broadway, New York.

This Machine is constructed on an entirely new principle of mechanism, possessing many rare and valuable improvements—having been examined by the most profound experts, and pronounced to be SIMPLICITY and PERFECTION combined.

The following are the principal objections urged against Sewing Machines:—

1.—Excessive fatigue to the operator.
2.—Liability to get out of order.
3.—Expense, trouble, and loss of time in repairing.
4.—Incapacity to sew every description of material.
5.—Disagreeable noise while in operation.

THE "EMPIRE SEWING MACHINE" IS EXEMPT FROM ALL THESE OBJECTIONS.

It has a straight needle, perpendicular action, makes the LOCK or SHUTTLE STITCH, which will neither rip nor ravel, and is alike on both sides—performs perfect sewing on every description of material, from leather to the finest Nansook Muslin, with cotton, linen, or silk thread, from the coarsest to the finest number.

Having neither CAM nor COG WHEEL, and the least possible friction, it runs as smooth as glass, and is

EMPHATICALLY A NOISELESS MACHINE.

It requires fifty per cent. less power to drive it than any other Machine in market. A girl of 12 years of age can work it steadily without fatigue or injury to health.

Its strength and Wonderful Simplicity of Construction render it almost impossible to get out of order, and is Guaranteed by the Company to give entire satisfaction.

We respectfully invite all those who may desire to supply themselves with a superior article, to call and examine this

UNRIVALLED MACHINE.

But in a more especial manner do we solicit the patronage of

MERCHANT TAILORS, COACH MAKERS, HOOP-SKIRT MANUFACTURERS, SHIRT & BOSOM MAKERS, DRESS MAKERS, CORSET MAKERS, GAITER FITTERS, SHOE-BINDERS, VEST AND PANTALOON MAKERS.

RELIGIOUS AND CHARITABLE INSTITUTIONS WILL BE LIBERALLY DEALT WITH.

Price of Machine Complete

No. 1 or Family Machine, $45 00—No. 2, Small Sized Manufacturing, $60.00—No. 3, Large Sized Manufacturing, $75 00.

CABINETS IN EVERY VARIETY.

We want Agents for all towns in the United States, where agencies are not already established, to whom a liberal discount will be given—but we make no consignments.

T. J. McARTHUR & CO.,
510 BROADWAY, NEW YORK.

TARRANT'S EFFERVESCENT SELTZER APERIENT.

This valuable and popular medicine has universally received the most favorable recommendations of the Medical Profession and the Public as the most efficient and agreeable Saline Aperient. It may be used with the best effect in Bilious and Febrile diseases, Costiveness, Sick Headache, Nausea, Loss of Appetite, Indigestion, Acidity of the Stomach, Torpidity of the Liver, Gout, Rheumatic Affections, Gravel, Piles, and all complaints where a gentle and cooling aperient or purgative is required.

It is particularly adapted to the wants of Travellers by Sea and Land, Residents of Hot Climates, Persons of Sedentary Habits, Invalids and Convalescents, Captains of Vessels and Planters, will find it a valuable addition to their medicine chests.

It is in the form of a powder carefully put up in bottles, to keep in any climate, and merely requires water poured upon it to produce a delightful effervescent beverage.

Numerous testimonials from professional and other gentlemen of the highest standing throughout the country, and its steadily increasing popularity for a series of years, strongly guaranty its efficacy and valuable character, and commend it to the favorable notice of an intelligent public.

TARRANT'S CORDIAL ELIXIR OF TURKEY RHUBARB.

This beautiful preparation from the true Turkey Rhubarb, has the approval and sanction of many of our best physicians as a valuable and favorite Family Medicine, and is preferable to any other form in which rhubarb is administered, either for Adults or Children, it being in a manner combined to make it at once palatable to the taste and efficient in its operation.

TARRANT'S IMPROVED INDELIBLE INK,

For marking Linen, Muslin, Silk, etc., has been proved, by many years' experience, to be the best, most permanent and reliable preparation ever offered to the public.

The superiority of this article is acknowledged by all, and purchasers and dealers will find it to their interest to give it a preference over all similar preparations.

Manufactured only by
JOHN A. TARRANT & CO., Druggists,
No. 278 Greenwich St., cor. Warren St., New York.
And for sale by all Druggists generally.

BAUGH'S
RAW BONE SUPER-PHOSPHATE OF LIME,
MANUFACTURED FROM UNBURNED BONES
BY BAUGH & SONS,
Wholesale office and Store, 20 S. Wharves, between Market and Chestnut Streets, Philadelphia.

CASH PRICE $45 PER 2000 POUNDS. (2¼ CTS. PER POUND.)

In the preparation of this Valuable Manure, BONES ARE USED IN THEIR RAW STATE ONLY. They have never been boiled or calcined. They are taken as rotten has made them, crushed with powerful machinery, and subjected to a process, by which, while all the virtue of the bone is retained, a Fertilizer is produced, furnishing in a concentrated and soluble form, the two indispensable ingredients for the growth of Plants and enriching the soil, viz.: phosphoric acid and ammonia. These two ingredients, by the use of "BAUGH'S RAW BONE SUPER-PHOSPHATE," are given to the soil in all their original strength and purity. They combine at once with the soil, furnish all the needful ammonia for the growing crop, giving it ample [illegible], and leave the land permanently benefited, so that its presence can be traced for years afterwards.

Downingtown, Chester County, Pa., April 9th, 1860.

Messrs. Baugh & Sons, Gentlemen,—I have been using your article of Super-Phosphate about one and a half seasons and am well satisfied of its value as an active and "paying" fertilizer. I have applied it on wheat at the rate of 300 pounds per acre, alongside of a heavy coat of barn yard manure, kept dry and under cover, and the result was, that at harvest the wheat where the Phosphate was put, was much the better headed and heavier, while the grass was taken much stronger than on the other portion of the field. I have also used the Phosphate by the side of Peruvian Guano on each in the same quantity and in regard to both grain and grass, the action of your preparation was much the more satisfactory. In one, my experience is its use has been that it will be [illegible] well.

Yours respectfully, ISAAC Y. LEWIS

Nead's on Square, Delaware Co., Pa., July 23d, 1860.

Messrs. Baugh & Sons:—Having ascertained last season to test some prepared manures offered for sale, I was induced by your agent to make a trial of three different kinds, side by side, in the same field. I purchased [illegible] and Super-Phosphate of lime (one of the most popular in use) together with your Raw Bone Super Phosphate, and used them for experiments. During the growing, as well as at the gathering of the crop, the best result of that decidedly in favor of the Raw Bone.

But whether it is due to the mode and care in preparing, or to the superior quality of the material used in your Raw Bone Super Phosphate, I am unable to say. I am, I repeat, well pleased with it, and in my trials [illegible] that there may be induced to make similar experiments, as it is my opinion, greatly to the agricultural interests of the whole community.

Yours [illegible], JAMES OLWRIGHT

Plymouth, Montgomery Co., Pa., August 10th, 1860.

Messrs. Baugh & Sons, Gentlemen:—Having used your Super Phosphate, bought of John W. [illegible] at the Montgomery Agricultural [illegible], on wheat and [illegible], I can with pleasure recommend it. The [illegible] I put on [illegible] and the [illegible] I planted in [illegible]. When it was [illegible], I think the wheat [illegible] the ground in the field; but the field was fully equal to the [illegible], while I had a heavy crop. I have used [illegible]. We will use applied on the corn, I am satisfied the yield was fully [illegible].

Very respectfully, DAVID MASSLER

A[illegible] apply to WM. & [illegible], Bone Street, or 62 North Sixth Street [illegible]

[illegible] farmers [illegible] purchase of our Agents

MEDICAL.

SCROFULA, OR KING'S EVIL,

is a constitutional disease, a corruption of the blood, by which this fluid becomes vitiated, weak, and poor. Being in the circulation, it pervades the whole body, and may burst out in disease on any part of it. No organ is free from its attacks, nor is there one which it may not destroy. The scrofulous taint is variously caused by mercurial disease, low living, disordered or unhealthy food, impure air, filth and filthy habits, the depressing vices, and licentiousness. Whatever be its origin, it is hereditary in the constitution, descending "from parents to children unto the third and fourth generation;" indeed, it seems to be the rod of Him who says, "I will visit the iniquities of the fathers upon their children."

Its effects commence by deposition from the blood of corrupt or ulcerous matter, which, in the lungs, liver and internal organs, is termed tubercles, in the glands, swellings; and on the surface, eruptions or sores. This foul corruption, which genders in the blood, depresses the energies of life, so that scrofulous constitutions not only suffer from scrofulous complaints, but they have far less power to withstand the attacks of other diseases; consequently vast numbers perish by disorders which, although not scrofulous in their nature, are still rendered fatal by this taint in the system. Most of the consumption which decimates the human family has its origin directly in this scrofulous contamination; and many destructive diseases of the liver, kidneys, brain, and, indeed, of all the organs, arise from or are aggravated by the same cause.

One quarter of all our people are scrofulous; their persons are invaded by this lurking infection, and their health is undermined by it. To cleanse it from the system we must renovate the blood by an alterative medicine, and invigorate it by healthy food and exercise. Such a medicine we supply in

AYER'S COMPOUND EXTRACT OF SARSAPARILLA,

the most effectual remedy which the medical skill of our times can devise for this everywhere prevailing and fatal malady. It is combined from the most active remedials that have been discovered for the expurgation of this foul disorder from the blood, and the rescue of the system from its destructive consequences. Hence it should be employed for the cure of not only scrofula, but also those other affections which arise from it, such as Eruptive and Skin Diseases, St. Anthony's Fire, Rose or Erysipelas, Pimples, Pustules, Blotches, Blains and Boils, Tumors, Tetter and Salt Rheum, Scald Head, Ringworm, Rheumatism, Dropsy, Dyspepsia, Debility, and, indeed, all Complaints arising from Vitiated or Impure Blood. The popular belief in "impurity of the blood" is founded in truth, for scrofula is a degeneration of the blood. The particular purpose and virtue of this Sarsaparilla is to purify and regenerate this vital fluid, without which sound health is impossible in contaminated constitutions.

AYER'S CATHARTIC PILLS,

For all the purposes of a Family Physic,

are so composed that disease within the range of their action can rarely withstand or evade them. Their penetrating properties search, and cleanse, and invigorate every portion of the human organism, correcting its diseased action, and restoring its healthy vitalities. As a consequence of these properties, the invalid who is bowed down with pain or physical debility is astonished to find his health or energy restored by a remedy at once so simple and inviting.

Not only do they cure the every day complaints of every body, but also many formidable and dangerous diseases. The agent below named is pleased to furnish gratis my American Almanac, containing certificates of their cures and directions for their use in the following complaints: *Costiveness, Heartburn, Headache arising from disordered Stomach, Nausea, Indigestion, Pain in and Morbid Inaction of the Bowels, Flatulency, Loss of Appetite, Jaundice*, and other kindred complaints, arising from a low state of the body or obstruction of its functions.

AYER'S CHERRY PECTORAL, FOR THE RAPID CURE OF

COUGHS, COLDS, INFLUENZA, HOARSENESS, CROUP, BRONCHITIS, INCIPIENT CONSUMPTION, and for the relief of CONSUMPTIVE PATIENTS in advanced stages of the disease.

So wide is the field of its usefulness, and so numerous are the cases of its cures, that almost every section of the country abounds in persons publicly known, who have been restored from alarming and even desperate diseases of the lungs by its use. When once tried its superiority over every other medicine of its kind is too apparent to escape observation, and where its virtues are known, the public no longer hesitate what antidote to employ for the distressing and dangerous affections of the pulmonary organs that are incident to our climate. While many inferior remedies thrust upon the community have failed and been discarded, this has gained friends by every trial, conferred benefits on the afflicted they can never forget, and produced cures too numerous and too remarkable to be forgotten.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.
And sold by all Druggists and Dealers everywhere.

A CARD TO THE PUBLIC

DR. KENNEDY the Chiropodical Surgeon, most respectfully informs the citizens of Philadelphia that he has REMOVED his office to N. W. corner of Ninth and Filbert Streets.

PERSONAL.

Additional conclusive evidence of Dr. KENNEDY'S INSTANTANEOUS and PAINLESS process of effectually removing the worst cases of CORNS and BUNIONS, and all diseases of the Feet, Hands and Face.

(From Dr. O'Leary, M. D.)—"This is to certify that Dr. Kennedy has operated on my feet to my entire satisfaction." (From John W. Howe, Broker and Real Estate Agent, Walnut Street.)—"Dr. Kennedy has operated on the feet of my wife and myself with success [illegible]." (From Isaac D. Barbour.)—"Dr. Kennedy has removed a bunion off of my right joint which has been a pest to me for sixteen years." (From Francis Tuorey, Philada. Bank.)—"This is to certify that I called on Dr. Kennedy a few weeks ago, and he operated on my feet to my entire satisfaction." (From Thos. H. Shoemaker, Philadelphia.)—"I called on Dr. Kennedy in Nov. last, and he operated on my feet to my entire satisfaction." (From Francis B. [illegible].)—"This is to certify that I called on Dr. Kennedy. He removed three corns and five bunions off my feet, without pain or bleeding, and I am satisfied that he has effectually cured me." (No. 718 Catharine Street.)—"This is to certify that Dr. Kennedy has removed corns and bunions off my feet which have annoyed me for several years. He also removed a corn from my middle finger which I had no use of for the period of six months. I cordially commend him to the suffering humanity of Philadelphia as a skilled surgeon. MRS. J. W. DAMMANN."

REFERENCES.

John Corbet, M. D.—Captain McGuire—William B. Gills, Jr.—Rev. Walter W. Stephens, LL. D.—Samuel W. Howard, Attorney at Law—Chapell Stevens, Pharmaceut—Geo. Smith, Green Street—Mrs. W. L. Howard—Walter C. Foster, Carnmer, Third Street—M. Davis, Market Street above Fifth—Major Cassidy—Mrs. W. L. Paleidge, Walnut Street.

OF THE MEDICAL FACULTY.—(From Dr. W. L. Stevens.)—"Dr. Kennedy has operated on my feet, and has effectually cured me of some torturing pests that I have been annoyed with for years." (From the Rev. Walter G. Thompson.)—"This is to certify that whilst sojourning in Philadelphia, Dr. Kennedy has operated on those of my family to my entire satisfaction." (From the Hon. Wm. [illegible], member of the Ohio Legislature.)—"This is to certify that I called on Dr. Kennedy to operate on my feet. He displayed great skill as a surgeon, and I am satisfied that he has effectually cured me of those torturing pests which have annoyed me for many years." (From George F. Emery, 487 Arch Street.)—"This is to certify that I called on Dr. Kennedy. He has operated on my feet to my entire satisfaction."

Dr. KENNEDY claims to be the only Chiropodical Surgeon in Philadelphia that ever received the unanimous commendations of the Philadelphia press.

He can be consulted at his office daily—N. W. corner of Ninth and Filbert Streets.

MOFFAT'S
LIFE PILLS AND PHŒNIX BITTERS.

THESE MEDICINES have now been before the public for a period of THIRTY YEARS, and during that time have maintained a high character in almost every part of the globe, for their extraordinary and immediate power of restoring perfect health to persons suffering under nearly every kind of disease to which the human frame is liable.

The following are among the distressing variety of human diseases in which the

VEGETABLE-LIFE MEDICINES

Are well known to be infallible.

Dyspepsia, by thoroughly cleansing the first and second stomachs, and creating a flow of pure, healthy bile, instead of the stale and acrid kind; FLATULENCY, Loss of Appetite, Heartburn, Headache, Restlessness, Ill Temper, Anxiety, Languor, and Melancholy, which are the general symptoms of Dyspepsia, will vanish, as a natural consequence of its cure.

Costiveness, by cleansing the whole length of the intestines with a solvent process, and without violence; all violent purges leave the bowels costive within two days.

Fevers of all kinds, by restoring the blood to a regular circulation, through the process of respiration in such cases, and the thorough solution of all intestinal obstruction in others.

The Life Medicines have been known to cure RHEUMATISM permanently in three weeks, and GOUT in half that time, by removing local inflammation from the muscles and ligaments of the joints.

Dropsies of all kinds, by freeing and strengthening the kidneys and bladder; they operate most delightfully on these important organs, and hence have ever been found a certain remedy for the worst cases of GRAVEL.

Also WORMS, by dislodging from the turnings of the bowels the slimy matter to which these creatures adhere.

Scurvy, Ulcers, and Inveterate Sores, by the perfect purity which these LIFE MEDICINES give to the blood, and all the humors.

Scorbutic Eruptions and Bad Complexions, by their alterative effect upon the fluids that feed the skin, and the morbid state of which occasions all eruptive complaints, sallow, cloudy, and other disagreeable complexions.

The use of these Pills for a very short time will effect an entire cure of SALT RHEUM, and a striking improvement in the clearness of the skin. COMMON COLDS and INFLUENZA will always be cured by one dose, or by two in the worst cases.

Piles.—The original proprietor of these Medicines was cured of Piles of thirty-five years standing, by the use of the LIFE MEDICINES alone.

Fever and Ague.—For this scourge of the Western country, these Medicines will be found a safe, speedy, and certain remedy. Other medicines leave the system subject to a return of the disease—a cure by these Medicines is permanent—TRY THEM, BE SATISFIED, AND BE CURED.

Bilious Fevers and Liver Complaints.—GENERAL DEBILITY, LOSS OF APPETITE, and DISEASES OF FEMALES—the Medicines have been used with the most beneficial results in cases of this description:—KING'S EVIL, and SCROFULA, in its worst forms, yields to the mild yet powerful action of these remarkable Medicines. NIGHT SWEATS, NERVOUS DEBILITY, NERVOUS COMPLAINTS of all kinds, PALPITATION OF THE HEART, PAINTERS' COLIC, are speedily cured.

Mercurial Diseases.—Persons whose constitutions have become impaired by the injudicious use of Mercury, will find these Medicines a perfect cure, as they never fail to eradicate from the system all the effects of Mercury infinitely sooner than the most powerful preparations of Sarsaparilla.

Prepared and sold by W. B. MOFFAT,
335 BROADWAY, NEW YORK.

FOR SALE BY ALL DRUGGISTS.

1y.—o.17.

CHILDREN TEETHING.

MRS. WINSLOW,
AN EXPERIENCED NURSE AND FEMALE PHYSICIAN, PRESENTS TO THE ATTENTION OF MOTHERS HER
SOOTHING SYRUP FOR CHILDREN TEETHING
which greatly facilitates the process of teething, by softening the gums, reducing all inflammation—will allay ALL PAIN and spasmodic action, and is sure to regulate the bowels.

Depend upon it, mothers, it will give rest to yourselves, and
RELIEF AND HEALTH TO YOUR INFANTS.

We have put up and sold this article for over ten years, and can say, in confidence and truth of it, what we have never been able to say of any other medicine—never has it failed in a single instance, to effect a cure when timely used. Never did we know an instance of dissatisfaction by any one who used it. On the contrary, all are delighted with its operations, and speak in terms of commendation of its magical effects and medical virtues. We speak in this matter "what we do know," after ten years' experience, and pledge our reputation for the fulfillment of what we here declare. In almost every instance where the infant is suffering from pain and exhaustion, relief will be found in fifteen or twenty minutes after the syrup is administered.

This valuable preparation is the prescription of one of the most experienced and skillful nurses in New England, and has been used with never failing success in

THOUSANDS OF CASES.

It not only relieves the child from pain, but invigorates the stomach and bowels, corrects acidity, and gives tone and energy to the whole system. It will almost instantly relieve

GRIPING IN THE BOWELS, AND WIND COLIC,

and overcome convulsions, which, if not speedily remedied, end in death. We believe it the best and surest remedy in the world, in all cases of Dysentery and Diarrhoea in children, whether it arises from teething or from any other cause. We would say to every mother who has a child suffering from any of the foregoing complaints—do not let your prejudices nor the prejudices of others, stand between you and your suffering child and the relief that will be sure—yes, absolutely sure—to follow the use of this medicine, if timely used. Full directions for using will accompany each bottle. None genuine unless the fac-simile of CURTIS & PERKINS, New York, is on the outside wrapper.

Sold by Druggists throughout the world.

Principal Office, 13 Cedar Street, New York.

Price Twenty-five Cents per Bottle.

March 14, 1861.

THE TRUE PSALMODY,
OR
The Bible Psalms the Church's only Manual of Praise.

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Any individual sending forty cents, in postage stamps or otherwise, will receive a copy by mail post paid. Address WILLIAM S. YOUNG, Publisher, 1023 Race Street, Phila.

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Published by the African Methodist Episcopal Church in the United States, for the Dissemination of Religion, Morality, Literature and Science.

Rev. Anthony L. Stanford, Editor. PHILADELPHIA, DECEMBER 14, 1861. Vol. I. New Series.—No. 49.

THE CHRISTIAN RECORDER

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We solicit advertisements of all descriptions, suitable for a religious newspaper, which will be published as follows:—Cards or Advertisements, inserted for one year, provided they do not exceed eight lines, ten dollars, paper included;—eight dollars without the paper;—six months, for six dollars, paper included;—three months, four dollars;—one month, $1.50, paper to each case included.

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Poetry.

The following admirable translation of an exquisite poem is from the pen of Charles Sheet, A. M., of Philadelphia.

THE REVENGE OF THE FLOWERS.

FROM THE GERMAN OF FREILIGRATH.

On her soft and snowy pillow,
Lies a maiden bound in sleep;
Drooping fall her long dark lashes,
And her cheeks are purpling deep.

Gleaming stands a crystal chalice
On its frame of water wrought;
Flowers fresh, the cup adorning,
Spread their petals, perfume-fraught.

Sultry vapour fills the chamber,
Brooding on the languid air;
Closed the lattice, fled the Zephyrs,
As they feared the summer there.

While around deep silence reigneth,
Hark! a whisper faint and slight,
From the leaflets and the blossoms,
Murmuring, humming, soundeth light.

From the rose now softly gliding,
Bearing shields and helmet-crowned,
Woven of the mist their vestments,
Shadowy forms are floating round.

From the rose's mouth of crimson,
Rises up a lady fair;
For the gems of dew are flashing
In her wildly waving hair.

From the tiny bowl and sombre
Of the dark leafed aconite,
Leaps a bold and fearless rider,
Sword and casque all glittering bright.

Firm his step and high his bearing,
Well beseeming his array;
On his crest are nodding proudly
Heron plumes of silver gray.

From the sweet and bending lily,
Trembling steps a maiden fair;
Light the veil that floats around her—
Dewy web in summer air.

From the Turk's cap fierce advancing,
Strides a haughty Moor and bold,
Gleaming bright, the golden crescent
Lights his dark green turban's fold.

Stately moves a sceptre-bearer
From the crown-imperial deep;
Following from the rich blue iris,
Heavy armed his rangers sweep.

From the bowing pale narcissus,
Flies, with threatening brow, a youth,
Many a fiery kiss he presses
On the slumbering maiden's mouth.

Now around the couch they gather,
Circling wildly dance and swing;
Sad the words and low the cadence
Of the song they join to sing.

Maiden! Maiden! thou hast tore us
From our long loved dwelling place;
Brought us, cruel one! to perish
In thy fair but hated vase.

Happy once and glad we rested
On the bosom of the earth;
Where, through leafy arbors stealing,
Sunbeams kissed us in our mirth;

Where the kindly breezes fanned us,
Wandering in our pleasant bowers;
Where by night we often sported,
Bathed in dew and gentle showers.

Now amid the turbid waters,
Sink we fast and soon must die;
Maiden! thoughtless, cruel maiden
Vengeance, vengeance, draweth nigh!

Hushed the song; the band now bending
Close the sleep-chained maiden round,
With the sometime dreary silence
Comes again the murmuring sound.

List the hum of whispering voices!
How the maiden's cheek now glows,
While her foes all breathe around her
Breath that burns as round it flows!

Golden opes the eye of morning;
With the night the elves are fled;
On her couch still lies the maiden,
Sleeping now as sleep the dead.

On her cheek the rose-hue lingers,
She herself a faded flower;
With her drooping sisters died she
Through their fatal perfume's power.

Selections.

MEN OF LETTERS IN AMERICA.

The Rev. Dr Henry, in his essay on the "Intellectual Spirit of the Nation," says: ". . . In this country, above all others on the globe, *men of science and letters have no place, no position in the social system.* The respect paid to wealth and public office engrosses all the respect that in other countries is awarded to high letters. The multitude in this country, so far from favoring and honoring high learning and science, is rather prone to suspect and dislike it. It feareth that *genius savoreth of aristocracy!* Besides, the multitude calleth itself a practical man. It asketh, *what is the use?* It seeketh no use but that which leads to money or the material ends of life. It hath an opinion of having dreamers and drones in society. It believeth, indeed, in railroads; it thinketh well of steam; and owneth that the new art of bleaching by chlorine is a prodigious improvement; but it laughs at the profound researches into the laws of nature out of which these very inventions grew; and with still greater scorn it laughs at the votaries of the more spiritual forms of truth and beauty, *which have no application to the palpable uses of life.*"

ANECDOTE OF LORD BROUGHAM.—A young barrister, who was rather given to brow-beating, had a favorite mode of mortifying a witness by saying "Well, sir, I shall only ask you one question, and I do not care which way you answer it." Mr Brougham, who was on the same circuit, accosted his friend one morning as follows: "Well, I have only one question to ask you, and I do not care which way you answer it: How do you do to day?"

THE CROSS.

In a recent number of the *New York Observer* we met with a very graceful article entitled, "Epitaphs and Cemeteries," the style and spirit of which would have revealed that it was the production of the cultivated mind of a *lady*, even if her name had not been affixed to it. The following beautiful passage, among many others, attracted our attention:—

"On a monument in Mount Auburn there is sculptured a rose-bush, on which the fairest of the two full-blown blossoms, and three buds, in various stages of development, hang broken. Need we more to tell us that a mother and three of her sucklings lie there? The cross—which was as well a religious symbol of the ancient Egyptians as of the Christians—has, notwithstanding all the prejudices against it—prejudices arising from the Popish perversion of its uses—often proved an eloquent preacher amid the solemn congregations of the WAITING."

The thought expressed in the last sentence is as just as—in view of the ecclesiastical vehicle which here conveys it to us—it is unexpected. The human mind has always manifested a pleasure in emblems, allegorical representations, and images, beautiful thoughts or holy sentiments. There are, unquestionably, certain principles of taste, and, indeed, certain religious principles, from the control of which even these fancies cannot claim exemption. When they remain within these limits, they claim the highest authority for their existence and popularity, even in religious circles. When they represent realities, which are themselves even only tasteful, or precious and holy, no intelligent Christian will scorn them. The Lord had forbidden the children of Israel in the most emphatic manner, to make any graven image, or any likeness of any object whatever, for the purpose of paying it divine honors. Nevertheless, He commanded Moses to place two images of cherubim on the mercy-seat, and afterwards to erect an image of the fiery serpents in the sight of all the people. These images or emblems did not recall mere fancies to the memory, but represented realities, and recalled *these* to the heart. Thus, too, St. Paul repeatedly speaks of "the cross," as the object to which his preaching was designed to direct men, and which was, as he mournfully remarks, the object that Christ's enemies regarded with hostility only.

The Christians of a very early age, long before Satan introduced Popery into the world, were accustomed to erect a cross in every sacred building; they desired to testify before the world that, in place of being ashamed of the cross of Christ, they gloried in it.

At a later day gross superstition clustered around this sacred emblem; magic virtues were ascribed to "the sign of the cross," and the folly and wickedness of the Papists, in their superstitious and idolatrous use of the cross, are notorious. The *abuse* of the cross as an emblem led many, after the Reformation restored the Bible and religious liberty to men, to regard the entire *disuse* of it as a Christian duty—they unconsciously proceeded to the opposite extreme. Have not Papists whose unhallowed touch attempts to profane all that is sacred, converted—where this influence prevailed—the Lord's day into a day of amusement, suited for pleasure parties and military reviews? But far be it from us to refrain from a *proper* observance of that holy day, because they perverted it. Even the holy Bible has been at times an object of superstitious use, as, for instance, when it has been used for fortune-telling, or for drawing lots. But the abuse of a good thing is no sound argument against a use, and devout use of it.

Our noble "American Bible Society," among other admirable measures, issues a periodical of eminent value, termed the "Bible Society Record." To every number the Editors invariably prefix a little wood-cut representing an open Bible. It would be great weakness to object to this practice, and allege that it might promote superstition. Is not the Bible a reality? We do not worship that harmless picture, but we feel happy whenever we see it, for it reminds us anew of God's precious gift of the Bible. And was not the cross on which the blessed Saviour expired also a *reality?* If we should see it in a Protestant church, on the wall behind the pulpit, or high above, surmounting wall and roof and steeple, we should be gratified, for it would remind us anew of the precious redeeming blood once shed on such a cross. Surely Protestants can be trusted; they are not in danger of worshipping images of the Bible or of the cross, even if their sacred buildings should present these signs of realities to the view.

It is, indeed, to be regretted that we have surrendered so completely to the Papists this appropriate emblem of our holy faith, that he who would attempt to restore it to its proper owners—Protestant worshippers—would very probably incur the danger of being denounced as one who was "on the way to Rome." A more healthy and vigorous Protestant feeling may possibly yet enable us to discriminate between *use* and *abuse*, and restore to our churches and altars the expressive sign of the Saviour's atoning work.

Hibbs.

SINLESS PERFECTION

SINLESS perfection, as a prevailing error in a community, very soon cures itself, by degenerating into looseness of life, or ceasing under the corrective power of experience. It is like the self-limiting diseases of childhood. But the error is pernicious, because it lets down moral obligation to our own low attainments. Then, if tempted, the perfectly sanctified man is liable to reason in this way: I have done thus and thus, but it cannot be sin, for I am sinless; hence it cannot be wrong. Such persons are either deceivers or deceived. They may be both. Yet many of those who dream of sinless perfection in this world are amiable, and of a susceptible, tender spirit, who sincerely desire to be delivered from the painfulness of a state in which they must ever be conscious of coming short of the divine requirements. These must learn that this degenerate nature will go with them to the grave, with a hurt which regeneration does not cure; that in being born again they have new tastes, new desires, new hopes and fears, which will meet with resistance from their natural appetites and passions, and that there will be long war within them, between the house of David and the house of Saul, the tide of affairs, however, being turned and gaining strength in the right direction. In such a state they must be willing to live—a state of watchfulness, progress, and of perpetual endeavor to be conformed to God. They must not think that degrees of sanctification follow inevitably from one first act of faith without intermediate efforts; for such a theory is a fruitful source of presumption. They must account that when they are "called," and "justified," they are "sanctified" in the same sense in which they are "glorified;" "for whom He called—them He also glorified;"—that is something yet to be obtained, though in a sense already conferred; so with being "sanctified."

Dr N. Adams.

In a Christian, fear is always the effect of distrust. If he had faith in lively exercise, he would not be afraid. "He that is for us is certainly more than those who are against us;" "for as the mountains are round about Jerusalem, so the Lord is round about them that fear him, from hence forth and forever." It is hardly possible to imagine anything more complete in the promise of security which it holds out than such declarations of the divine word. They ought to have the effect of fortifying us stronger than if we were surrounded by a munition of rocks.

A DIVINE SAVIOUR

If Jesus was not God, we have no Saviour. The work of atonement for the sins of the world, is beyond the power of a man. None but a divine being can accomplish it. If, therefore, Jesus was not a divine being, we have no atonement, and if no atonement, then no Saviour. "If Christ be not God, we have no vicarious sacrifice, no atoning ransom; we have only a second edition of Sinai—Sinai in greater splendor, its thunders with greater power, its lightnings with more terrible force. But what I need, is, not to have a holier law than the ten commandments contain, for that law is already beyond my reach. I see that my nature cannot obey it, and, therefore, if you give me a purer law, you only plunge me into deeper despair." What I want is an atonement for my guilt; the forgiveness of my sins. I want a Gospel with a Saviour in it—just such a system of mercy and love, of atonement and satisfaction, of forgiveness of sins and eternal life, which the gospel of Jesus does make known. This satisfies the great want of my nature. In an atoning, pardoning God-man, I have what my soul needs. I have an all-sufficient Saviour. I rest my eternal interests in his hands, and feel the perfect peace which the consciousness of safety gives. E. G.

COPYING THE SCRIPTURES.

In one of the synagogues at Safet I found a scribe engaged in making a copy of the law. A more elegant Hebrew manuscript, a more perfect specimen of the calligraphic art, I never saw, than that executed by the Jewish amanuensis. No printed page could surpass it in the beauty, symmetry, and distinctness, with which the characters were drawn. One peculiarity, that struck me at once as I cast my eye over the parchment, was the horn-like appearance attached to some of the letters. I had seen the same mark, before this, in Hebrew manuscripts, but never where it is so prominent as here. The sign in question, as connected with the Hebrew letter Lamedh in particular, had almost the appearance of an intentional imitation of a ram's head. It was to that appendage of the Hebrew letters that the Saviour referred when he said, "Not one jot or little horn (as the Greek term signifies, which our version renders 'tittle') shall pass from the law till all be fulfilled." (Matthew v. 18.) It was on one of the mounts of Galilee that the Saviour uttered these words; and it was exceedingly interesting to me to meet with such a proof in the same country, that copies of the Old Testament are still made there, so minutely similar to those used in the synagogues when Christ himself preached in them.

The labor expended by the Jews in copying the Scriptures, as exemplified in the preceding case, has always distinguished them, as far as we have the means of knowing what their habits in this respect have been. In one sense, at least, they appear to have been faithful to their trust, as to them "were committed the oracles of God;" (Romans iii. 2.) they did not alter or mutilate the sacred text. Our Saviour charged the Jews of his time with having committed almost every sin that can be named; but he does not accuse them or their fathers of having corrupted the records of their religious faith. The rules which they follow in preparing copies of the Pentateuch for public use illustrate their vigilance in watching over the sacred books. They assign the work of transcribing them to a particular class of men who are specially trained for the service. Only one sort of parchment, and that prepared in a certain way, can be used. The ink must be of a definite kind. Every page must contain a prescribed number of lines, and every line the same number of words and letters. The slightest error vitiates a copy; a letter too much or too little on a page obliges the scribe to throw aside his work and begin anew. No copy is allowed to be read in the synagogue till it has been examined by competent men, and pronounced free from every defect. The Old Testament has been handed down among the Jews under a system of such rigid supervision. The fact is one of immense importance, as showing, in concurrence with other facts, that the Hebrew Scriptures remain as they were written at first; that we have in them the very words which Moses, and David, and Isaiah, addressed to their contemporaries, and recorded for our instruction.

Hackett.

PRESERVE THE WHOLE TRUTH

THERE exists a temptation—that of sacrificing a part of the truth to unity. It is the old cause which degraded Christianity.

"For the sake of advancing peace, let pastors and dogmas alone," they say. Such is not the way of the Gospel. It makes all things new; it makes new discussions; it suppresses nothing.

Let us take care. There is skepticism in the air. People are disposed to admire everything. This current carries us away. People say that there is nothing absolute, everything is personal. Our times advance upon the way to the termination where one finds the natural formation of religion. This tendency creates a new skepticism, that of indifference to truth.

Among Christians the indifference arises about secondary points—fatal doctrine, which gives to the faith a mortal wound. Whoever does not admit the truth in itself, whoever does not bind together all truth, great or little, will lose the great as well as the small. Wo betide us if we judge, as indifferent, the secondary truths which God has thought fit to reveal to us. This tendency compromised the Reformation of the sixteenth century, it will compromise also the movement which we may call the Reformation of the nineteenth century, if we do not take care.

What good is there in dissembling? we are entreated to advance in this direction. We are pressed to forget doctrines, to curtail important questions. Let our ambition be higher. Let us seek union, but, where God gives it, in *absolute obedience to the truth.* Submissive disciples of evangelical truth, if we be enlightened as regards all, we ought, at least, to preserve the whole truth, and to unite in Jesus Christ.

M. Agenor.

THE GOSPEL BY JOHN

Much has it been the fashion of these last days (I cannot imagine why) to vaunt the character and the gospel of St John—"the disciple of Love" as he is called; as if it were secretly thought that there is a latitudinarianism in love which would wink at doctrinal obliquity; whereas, *St John is the Evangelist of Dogma;* and if there be any in the world which is *jealous*, that thing is *Love.* Indifference to Truth and laxity of belief are the growing characteristics of the age. But you will find that St John has about four or five times as much about TRUTH as all the other three evangelists; while *the act* of faith receives as frequent mention in his writings alone as in all the rest of the New Testament canon put together.

Burgon.

A BAD SIGN

A writer in the *Biblical Recorder*, says: "One of the first evidences of a decline in religion is an indifference to the religious newspaper. I have sat in churches where scores of members have been excluded. If the excluded were reading men, and took a religious paper, I have noticed that the first palpable backward step was a discontinuance of the paper. This is the result of thirty years' observation."

"SO SHORT."—As a Christian woman, who had long and faithfully served the Lord in whom she trusted, lay dying, her husband read to her a few passages of Scripture. After some time he said "I fear I have tired you, in reading so long." "Ah," was the reply, "but my time is so short."

THE CHILD AND THE MAN

BY THOMAS H. STOCKTON

"When I was a child, I spake as a child."

But why have I said so much of the infant? St. Paul does not speak of an infant. He speaks of the child that *talks*, and *understands*, and *thinks.* I remember this; and yet have not said half as much as I would like to say, in relation to the infant; and, moreover, in relation to parents, and their important responsibilities. Still, having said thus much, it may be of some advantage to us, in our further progress.

For, see! if the child begin without knowing anything, it is not to be supposed that it will know much at the age alluded to by the Apostle "When I was a child, I *spake* as a child." But *how* does a child speak? According to its *understanding* and *thought;* or, according to its *perception* of things, and its *language*, or *incipient reasonings*, about the things it perceives. And what are these?

Take for instance, a boy of four or five years. How limited his perceptions are!—the house, the street, the city, in which he lives; with an occasional peep at the gardens and groves around it. This with the sky above, is, to him, the world: and he contemplates it, not philosophically, but poetically: not like the scholar, but, like the savage. To him, the sun, moon, and stars are no larger than they seem to be. Heaven is as near as it seems to be. The church steeple almost touches it. He thinks he could go up there, and see the Lord, and the angels, and his own little brother or sister that died, and then come down again—so making a sort of afternoon visit. He longs for stories; and the more extravagant they are, the better he likes them. His credulity is equal to any thing: or if he ever hesitate, it is only to ask—"Is it true?" and if he be answered in the affirmative, he doubts no longer, but gives it full credit. He is fond of play: and playing seems to him the most important business in life. He loves toys and pictures: fruits, nuts, and confectioneries: and these are the only material interests of the world, about which, in his estimation, there need be any concern. He would rather beat his little drum, than hear the best sermon that was ever preached; and would not give his tin trumpet for Lord Rosse's mighty telescope. What cares he for Doughty's landscapes, or Sully's portraits, so long as he can daub a piece of paper with his own splendid stripes of red, yellow, and blue?

As to the importance of preserving his health, or of improving his mind, or of cultivating his affections, or of moulding his manners to gentleness and grace—he has enough to do, without attending to other people's affairs. His parents may understand these interests—but he does not. As to the means of family subsistence, or the government of the church, or the government of the State—he never heard of such things, or if he did hear of them, was none the wiser for it. A sixpence is a fortune to him: sleeping in church once a week is church enough for him: and as to his statesmanship, when he declares non-intercourse, he retires into the corner to pout; and when he proclaims war, he seizes upon his sister's doll, and flings it upon the floor. Deny him a cake, and he bursts into tears; take from him a green apple, and you break his heart. In summer, the drought may threaten a famine: but if he can stand bare foot in a shallow rill, and fish for gudgeons with a pin-hook, he asks nothing more; and in winter, though the poor are perishing with the cold, he is perfectly satisfied, if he can slide on the pavement, and drag his little sled round the yard. All his imaginings and all his reasonings are within such circles as these; and all his pretty prattle, of course corresponds. In short, he is yet but little more than a playful little animal, utterly ignorant of all the great realities and relations of our being.

Sometimes a doting mother will say—Oh! if I could only keep him always the same that he is now, how happy I would be, he is so interesting! But this is a grand mistake! A more terrible affliction than this can scarcely be imagined. What! ten years old, twenty years old, and no farther advanced than when he was five! A dwarf in body, and a dwarf in mind. Every body's son growing and improving, and your own making no progress! This would never do. No, no: interesting as he is, you laugh at his imperfections only because you suppose he will soon exchange them for something better, and you would weep tears of blood if this hope were denied you.

Often I myself have felt as though I would give the world if I possessed it, and such a gift would avail, to have the privilege of returning to my fourth or fifth year, and commencing life anew. I would not ask better father, or mother, or friends, or estate, than I had. I would only ask some such conception of life as I now have, and grace to act accordingly. But this is always in connexion with the thought that I might infinitely improve in the progress of a second trial. If the offer were made me that I might again become a child, if I would consent to stay a child—it would be instantly rejected.

No—no; true as it is, in many sad respects, that "men are but children of a larger growth"—still, I vastly prefer to be a man! And, true as it is, that manhood as well as childhood, has boundaries which it cannot pass—limitations of observation and speculation which it cannot transcend—still, I unspeakably prefer to be a man. Notwithstanding the soft feet of childhood patter round its little enclosure without care, and its soft hands press upon the circle without desire to go beyond it; while manhood complains at every point where it touches its immensely wider circumference, and knocks all round its walls, and sometimes almost upbraids the Creator, because it can neither overleap them, nor break through them, nor even by a single crevice, see through them—still, beyond all comparison, I prefer to be a man.

I presume it was in a somewhat similar spirit that the apostle proceeded to say, as we may proceed to notice—"*But when I became a man, I put away childish things;*" put them away, as unworthy of manhood.

Manhood, like childhood, *speaks, understands*, and *thinks:* and yet, how differently! With what infinite superiority!

I spoke of the little *world* of childhood! But what is the *world* of manhood? The earth itself, how vast and varied! The system to which it belongs,—how much more magnificent and splendid! The universe to which the system belongs,—how incomparably enlarged and illustrious! The outer universes, immeasurably beyond our own—how overpoweringly immense their telescopic relations, and possible multiplications, and ultimate complete combination.

And manhood's *society* too—what an all excelling range is this! Not only the current generation, but all preceding generations! And not only the human race in whole, but angels and archangels, cherubim and seraphim; thrones, and dominions, and principalities, and powers; the morning stars and sons of God, spirits of light, and flames of fire—shining and burning along the tracks of innumerable heavenly embassies; and, besides these, it may be, races of intelligences as many as there are worlds in Creation; and over all, the Infinite Fulness of Divine perfection and bliss, manifest, to us at least, in the name of the Father, and of the Son, and of the Holy Ghost, in whose inexhaustible grace and glory our utter most immortality shall exult with increasing joy.

And manhood's *understanding* of all, as far as it has been fairly made out! And manhood's *imaginations*, and *speculations*, and *reasonings* about all—transcending the assurance of his understanding! And then, manhood's *discourse* of all—his *large* discourse—telling in thrilling eloquence,

"The thoughts that wander through eternity,"

announcing facts collected from all time and all space, proclaiming principles derived from them, capable of controlling them, and arguing spiritual destinies noble enough to vindicate the whole plan of Providence—surely there is a sublime development to all this! And what room is here for the thought of childhood, or the understanding of childhood or the prattle of childhood? Surely a great change has occurred, and this is the life that now is! The child has become a man; and the man has put away, forever and ever, the imperfections of the child.

What now? Even thus shall it be in the change which is to take place at the *close* of this life or immediately *after* it. The sainted spirit shall be as superior to the man in the flesh, as the man, in his utmost development, is superior to the undeveloped child! Here is the illustration! It may be, indeed, that the superiority of the sainted one will excel this comparison: but the illustration assigned is the best our circumstances afford, and it can reach no farther. Indeed, you will all acknowledge, I presume, that it reaches far enough for the present purpose.

See! Newton as a child, and Newton as a man! Milton as a child, and Milton as a man! Chalmers as a child and Chalmers as a man! What marvellous advancements are indicated by these cases! What a development of philosophy, in the first; of poetry, in the second; of eloquence in the third! And yet, the change from mortality to immortality: from imperfection in time, to perfection in eternity—is greater still! Newton on earth, was but a child compared to Newton in heaven! And so with Milton, and so with Chalmers. Nay, Paul himself, though he united in his Apostolate, all gifts and offices, and made them successful by the grace of God, in revolutionizing the world—still, Paul himself, on earth, was only a child in comparison to Paul in heaven.

THE STANDARD OF HOLINESS

Among the faults of which many Christians are guilty, not the least is their misconception of the standard of holiness. Although they theoretically acknowledge the Bible as the only source whence the rules for a life of piety may be obtained; yet, practically, they disavow such a conviction, and themselves lay down the principles that are to regulate their walk and conversation in the world. The natural consequence is a standard of holiness below that which God has fixed.

It is very true that there are strong brethren and weak brethren among the followers of Christ, and that things, which in themselves are not wrong, may be done, or may be enjoyed, by the former without injury to their souls, whereas the latter will suffer harm from the same; that, therefore, from one point of view, it seems impossible to find, even in the Bible, laws of holy living, in all its details, universally applicable. But it is equally true that the apostle Paul, while granting this position, says of himself, and thus gives a principle that holds good of all Christians: "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." Moreover, he adds this warning: "Take heed, lest by any means this liberty of yours become a stumbling block to them that are weak." Hence, "Christian liberty," of which the Church hears so much, is a thing, to say the least, which must be used with the utmost caution, if it is used at all, and with the certain knowledge that no influences for evil may result therefrom, in the way of example, among weaker brethren, or among worldly men.

This being conceded, we repeat the sentiment with which we began, that the common standard of holiness among Christians is too low, and not that of their infallible Law Book, the Bible. In order to substantiate this assertion many and manifold proofs might be adduced. We will, however, confine ourselves to one which has always seemed to us to constitute an instance peculiarly sad, and utterly inexcusable. For it is this that we particularly wish to reach by the present article.

There are members in churches, more or less, of every name, who, while they carefully avoid what are commonly looked upon as gross iniquities, regulate their conduct in things that seem to *them* spiritually of less moment, by this principle—"We have always done so." That means, in other words a walk and a conversation which are questionable, or even positively wrong, they persist in, because—*they have always done so*, and others have always done so too. Such persons would be indignant if they were to be pronounced wicked, if any doubts even of the genuineness of their religion were expressed. And yet what are they wont?

They break the Sabbath constantly, but the way of doing this is that genteel, respectable way which they have always followed, and therein lies the innocency of the thing. They neglect, as an ordinary *rule*, the week day evening services of the congregation to which they belong, but then it is because they never did otherwise since they first united with the church;—prayer meetings never entered into their calculations about Christian duties. They prefer their own temporal business to the interests of the cause of Christ—that is, they never think of sacrificing time in which they can make money, even though the welfare of their church requires just that time—for it has always been so with them. They offer to the Lord beneficent contributions amounting to twenty-five cents, when they might readily pay one dollar, or amounting to one dollar, when five dollars really are for them a small gift—but then they have always been accustomed to give in this manner. They engage, to a certain extent, in worldly amusements of a questionable character, and thus lend their countenance to that which may prove, and does prove, a snare of destruction to many young souls—but, understand, this is the Christian liberty which they have always exercised.

Can there be any thing more absurd than such positions? And is not such a standard of holiness abominable, over against the great life purpose which Jesus has set the Christian, when he said: "Be ye therefore perfect, even as your Father which is in heaven is perfect."

If professing members of Christ's Church would but always let the Word of God be a lamp unto their feet, and a light unto their path, not only the preposterous plea—"we have always done so," would forever be hushed, but the other phrases so current among them,—"Do you think this is wrong?" or "I do not think that is wrong,"—would no longer be heard. With the open Bible before him, every Christian may learn to say positively "I *know* that this is wrong for me!" And the same book tells him that while he lives upon earth, he will never be holy enough; that to follow after holiness is the aim of all the days of our years, that the motto which in this age guides men in commerce and traffic, in the arts, in science, in every field of human enterprise, must be his in the work of sanctification, also—*Excelsior.*

Moravian.

RHYMING IN MEETING

Old Dr Strong, of Hartford, whose name is still in praise in the churches, had an unfortunate habit saying cunning things when he meant it not so. As when he was presiding in a meeting of ministers, and wishing to call one of them to come forward and preach, he said:

"Brother Colton
Of Bolton,
Will you step this way,
And pray?"

To which Mr Colton immediately answered, without intending to perpetrate anything of the same sort:

"My dear brother Strong,
You do very wrong
To be making a rhyme,
At such a solemn time."

And then Dr Strong added:

"I'm very sorry to see
That you're just like me."

The good man would not for the world, have made jests on such an occasion, but they could plead the same excuse for the rhymes that the boy did for whistling in school, "I didn't whistle, sir; it whistled itself."

HINTS TO STUDENTS

One error against which you need to be warned, on account of its frequency, is, that there must be, as a matter of necessity, *hostility between you and your instructor.* The opinion that the agency of teachers is directed to the curtailment of our rights, and that they are constantly aiming to repress our movements in directions in which it is best for us to go, singular as it may appear, contrary, as it unquestionably is to all correct views of our condition, is nevertheless entertained; and, with different manifestations, is almost universal, displaying itself not only where there is a reckless disregard of all moral principle, but likewise when there is a creditable devotion to it. There is no college regulation, there is no requisition made by any college officer, that is arbitrary, but every one is based in utility, and intended to promote the good of those who obey. If our teachers are our best friends, who labor for our highest good, who sincerely seek our truest happiness here and hereafter, all whose enactments are necessary and kind, how unjust is it to them, how unworthy of us, to say nothing of the injury which must necessarily ensue, to treat them as secret enemies, and to employ ourselves in counteracting their kind purposes, and frustrating their well meant efforts. They should be considered by us as vigilant, not for our discomfort, disgrace, and suffering, but for our comfort, honor, and peace. Otherwise our hypothetical enemy will become real. We will form the habit of perpetrating evil not merely to gratify the propensity to evil, but to satiate the vindictiveness which reared on an imaginary foundation, grown into strength, asks for support. The consequences of this cannot but be bad, as its contaminating influence will spread itself around.

Another error into which many fall, is, the considering of *immoral actions wrong only when discovered*, and not when concealed. It might be thought that so great an error, in moral judgment, could hardly exist when conscience had received the smallest modicum of illumination, but so powerful are the devices of the evil one, so deceptive are our own hearts, that we do persuade ourselves that the guilt of actions very much depends upon their being known. If concealed, they awaken no remorse; if divulged, they produce shame and mortification, and are admitted to be deserving of punishment. It is, however, a great, a pernicious delusion. Let these principles be transferred to the world, and the results will be pernicious in the extreme. It may be said, and who can deny it? that they are carried into the world; but are we willing to be named with those who are distinguished by them—with incendiaries, gamblers, rakes, thieves, robbers, and murderers? Surely it cannot require much reflection to convince us, that, what is wrong, is either *malum in se* or *malum prohibitum—prohibitum* by any competent legislature, and not an infringement of inalienable rights, cannot be divested of its character by any adventitious circumstances whatever, and certainly not by the fact that its perpetration is secure from penal visitation.

Nor should we fall into the error of supposing that high *moral obligations can find any abatement in college relations.* The religious student may think, we fear he often does think, that whilst he is not without responsibility in regard to the souls of his fellow men, his responsibility is vacated in regard to those who are his associates in study, his companions in youth, his cherished friends in the intercourse of college life. No sense of duty impels him to appeal to his fellow in behalf of his soul, to interpose his warning between him and the yawning pit, to project his arm between him and impending ruin. Is that man less dear to you because you know him, and converse with him, and study with him, and unite with him in the labors and pleasures of study? Is he less an object of your tender solicitude, because he has qualities which endear him to you, and you have received favors from his hands? Are his spiritual interests less dear to you, because, in advancing them, you may be exposed to reproach seldom escaped by those, who, on any theatre, seek the true happiness of men?

You need no one to answer these questions for you. Your own hearts can answer. Enlightened judgment can answer, and teach, that, if, in this thing, we have sinned, we should go and sin no more.

AWFUL DELUSIONS

We have been reflecting for a while upon the deplorable condition of all impenitent sinners, and the indifference with which they treat the realities of that eternal world that lies before them. When we look at the momentous issues that are at stake, we cannot but wonder that there should be so many, in this land of Bibles, who are manifesting so little concern about the salvation of their souls. How can it be accounted for? The only way by which we can account for it is by a reference to the fact, that they have never yet been brought to see themselves as sinners. The apostle John says, "If we say we have no sin, we deceive ourselves, and the truth is not in us." This language clearly implies that there are those who are thus deceiving themselves, and that, too, not only among the heathen, but even among those who are favored with the light of the gospel. Our blessed Lord tells us of two men who went up into the temple—the one a Pharisee and the other a publican. The Pharisee, although he did not say, in so many words, that he was no sinner, doubtless had this feeling in his heart. The manner in which he contrasted himself with the publican is a plain indication of this.

There are, perhaps, few persons to be found who will not acknowledge, in general terms, that they are sinners, that is, that they have sometimes done what they ought not to have done. But the great matter is not what persons *say*, but what they *think*, and it cannot be doubted that there are multitudes, even in Christian lands, who have never yet been brought to think seriously of themselves as sinners—as transgressors of God's holy law. There is a general idea, it is true, in their minds, that they have not done all that is required of them; but they have never yet had any true conception of what sin is. They have never seen it as that which involves in it *rebellion against God and contempt for his authority.* They have never yet had any true conception of the *obligations* they are under to the law of God, and, consequently, of their breaches of these obligations, and of the awful criminality which there is in these breaches. They look upon their sins as infirmities, as failings as misfortunes, and not as acts of rebellion against God. Ah, yes, the very indifference which they manifest under the preaching of the word, the little impression which the reproofs and admonitions and warnings of this word make upon their hearts, are plain evidences of this fact. How difficult is it for ministers of the gospel to fasten upon the hearts of their hearers any thing like a conviction of sin. If sin be the subject of their discourse, there is always a large class whose attention it is almost impossible to secure and should they even succeed in this, there are a thousand excuses, which the sinner has always at hand, by which to fortify his soul against the charges which the preacher makes against him. He sees so many reasons for what he has done; he finds so many extenuating circumstances connected with every act as wholly to hide from his mind the idea of sin, as sin. Thus it is with all unregenerate persons. Hence, the very first work of the Spirit of God, when he comes with power to the soul, is to "convince of sin," clearly implying that before this time there is no conviction of sin, as sin.

Dear reader perhaps we have described the condition of your soul. If so, you are indulging in an awful delusion. O, that we could undeceive you in regard to this matter! Could we only succeed in this, what deep and earnest feelings would be depicted in your countenance! How would your head hang down with shame, and your eyes be suffused with tears! No sin! Ah, you were conceived in sin and shapen in iniquity. Your very heart is "desperately wicked," and your whole life has been a life of rebellion against God. You have been treating with contempt his Sovereign Majesty, you have been trampling his authority under your feet, you have been despising the riches of his forbearance and goodness, and spurning from you the displays of grace that are the admiration of angels, and that will be the theme of praise and thanksgiving among the redeemed to all eternity.

The result of this delusion, in regard to their real character as sinners, is the indifference which exists in the minds of multitudes in relation to their condition hereafter. When once a conviction of sin, as sin, is fastened upon the conscience, there will be, there must be, a realizing of the awful truth, that the soul is in peril. Sin, when seen as sin, will be seen to "deserve God's wrath and curse both in this life and that which is to come." We never see sin in its true light, until we see it as committed against God; but it is never seen to be committed against God, until it is seen to be committed against a God of *justice;* for this is one of the essential attributes of his nature. A God that will not punish sin, and punish sin according to its desert, is not a just God.

BE GENTLE.

Some people have natural gentle and loving dispositions, and their fault is generally want of sufficient firmness, while in others, pitying love (the essence of true charity) is the result of a change of heart, producing such a sense of their own need, as to prompt forbearance and kindness to others. No one is fitted for the office of a Sunday-school teacher who does not possess and cultivate this talent; for to make religion a mere matter of business, by instructing the understanding without endeavoring to reach the heart, is like the harsh outlines of a drawing, before the softening effects of light and shade are introduced, the subject is there, but the grace and sweetness are wanting.

Great is the privilege of those whom the Lord has appointed instruments, to set before his little ones the beautiful picture of infinite love. But how are we, some would ask, to divest religion of that formality and gloom, which frequently appear to cast a veil between God's children and the world, simply by showing more warmth of heart, more sympathy with the joys and sorrows of others, more *kindness.* Break down the icy barrier formed by difference of rank and age, between yourselves and your scholars; speak to them as friends; use no levity, permit no contemptuous familiarity, but unbend while speaking to Jesus; let them see how every word touches your own hearts, and that you lay down for them no precepts which you do not follow yourselves; let your whole demeanor and actions, your daily life, correspond with the words you utter, and above all, let harshness be unknown. In assailing their young hearts, severity and rigid discipline will not answer; if they yield at all, it will be to the power of kindness.

English Magazine.

EDITORIAL INDEPENDENCE.

Many people think that a journal should reflect all the various opinions held by its readers. In fact if we are not mistaken the experiment was tried in Pennsylvania, within the past ten years, by the publisher of a paper in the interior of the state, of having two editors, one of which belonged to exactly the opposite school of thinking to the other, and each set forth his own peculiar views. Which "got the most of it" we never heard, but we presume both did, for we feel quite confident that while the editors were "going in" the subscribers were going out; and probably the paper soon followed suit and went out too. Readers love to see liberality and generosity of feeling, but they always prefer that editor who sets forth his opinions with a frank and consistent directness, and is neither so doubtful of his own positions or so intolerant with regard to them, as to allow no correspondent or writer in his columns, who holds different views. There are two classes, one composed of those editors who allow the expression of no opinions that differ from their own, the other comprises those readers who feel that everybody else has a right to "speak out" save the editor. The Irish pleader was never more laughably honest, than when he thought the decisions of the inexorable judge "made no allowance for an honest difference of opinion." Every court must have a final authority, so must every newspaper.

FRENCH AND GERMAN WOMEN

The Paris *Figaro* is responsible for the following amusing parallel between feminine humanity in France and Germany: The French women dresses, the German clothes herself. The German walks, the Parisienne undulates. German women are either handsome or ugly; Parisiennes are charming: none of them are ugly, nor are they even beautiful. Whether excited or listless, the look of the German woman is always frank and honest. What delicious abysses are the eyes of the Parisienne! As Count de Grammont once remarked: "Her eyes always seem to be doing something more than merely looking at you!" The German say yes or no. With the Parisienne it is never quite yes, nor altogether no. The German will wait for you at the trysting place ten years; the Parisienne ten minutes. Parisienne is superlatively knowing; the German is good. The German is content with the admiration of one; the French woman longs to be admired by all, and would rather give up her betrothed than the public. The Parisienne is an artist, the German a woman. Moral—marry in Germany.

FRIENDS AND FOES.

During the Peninsular War, an officer of artillery had just served a gun, with admirable precision, against a body of men posted in a wood to his left. When the commander-in-chief rode up, after turning his glass for a moment in the direction of the shot, he said, in his cool way, "Well aimed, captain; but no more; they are our own 29th!" This sad blunder has been repeated too often in the armies of Jesus. With what fatal frequency have great guns of the Church, which might have battered down the citadels of Satan, been misdirected against Christian brethren!

FAITH

When Charles V, imperiously required the Confession of Augsburg to be abandoned, and gave the Protestant leaders only six months more in which to make up their minds finally, the cause of the Reformation was thought hopeless. But Luther exclaimed: "I saw a sign in the heavens out of my window at night; the stars, the hosts of heaven, held up in a vault above me; and yet I could see no pillars on which the Master had made it to rest. But I had no fear it would fall. Some men look about for the pillars, and would fain touch them with their hands, as if afraid the sky would fall. Poor souls. Is no God always there?"

REPORT OF A COMMITTEE OF INVESTIGATION.—In Kentucky, Gen. Nelson strictly prohibited any depredations upon the property of the citizens by his troops, and a committee was appointed to inquire whether any offences had been committed. In making his return, one Joe Formen, a member of the committee, reported that there had been sustained no loss except "two beehives and a chicken without any honey in it." Sam Owens, the schoolmaster, who was on the committee, corrected the report so as to make it read: "With the exception of a chicken and two beehives, the *latter* containing no honey," which rather spoiled it, we think!

The Christian Recorder.

Philadelphia, December 14. 1861.

NOTICE

The Executive Committee will meet in Philadelphia, at 9 o'clock, A. M., on the 18th instant.

NOTICE

The funeral obsequies of Rev. WALTER PROCTOR will be held in Bethel Church, Sixth Street, on Monday, the 16th instant, at 12 o'clock, P. M., that being the day appointed for his interment.

E. W.

TO OUR READERS

We are again at home, after our eventful tour, and at our post. The Rev. A. L. Stanford has been somewhat indisposed for several days back, not having been able to attend to his editorial duties properly for some two or three weeks. We feared that something serious was the matter, as we observed, in several places through our article detailing the incidents relative to "Our Eastern Tour," several slight *typographical* errors.

E. W.

NOTICE

The *Christian Recorder* will be *suspended* by the first of January if the subscribers, members and friends of the A. M. E. Church do not come promptly to our aid by sending their subscription price ($2) *immediately*. *Without such action the continuance of the paper is* IMPOSSIBLE! Why, then, will not our *ministers* take hold of the matter and lay it properly before the members and friends of their church? Is the task such a Herculean one? We hope the effort will be made at once.

OBITUARY

As we were on our way home from our tour East, and had just entered the city of Philadelphia, directing our steps towards our homestead, the sad intelligence smote mournfully on our ears that Father PROCTOR *was dead!* We were stunned as by an electric shock. "Not the Rev. Walter Proctor!" we exclaimed in amazement to the imparter of the painful intelligence. "Yes!" was the response; "Rev. WALTER PROCTOR is dead. He departed this life on the 10th instant, at 7 o'clock, A. M., at his late residence in Rodman Street, in the 71st year of his age!" I could no longer doubt. The arrow of death had fallen upon that venerable servant of God, and bowed his head to the dust, as droops the stately oak when stricken by the red bolt of heaven.

Father Proctor was troubled very much with the asthma for many years, and that, in conjunction with a dropsical affection, was probably the means of terminating his life. The deceased had been a member of Bethel Church about forty-eight years. He was ordained a Deacon by the Rev. Richard Allen, the first Bishop of the A. M. E. Church. His life was one grand page, free from spot or blemish, and he was greatly beloved by all who knew him. It is said that he was sensible of the hour of his departure being near at hand, and he called his family around him, and exhorted them to look to God. He also gave out the hymn,

> "Plunged in a gulf of dark despair,
> We, wretched sinners, lay," &c.

He recited the entire hymn in as strong a voice as he had ever done, and at the conclusion offered up a fervent prayer to the Throne of Grace. He told his wife that he was about to leave her, and wished her to be resigned to the will of God. He also exhorted all who called to see him, to put their trust in the Lamb of God, who taketh away the sins of the world. He told us, some time ago, when engaged in conversation in the book-room, that he would drop off some time when it would be least expected, and that he was living in expectation of that event. He was confined to his bed but a few days previous to his death. But he is no more—he has paid the debt that *all* must pay.

He leaves behind him to mourn his loss a dear and affectionate companion, who is now in her sixty or sixty-first year, and six children—four daughters and two sons—but their loss is his infinite gain. The Church, also, and many friends, are left to mourn his loss.

Father Proctor cannot come back to us—but there is one consolation that we have, and that is, *we can go to him*. Yes! to that blessed, happy land, where the wicked cease from troubling and where the weary shall be at rest—where there shall be no sickness, no death, no more parting, but one season of eternal glory with the Father, with the Son, and with the Holy Ghost.

We may have occasion to speak of him again, as his funeral service will not take place until Monday, the 16th instant. The obsequies will be performed at 12 o'clock, in Bethel Church, Sixth Street.

E. W.

TO OUR SUBSCRIBERS AND FRIENDS OF THE CHRISTIAN RECORDER OF THE A. M. E. CHURCH.

Two more numbers will complete the year for the *Christian Recorder*. It has been issued every week since last January without ceasing, notwithstanding the many conjectures and prophesyings of its downfall, and upon this ground many refrained from subscribing, expecting to see its death. Since the foundation of the A. M. E. Church, we are free and frank to say that there never was a paper published which has met with as much low cunning as the *Christian Recorder* has, and that, too, from sources which we never would have looked for; and this brings to our mind the passage that they who trust in the Lord shall never be confounded. Who would have believed one year ago to have seen the *Christian Recorder*, under the surrounding circumstances, surviving now. I suppose we are the only one who did believe it. Well, it is alive yet; but we are sorry to say that there has been but little done for our Book Concern and paper west of the Allegheny mountains for the last year. We hope that this state of things will not be again.

And here let me say that the paper is the soul of the Church and Book Concern. Once more some have tried to find fault because the matter in the paper was not all original. (Poor excuse.) Those who have tried to find fault seemed to have forgotten that the present paper is twice as large as any other the connexion has ever had before. And secondly: that there is no other weekly paper published in this country where we will find all original. And thirdly: we are prepared to measure original matter with our former papers, and also the amount of advertisements, and it will be found that we compare favorably with the others, if not a little ahead. In conclusion, we say now to our subscribers and friends, that unless you send us your two dollars by the first of the year, we shall have to suspend the publication of the paper; and if we do this we shall have to resign, for it is the paper that keeps the Book Concern alive: we give all of our time to the benefit of the paper and Book Concern, as it is well known that we have no Church in charge. We shall look for at least $500 on the first of January, and hope that Philadelphia will give us one half of it. We shall say more next week.

E. W.

General Book Steward of the A. M. E. Church.

For the Christian Recorder

OUR EASTERN TOUR

BY OUR GENERAL BOOK STEWARD.

NEWPORT, R. I., Nov 29th.—This was a very gloomy, rainy, cold day. We spent this day in Newport, and, as Brother Demond was holding a series of meetings, he prevailed on us to promise to preach in the evening, as it was our intention to leave by the 2 o'clock (night) boat for New Bedford, Mass. As it rained all the day, and a part of the night, we did not preach in the evening as we had hoped to do. It stormed so that the people could not turn out.

At 2½ o'clock, the next morning, we left on the steamer *Empire—en route* for New Bedford. After proceeding on our way as far as Fall River, we were compelled to take the cars for the remainder of the journey. We arrived in New Bedford, in the midst of a snow storm, at about 9 o'clock, A. M., and was driven by the hackman to the place which our esteemed Brother Grimes had secured for us—the house of Mr and Mrs Alvis. They were looking for us, though we had never seen each other before. We were kindly received, and it was not long before the Rev. William W. Grimes was informed of our arrival. He came at once to see us, and, after the usual preliminaries, gave us to understand that we were to dine with *him* that day, which we did, and had the pleasure of seeing him, his mother, wife, and children, all under the one roof—truly, a happy family.

This was the first time we had ever been in New Bedford, or even in the "Old Bay State." New Bedford is a fine looking place, &c. Sabbath morning, December 1st, the "king of day" arose, gilding the broad expanse of heaven with his bright and effulgent rays of dazzling splendor, and giving every promise of a fair and beautiful day—but before 12 o'clock the aspect of things changed, and seemed to betoken a snow-storm. At half past 10 o'clock we had made our way to church, and preached for Brother Grimes, who is the minister in charge.

This is a new two story church, located in a very popular portion of the city. It looks to be about 65 by 50 feet in dimensions. The basement story is finished, and the congregation worship in it for the present.

At 3 o'clock, P. M., Rev. W. W. Grimes preached, after which we administered the Lord's Supper, and had a good time generally. We should have stated that the Sabbath School met at 1 o'clock. We were present with them, according to an arrangement made by the Elder. This is one of the largest and most promising Sabbath Schools we have in the connexion. There are about one hundred and sixty scholars belonging to the school, most of whom attend regularly. There are also a goodly number of teachers connected with this school. We were requested by their pastor, Rev. W. W. Grimes, to deliver an address to them, which they seemed to appreciate very highly. At the conclusion of our remarks, a very sprightly-looking, intelligent boy, by the name of FREDERICK WAUGH, who resides with Rev. Henry J. Johnson, sprang to his feet, and moved that a vote of thanks be tendered by the school to us for the address we had delivered to them. The motion was instantly and unanimously agreed to.

At night, at the hour of seven, we preached to a crowded house, notwithstanding the rain poured down heavily, after which we presented the claims of the Book Concern and paper. Our good friend and brother, Grimes, had previously urged upon them to turn out and be prepared for us when we should come. After they had heard our statement, the friends came forward and gave us a free will offering of ten dollars and thirty five cents ($10.35.) We thanked Brother Grimes and his congregation for thus doing their duty for their own Book Concern and paper. The New Bedford people, as well as those of all the other places we have visited, say that the *Recorder* is the best paper ever issued by the connexion. We have a fair share of refinement and intelligence exhibited to us by the young people of this place. And, furthermore, they have more Bible Classes in their Sabbath School than are usually seen. We hope that New Bedford will give us at least fifty regular annual subscribers, and their two dollars, for the Christian Recorder, if they wish the paper to continue on in its career of usefulness.

On Tuesday morning, December 3d, it was very cold indeed. We left New Bedford at a quarter to 8 o'clock, on the cars, for Boston, and arrived in that city at half past 10 o'clock. Procuring a hack, we were conveyed to the residence of Mr. and Mrs. Stanford, No. 2 Gardener Street, and were very kindly received by them. We had not been in the house more than three or four minutes before Rev. J. Mitchell came in, whom we found to be both well and looking well.

In the afternoon, Brother Mitchell, Brother Haselet and myself took a walk around through the city, and, as this was my first visit there, you may feel assured that it was quite a treat to me to behold the magnificent buildings, erected in the latest and finest styles. Hardly less attractive was the mercantile and business aspect presented—not forgetting the beautiful fashions observable among the ladies and gentlemen who promenaded the thoroughfares. But the climax of all was the sight presented to our gaze of Mr. JOHN S. ROCK in his office—a *colored* man, and both a Counsellor of Law at the Bar, and a Justice of the Peace. This tells for the colored men.

There are some four or more lawyers in the "Old Bay State," three in the city of Boston and one in New Bedford. At night we attended a public meeting of the colored people and others (whites) in the Twelfth Baptist Church. The house was called to order by appointing J. Rock, Esq., to the chair, and a Secretary was appointed, &c. There were several speakers, and among them, Frederick Douglas, Esq.

Wednesday morning proved very cold and chilly. I took a walk around through the city the same day in company with Elder Mitchell and Brother John Haselet, &c. At night we met in Bethel Church. There were not many in attendance. After preaching, we laid the claims of the Book Concern and paper before them, and they responded by a free-will offering of three dollars ($3.) Some of the brethren spoke up in behalf of the people, and said that they did not come prepared, from the fact that they had not been informed of the object of our coming, and that a collection would be taken up for the benefit of the Book Concern. We are free to say that many of our people are blamed for what they are not guilty of.

Thursday morning, December 5th, was likewise quite cool. We strolled around considerable, and at half-past 5 o'clock, P. M., left Boston on the cars, bound for New York. We have never before ridden in cars so well adapted for sleeping aside from the regular sleeping cars, and, for our own part, we would prefer the Boston riding cars to the ones appropriated for sleeping purposes. About half past 9 or 10 o'clock we left the cars, and took the steamer *Plymouth*, and were very fortunate in securing a splendid berth, situated almost midway of the boat. The boat being much crowded, some of the passengers were compelled to sit up during the entire night. We landed in New York, next morning, about 7 o'clock. We then took another boat for Glencove, and arrived there at about 4 o'clock, P. M. The Rev. L. C. Speaks was standing on the wharf, looking for us. We had meeting in a private house, and, though a small congregation assembled there, they did remarkably well. They gave us a free will offering of no less than eight dollars and seventy-five cents ($8 75.)

On Saturday morning we left for Brooklyn, and on Sabbath morning we took the cars for Jamaica, L. I., and preached there at 3 o'clock, P. M., after which they responded to our call by a free-will offering of five dollars and twenty cents ($5.20.) At night we preached at Weeksville, L. I., and presented the claims of the Book Concern and paper. They gave us a free-will offering of three dollars ($3.) Mr. Morel, a much esteemed gentleman, and a teacher in the Public School, and also a countryman of ours, now arose to his feet, and, in behalf of the congregation, remarked that they had not been apprised of the object of our coming, as neither had they been taught their duty in that direction before. This talented gentleman, furthermore, made a proposal to the congregation that he should be one of twenty who would give fifty cents, or one of ten who would give one dollar each, and the same be forwarded by Christmas or the 1st of January. His sentiments and proposition were at once very warmly endorsed. We appreciated the genuine feeling of heart that prompted this movement, coming as it did from both a gentleman and scholar, and, also, a countryman of our own. May the good Lord bless Rev. William Moore and his people.

On Monday, the 9th instant, we left for Rahway, N. J. The Rev. A. C. Crippen was absent on a visit to Elizabethtown, but he returned in the evening. He was looking very well, and evinced his emotions of joy to behold us. At 7½ o'clock we repaired to the church. Brother Crippen had previously exerted himself in order to secure us a full attendance, and consequently we had quite a respectable audience for such a small place. After a short sermon and statement of facts they gave us the sum of two dollars and seventeen cents ($2 17) as a free will offering. After enjoying a pleasant night's rest, we left for home the next morning.

ELISHA WEAVER,
General Book Steward.

MR. EDITOR.—I had supposed after Bishop Nazrey's elaborate answer to the ministers of the Philadelphia Conference, that there would be no further arguments needed to convince an intelligent public that the question is settled. But a very learned writer, styling himself Observer, says, in your last paper, "As some persons are liable to be misled by a very fallacious argument used in the columns of your paper, in relation to Bishop Nazrey's membership in the A. M. E. Church;" we take the grounds, first, that Bishop Nazrey himself settled the question when he said in his answer that the B. M. E. Church's wishes were to have him their bishop for life.

The writer is very graphic in his description of the door where Bishop Nazrey came in at. Then he closes his eyes and asks, "Where is the door that he went out at?" He asks, "When did he go out? He never resigned from the A. M. E. Church, he has not been expelled to his knowledge; neither is he dead, unless he died within a few days."

Now, we'll tell Mr. OBSERVER when he (Bishop Nazrey) went out, it was the time when the General Conference of the B. M. E. Church descended him according to our promise, and in accordance with their wishes (which Bishop Nazrey says was for life,) that was the time for he was elected by that General Conference as their General Superintendent for life. We say to Mr. OBSERVER there is the door he went out at. The writer says there is another view to be taken of this case. Bishop Nazrey has always been in charge of a portion of the Episcopal work in the United States; if that act entitles him to the Bishopric in the United States, then the fact of his having the entire charge of the Episcopal work in Canada for four years, gives the B. M. E. Church a right to him.

He says the question was asked in 1860, "Who have been elected by the General Conference to exercise the Episcopal office and superintend the A. M. E. Church?" Then he says the answer is, Quinn, Nazrey and Payne. The General Conference of 1860 asked no such question, for the Discipline, page 62, refers to the General Conference when no election took place, and not in any other. Bishops are elected for life, and not every four years.

We agree that the General Conference in 1852 did elect Willis Nazrey, Bishop of the A. M. E. Church, and in 1856 the General Conference said he might go to Canada, where he went, and was elected to be their Bishop or Superintendent.

Now, if Mr. OBSERVER will take the trouble to read the Discipline of the B. M. E. Church, he will find this question—"Who have been elected by the General Conference of the B. M. E. Church?" Then he will find this answer, Willis Nazrey.

Now here is one Bishop elected by two General Conferences; let us examine, and see how this case stands in a legal point of view. It is a principle admitted by Blackstone and Greenleaf that where two acts are in conflict with each other, the former takes precedence; but in this case there is no conflict, for the General Conference which elected him, said he might be the Bishop of the B. M. E. Church in accordance with their wishes, (which Bishop Nazrey says is for life.)

In this case the latter act was done by and with the consent of those who performed the former, hence the latter has superseded the former.

Now, Mr. OBSERVER open your eyes, and you will see the door which Bishop Nazrey went out at.

Mount Pisgah, Dec. 3d, 1861.

PHILANTHROPOS.

For the Christian Recorder

MR. EDITOR:—I noticed, in the 49th issue of the Recorder, a very interesting article from the Rev. T. Strother, relative to Haytien emigration, in which he frames several objections to the entire system, giving, of course, its several reasons; and some of those reasons appear to be the result of a proper conception of the scheme, and are, therefore, well deserving such consideration as a sense of its author's ability might impose. And so far as that institution is concerned, I have no objections to urge, for I know but little about it at best, and, from the fact that I am neither familiar nor interested in the scheme, I am willing to side with the Rev. Strother, and pronounce it, so far as I know utterly useless. But the Rev. gentleman, by way of fanning his fulminations, denominates it as the full second cousin of the Liberian colonization scheme, to which he has held an aversion from its infancy. Thus computing, if not incorrectly understood, the Liberian scheme to be three degrees worse than the Haytien traffic.

Now, it is not my intention to make an attack upon my distinguished brother, nor to call out a newspaper controversy, for I am personally acquainted with him, and am satisfied that he reasons from conscientious promptings; and, further, I would not meet so learned an opponent in the literary field, if he, or any one else, would pay me. But I only wish to beg leave to differ in relation to the censures he vents against the colonization scheme. I am aware he has the popular side of the question—yes, twenty to one of the opposite. But, then, do popularities make realities? Are not many things famous that are really infamous? Assertions are made facts by their tests of the application of rationalistic truths. This is not the only time, by far, that I have heard Liberia and the colonization scheme set down as virtueless, and liberty denounced, with, I thought, no justifiable reasons. I have not always been free from these prejudices neither, but I have not been quite so deeply steeped in them as some others.

I find the greatest objection that has been waged against the colonization scheme, has emanated from the desire of the white man to get us to go there, and we are so prone to regard him as our enemy, that we have become something like the Reformers of the Christian Church, who held such an abhorrence to the Roman Catholics, that, in separating themselves from Catholicism, they tried to get so far off, that they threw away some of the most important functions of the Church. Our likes or dislikes for any thing, should result from a previous investigation.

I have no arguments to offer in vindication of the purity of the intention of many who are, and have been the stern advocates of African colonization; but I care not what their intentions are, since I and mine are the ones benefited. God has often made use of the devil and his instrumentalities, to work out for his people ineffable blessings. Many poor oppressed slaves have obtained their freedom during the last forty years, who would have died in the ignominious chains of slavery, but for the interventional influences of the colonization scheme. And freedom to me is preferable to slavery, though it be achieved at the risk of hell itself.

I do not think it necessary to treat upon the unadaptedness of the climate to our health and comfort; for such objections are made frivolous from the fact that new countries and untilled regions are subject to a state of unhealthiness. Let any one read the history of the United States, and they will find that thousands and thousands of noble hearted emigrants, in search of the great boon of liberty, fell victims to plague and disease, and became the prey of wild beasts, or the object upon which the savage Indian dealt his death blows. When I read of the ship loads of those who perished, of the vast number who froze to death, and the almost unheard of suffering they had to endure, it puzzles me even to try to imagine why they did not recant and give the struggle over. Besides, it was seventy years, from the commencement of their emigration, until they established anything like a colonial system. And Liberia is not fifty years old, yet she has her banner floating in the heavens, her president and cabinet, her navy and forts, courts of justice and halls of jurisprudence, churches, schools, colleges, her internal resources of improvement, and is recognised by the iron powers of Europe.

But we claim to be native Americans, and so we are, and we have no right to emigrate, that is true. America is as much my native home as it is that of President Lincoln. Reason and science both give the lie to the Dred Scott decision. So were the pilgrims of Plymouth natives of their birth places; but when the hand of oppression bore down upon them, nativity dwindled into insignificance when compared with liberty. And those who have gone to Liberia, have been prompted by nobler motives than the claims of nativity presented. They went in search of freedom and independence; or else patriotism was the solicitation, charm, and buoyancy, which impelled them to brave contending elements, and the discouragements that have been the lieutenant of every effort.

The foundation-stone of Liberia's edifice may have been laid in prejudice, and mortared with unholy designs, but the eye of the spectator, in less than a century hence, will be caught and held by the radiating glories that shall gleam forth from its superstructure, and the mean baseness of its founders will be forgotten. My impression is, that the existence of Liberia has done more to abolitionize the North than all the other means put together. And even now she is referred to not unfrequently, as a proof that the black man is capable of self-government, and it is not improbable, should any legal enactments be effected for the improvement of our condition, that it will be greatly attributable to Liberia. And should the present administration recognise her independence, it will be an open and world wide declaration of the colored man's rights and titles everywhere.

But then it is said the whites wish to get rid of us. Let them wish, and help them wish. I wish, with my whole body and soul, they were, and I expect most of the colored people south of Mason and Dixon's line wish to get rid of them a thousand times more than the whites do.

It is urged again that the whites desire to shift us from their entertained fears of amalgamation, but I think that is the very thing we ought to fear. Instead of them fearing we will marry their daughters and sisters, we should fear and tremble for our daughters and sisters, for we have a thousand specimens of the latter to one of the former, and I set as high an estimate upon the ladies of my own species as any other race can upon theirs. Indeed, I think a great many of our objections are founded upon the very principles we should embrace. And I think also, that the subject of human equality is pressed to a prominent extent. Everybody knows negro people and though some may try to deny it yet the very instincts of their own nature contradict them, they are like a [illegible] of evolutional philosopher who taught that nothing existed besides themselves, yet, whenever they saw danger coming, they would run, thus giving the lie to their own theory. So with those who deny our humanity: when they meet us, they talk with us, inquire of us, and do by us, as people, contradicting their own assertions, so I have concluded they are crazy, and there is no law for fools.

H. M. TURNER.

Baltimore, Dec 3, 1861.

DISTRICT OF COLOMBIA CORRESPONDENCE

MR EDITOR.—A few lines I now pen you to state some facts which may interest your readers.

Washington City is crowded with strangers—mostly from the North and West. It is remarked by every one, that "Washington and the entire District is fast becoming Northernized." Northern enterprise has become apparent all along the streets and wharves, since the breaking out of the slaveholders' rebellion.

The present session of Congress, considered to be one of the most important since the Declaration, it is thought will do much for the colored people of this District. When we say do much, we mean, give them a small portion of justice.

Already, four great national movements have commenced. They may not succeed this session, but they have been started; the abolition of slavery in the District of Colombia; the abolition of the requirement of passes from colored persons going North; amendment of the fugitive slave bill; setting free the slaves of all Rebels. Here are subjects for prayer.

The President's message, though not magical in its power to convince you that its author towered above his compeers in intellect as well as stature, still, it has the ring of liberty—if it only be the liberty *expediency* demands.

The recognition of Heyti and Liberia is probable. In Mr. Lincoln's mention of this, he gives the whole world the key to his character. He generally thinks right, reasons from sure premises, draws just conclusions. But, alas! if mountains of opposition drift over the panorama of imagination, he stops for the breath of popular opinion to waft him over. Is this a proof of master mind, genius, and originality? Or does it only denote that order of intellect that is well calculated to execute the plans of others?

Well, Mr Lincoln believes in the justice of the recognition of these two states, because, he says, "If any good reason exists for withholding the recognition, he is unable to discern it." Yet he does not recommend it, or even speak boldly in the matter—too "prudent" *to do what right dictates, mark it*, but not too prudent, too cautious, to boldly recommend what *expediency dictates*. He says, "I submit for your consideration, the expediency of appointing a Charge d' Affaires near each of these two States." Why? Because it will benefit "our" commerce—that's all. We will say more on this again.

Death has removed from our midst, Prof. J. H. Fleet. The deceased was truly a representative colored man, an accomplished gentleman, fine scholar, manly in his deportment, generous in his hospitality, kind and social in his manners, he reflected honor upon his race. The thinking mind can but feel that the death of Prof. Fleet is a great loss to the community, not only on account of his prominence in the musical world, but of his position in the community, for in him we had a solid argument to refute the doctrine of the colored man's inferiority. He died with the full assurance of a blessed inheritance beyond the grave. The interment took place on last Sabbath, an immense concourse of persons attending the ceremony. The entire public seemed to share the grief of the devoted family he has left behind. Truly it may be said

> "Death loves a shining mark."

His life was real and earnest, and the "grave is not its goal." The memory of him will long last, and the pious widow he has left behind, will, while life lasts, view him by an eye of faith in the realms of bliss, and in death, behold him face to face.

The small-pox is quite prevalent in this place.

A company of distinguished vocalists from Baltimore, are giving delightful concerts here. To-night they sing in Georgetown for us. Time will not permit me to say more.

SACHA.

For the Christian Recorder.

THE CHURCH IN THE EAST

New Bedford, Dec. 13, 1861.

MR. EDITOR.—As the regular correspondent of this district is not as well posted, perhaps, in regard to the state of things, as he might be, I thought, by the request of the elders, I would inform the Bishops and the brethren, through the *Recorder*, what we are doing.

Our second quarterly meeting in this city, commenced on the 9th instant, and ended on the 11th with a love feast.

The Rev. Jacob Mitchell is here, helping Bro. Grimes.

We had a good time at our quarterly conference. The brethren all seemed to be good natured, and the schismatical spirit that appeared to be among them during the past year, was removed by the better feelings of all present. On Sunday morning, they all came together with one accord and we had a uniting time. In the afternoon it was better, all appearing to enjoy the administration of the Lord's supper; and at night, the Rev. William W. Grimes preached, and two came forward for prayer. The meeting will be continued this week, and we are praying and looking for better days. The church in Boston seems to be in a very prosperous condition. Their quarterly meeting came off on the 3d inst. The Rev. William W. Grimes preached for them twice on the Sabbath, also on Monday evening. They had a good time, and took in five persons on probation. The Rev. Jacob Mitchell seems to be doing much better than his predecessors have done in Boston for the last two years, both spiritually and temporally. He has organized the new Society in Plymouth, and has taken in recently seventeen members. There are about eighty colored people in the town, but the majority of our congregation are white people. The church in Lynn is in a very embarrassed state, and I fear by this time next year, we shall not have any Society or property in the place.

The Rev. William [illegible] is doing well in Newport, the church is in a flourishing condition, and I think is destined to be one of the best stations in the East.

Last but not least, the *Recorder* in this city has become a welcome messenger.

More concerning the other churches, soon.

I am yours in the East, with my hat on,
HENRY J. JOHNSON.

COTTON

The commanding officers at all of the exposed [illegible] have [illegible] positive [illegible] to destroy all property which cannot [illegible] likely to [illegible] the enemy [illegible]

For the Christian Recorder.

AN ADDRESS TO MOTHERS

MR. EDITOR:—I have long since desired to express a few thoughts through your respectable sheet, but, in consequence of my inability, I have declined doing so until the present. Now, dear brother, my object is to lay before your readers a few plain and simple facts in reference to the duties devolving upon mothers in relation to their children.

1st. I believe there is no one that has, or can have a greater opportunity to implant the true principles of religion in the mind of the child than the mother, for when it lies in its mother's lap and looks up in her face, she teaches it something, and whatever kind of seed she plants in its mind then, is very apt to grow, and its fruits will be seen when it comes to riper years.

Now, dear reader, as your humble servant has had some experience in travelling as an "Itinerant preacher," some fifteen years, he has seen many mothers who professed to have been born of the Spirit of God, use very unkind and unbecoming words toward their children. How often, when the little daughter approaches its mother in a kind manner and asks her for something, the reply is: "Go away, or I will knock your brains out," or "your teeth down your throat!" and at the same time the child knows it to be untrue. O, how wrong! Dear mothers, will you license your fond little ones to tell that which is not true, when the good Book says, "No liar shall enter the kingdom of heaven."

2d. I have heard mothers say, when children have done wrong, "I will tell your father." Now I believe that a mother is the proper one to correct a child at the time the fault is committed, and not to wait for the father; but correct it in love, and you will gain the affections of the child.

Strive to educate them, send them to Sabbath school, and pray for them: do these in love, and God will bless your labors. O that I could impress upon the minds of fathers and mothers to be more kind to their children, and, at the same time, strict. I recollect, some twenty-five years ago, seeing men in the woods bending small trees. They would bend them once or twice a week. I asked what they were for, and I was told they were intended to make scythe snaths or handles for mowing scythes. They bent them when they were young. The wise man says: "Train up a child in the way it should go, and when it is old it will not depart from it."

Respectfully yours, J. J. HERBERT.

Port Deposit, Nov. 11, 1861.

(To be continued.)

OBITUARY

DEATH OF MRS. ELIZA BURTON

Died, Nov. 20th, 1861, Mrs. Eliza Burton, consort of Mr. George M. Burton.

It may be truly said that a great woman has fallen in Zion, for she was a worthy member in the Central Presbyterian Church,—useful both spiritually and temporally. She was for many years a leader of the female Prayer Meeting in said Church. This station she filled with much satisfaction. She had an affectionate manner of consoling the bowed down in spirit. She was ever pointing the sinner to Christ as his only refuge, therefore the inquirer would often find way to her house for consolation. Zion laid near her heart. She was always getting up means for the benefit of the church. In short, as a wife she was loving and affectionate, and as a sister to the church, she was endearing.

E. M. F.

ACKNOWLEDGMENTS.

BOSTON, MASS.

Miss Eliza Gardiner, paid in full,	50
Wm. Jackson, No. 3 Strong Place,	
Henry Hall, for 1862, rear of No 141 Seventh St.,	
Rev. Jacob Mitchell, paid,	1 00
John Thomas, Cambridge, Middle,	
Mrs. Louisa Dorsey, rear of No. 28 Southie Street,	

NEW BEDFORD, MASS.

Received of Rev. H. J. Johnson, for papers sold,	1 32
Mr. H. F. Martin,	25
Mr. John S. Rock, Counsellor at law, No. 6 Tremont Street, Boston,	

GLENCOVE, L. I.

Miss Mary Alsop.

BIBLE LESSONS FOR THE TIMES.

THE SAVIOUR TEMPTED BY THE POLITICIANS.

Then went out the Pharisees, and took counsel (counselled among themselves) how they might entangle (entrap) him in his talk, (words, in talk.) And they sent out unto him their disciples, with the Herodians, (Herod's servants) saying, Master, we know that thou art true, (a true speaker) and teachest the way of God in truth, (truly) neither carest thou for any man, for thou regardest not (dost not respect, considerest not) the person of men, (men's estate, outward appearance.) Tell us, therefore, What (how) thinkest thou? (Is thy opinion?) Is it lawful to give tribute (that tribute be given) unto Cæsar, or not? Matt. xxii.

Luke xx. makes these additional specifications: And they watched him, (and watching) and sent forth spies, which should feign themselves just men, (just, righteous men, perfect,) that they might take hold of his words, (take him in his talk, to take,) that so they might deliver (and to deliver) him unto the power and authority of the governor, (the principality and power of the President, the deputy.) (The words in brackets are from the older English translations.)

Among the arts resorted to, for weakening our Saviour's influence, working his ruin, and overthrowing the truth he taught, one was an effort to entangle him in the political questions of the day. Of such an effort, of the means employed to make it effectual, and of the issues of it, we have an account in the passages in the Evangelists, which are indicated at the head of this article.

The first thing that strikes us as worthy of note, is the character of the persons who desired to know the Saviour's political opinions. Who were the seekers of information on this point? Was it his own disciples—was it the apostles, or the multitudes who gathered about him who wished to be guided by his heavenly wisdom and pure spirit in their political views? No; it was his enemies, and the enemies of truth. It was not those who acknowledged the authority of his teaching or were willing to be controlled by it. It was the Pharisees, the antagonists of the Saviour and of good.

And this fact prepares us to anticipate in general, the sort of reasons which would influence them in seeking his views. Not that they might be illumined by his teachings, for they trampled on those teachings. Not merely that they might gratify their curiosity; but for a purpose, base, treacherous, and cruel. It was that they might entangle him in his talk. It is a man's talk which is most easily taken hold of, not only because he is less guarded in it than what he writes, more apt to be hurried away by the excitement of the moment, and by the sympathy of the hearers but also because it is more easy for those who listen captiously to misrepresent his meaning, to make him say what he never said, or to give to what he did say a new turn or a different shade, to put into it an emphasis and to impart to it a tone which shall make the words of the man the bearer of thoughts which never entered his mind. Here the object was to take hold of our Saviour's words, that so they might deliver him to the power and authority of the governor.

To ensure their evil ends, they employ means worthy of those ends.

They take counsel together. Malice and ingenuity combine their resources. By plot and cabal they expect to circumvent one who was as open as the day.

They determine that they will not themselves appear. The real movers shall be unseen. They will work through "certain of their disciples" adapted for tools, the instruments of their treachery. The Saviour, who personally knew the leading Pharisees, they think will be deceived by the appearance of those persons who have not the garb of the sect, and who yet are under the control of the Pharisees. These shall feign themselves to be just men—shall make an extraordinary show of virtue, so that the spotless one, guileless himself, shall be persuaded that there are men of probity who desire nothing but to reach the truth.

The plan is more likely to succeed with these agents; but if it fails the disgrace will not so palpably and directly fall upon the real authors. This sort of work is constantly going on in our world; the artful in their cunning, using men for their ends, who, though they may hope for little of the benefits of the success, shall do the drudgery, and shall bear the shame of defeat.

They determine to send a committee of inquiry. This committee is to embrace two elements. The first element is to be their own disciples—men opposed to the paying of the tribute—boisterous supporters of the rights of the people. The second element is the "Herodians," the adherents of Herod Antipas, who ruled by authority of the Roman government. They were men politically opposed to the others—they were men who contended that the tribute *should* be paid. They were, to a large extent, government emissaries, and spies, and informers.

These two classes who hated each other so thoroughly, nevertheless were willing to lay down their animosities for a time. Much as they hated each other they hated the Saviour a great deal more. They would work together long enough to ruin him, and then would settle as they best might their quarrel with each other, just as it was at a later period, when Pilate and Herod who had been at enmity were reconciled and joined their hands when they had a common object of selfishness in bringing the Saviour to the cross. The lines of political division never run so deeply as those that separate the evil from the good. A manœuvre which can bring vice into antagonism with good, will consolidate and carry with it the evil, whatever may have been the conflict previously in their theories. And this it is, that often gives such a terrible power to bad men in seeking political objects. They have the moral sympathy of others who are evil, and their *bad* character in the eyes of the bad, is an atonement for their political errors. Good men will sometimes sustain one of evil character, because they consider their political principles good; while bad men in the very opposite direction will often co-work with those to whose political principles they would be averse, drawn by the affinity of evil. A good man will not draw to himself politically the hearts of the good, so readily as a bad man will draw to himself the hearts of the evil; and from this fact has arisen much of the political evils which have been the curse of nations through all time.

And as these parties were drawn together by a common aversion, so were they controlled by a common selfishness. The real motive-power of neither was sincere conviction. Both were working for their own selfish ends. One found its account in paying court to the people; the other in fawning on the government. One lived on popularity, the other on patronage. One lived by a great hope, the other, a small, but distinct fruition; the Pharisees cried for change, and for popular rights; the Herodians for conservatism. Both were alike hypocritical and self-seeking; the one was ready to betray the people, and the other the ruler, when their own self-aggrandizement demanded treachery.

The plan employed by this deputation is worthy of notice. They use flattery—that subtle poison, by whose working the life of virtue has so often been insidiously destroyed. They use a species of *flattery* which, honestly speaking, was best adapted to its ends. What they said was true in its substance. All that they affirmed was actually so. Jesus had the very qualities they ascribed to him. Many a man is deluded, and thinks words of compliment are sincere, because he believes he deserves what is attributed to him. Their flattery was not gross in its form. Many who would be disgusted at coarse adulation, accept with delight what is administered in a more delicate form.

It addressed itself to what might be supposed to be the points on which the Saviour was impressible. He professed to be Messiah: they call him Master. He was a teacher: they praise his candor and fidelity; "Thou art true." They address him, therefore, as all, in a way in which a noble, self-sacrificing spirit is most open to approach. They rest their hope of an answer on the ground of his moral courage and personal independence. "Neither carest thou for any man, for thou regardest not the person of men." Threaten a high-souled man, brave, and uncompromising, and the attempt to terrify him fixes him in his stern resolve. Tell him that power and influence will be arrayed against him, and he is prepared to face them. The things which shake weak men, and drive them from their purpose, only establish him. Appeal on the other hand to his moral courage, tell him that he alone dares to utter truth, regardless of the frowns of men, and he will be apt to fall into the snare, to do hasty things to show that he is not afraid. There are men too brave to be cowards, and yet too cowardly to be willing to be thought cowards. They shrink before no fear, except the fear of being thought to fear. True moral courage contemplates principle in its singleness. It is not frightened at its own shadow. It lives above the care of human opinion, and does right, not because it is brave to be right, but because right is right. It shuns evil, not because it is cowardly to yield to it, but because evil is evil, and it is brave, not to be thought so, but because it is above fear. As threats will not terrify the man of moral courage on the one side so does flattery fall of its end on the other. Here, as everywhere, the character of our Lord revealed its own singular and absolute perfection.

Lutheran and Missionary.

The Law of Chaplains.—Act of July 22d, 1861. Sec. 9. And be it further enacted, That there shall be allowed to each regiment one chaplain, who shall be appointed by the regimental commander on the vote of the field officers and company commanders on duty with the regiment at the time the appointment shall be made. The chaplain so appointed must be a regularly ordained minister of a Christian denomination, and shall receive the pay and allowance of a captain of cavalry, and shall be required to report to the Colonel commanding the regiment to which he is attached at the end of each quarter, the moral and religious condition of the regiment, and such suggestions as may conduce to the social happiness and moral improvement of the troops. The pay of a chaplain is thus equivalent to $145.50 per month, or $70, four rations daily, which are commuted at 30 cents a ration, one servant, at $11 per month, and $2.50 for clothing, and three horses.—*Independent.*

Items.—It is certain that a bill was presented at the Southern Congress to remove the seat of the government from Richmond. The opposition which was manifested against it, however, defeated the project.

General Rosencrans has arrived at Wheeling, where he intends to establish his head-quarters for the winter.

Governor Letcher urges a forward movement, and says that the banks of the Potomac is not the place to fight, but the struggle should take place on the banks of the Susquehanna.

Domestic Items.

Late from the South—Letcher's Message.—A full copy of the recent message of Governor Letcher, of Virginia, has been received by a late mail from the South. He gives a lengthy description of the exertions made by Virginia to defend the infamous cause of Secession, and of the stealthy measures taken during last winter for the outbreak which occurred in April. He estimates the number of troops Virginia now has in the field "at not less than seventy thousand, and the amount of money expended for war purposes since the 17th of April at more than six millions of dollars. While he refers with regret to the occupation of the counties of Accomac and Northampton by the Union forces, while he confesses that Fortress Monroe is impregnable, and expresses great indignation that Northwestern Virginia has remained loyal, and while he knows that the Union army on the line of the Potomac is not only strong enough to repel any attack of the Confederates, but awaiting only a favorable opportunity for further advance movements, he is arrogant enough to talk of transferring the war to the banks of the Susquehanna; of conquering Maryland, and of hoisting the rebel flag over every foot of slaveholding soil.

Southern Journals on the capture of Mason and Slidell.—The Southern Journals, in discussing the capture of Mason and Slidell, think it scarcely probable that England will seriously interfere in their behalf unless so much distress is caused by a "cotton famine" as to make the Ministry eager to avail themselves of a pretext to break the blockade.

The New Orleans *Crescent* expresses the opinion which is apparently general in the South, when it says: "We shall never achieve our independence of the North by foreign aid. Nor ought we to expect it. Our own strong arms and unquailing hearts must accomplish that object. We have no other safe, earthly reliance. Of course, we would be delighted if John Bull would take it into his head to make the insult offered his flag a pretext for inflicting condign punishment upon Lincoln's ocean hordes. But John will not do anything of the sort, unless he is forced to it, or sees that he can make a great deal of money by it. Just now the cotton famine in Manchester, &c., is becoming oppressive, and in a few weeks will become terrible. The long manufacturing pole may stir up the old fellow to do a good act once in his life. We shall see."

Parson Brownlow.—The despatch published on the 6th inst., to the effect that "Parson Brownlow" commanded the forces at an engagement in Eastern Tennessee, is rather doubtful, as the Richmond *Dispatch* of Monday contains the following card, which he recently published:

"I have never, at any time, left Knoxville or elsewhere with any guns, nor have I had any guns to furnish to others. I left Knoxville about three weeks ago, on horseback, to try and collect some fees due me for advertising, in the adjoining counties of Blount and Sevier, and stated to different persons where I was going and what my business was.

As it regards the bridge burning, I have no knowledge of the guilty parties, and I never had any intimation from any quarter of any such purpose until I heard the next day that the outrage had been perpetrated. I condemn the burning most unqualifiedly, as an ill-advised measure, and I am not a sympathiser in any such movement. And had I knowledge of any such purpose come to me, I would have felt bound in honor and all good conscience to have made the fact known to the chief officers of the railroads.

I voluntarily signed a communication to General Zollicoffer, weeks ago, together with fifteen or twenty other gentlemen, pledging ourselves to promote peace, and to urge Union men not to rebel, to take up arms, or to commit any outrages whatever. That document was published in all the Tennessee papers, I signed it in good faith, and I have kept that faith." "Wm. G. Brownlow."

The article upon which the despatch in reference to Parson Brownlow's victory was based, was taken from the Memphis *Avalanche* of the 2d inst., and was as follows:

IMPORTANT FROM EAST TENNESSEE.

We have information that on yesterday a large body of Unionists attacked an inferior force of Confederates at Morristown, East Tennessee, killing a number of the latter, the balance being compelled to retire before the superior force of the enemy. There is intense excitement, and it appears as if the rebellion, which was supposed to be quelled, had broken out with increased virulence. Nothing but summary vengeance will repress the Lincoln incendiaries of East Tennessee. They are possessed with the demon spirit, and controlled by the evil counsels of those arch traitors, Johnson and Maynard.

We have also information of the arrival of Major-General George Crittenden at Knoxville, to take command of the Confederate forces in East Tennessee, and Southern Kentucky.

The Cotton Moscow.—The *Avalanche* contains the following despatch.

Charleston, Nov. 30th.—The patriotic planters on the seaboard are bravely applying the torch to the crops of cotton and rice. Some have authorized the military authorities to destroy the crops, to prevent the ravages of the enemy on their plantations. On the mouth of the Edisto, and neighborhood, as well as elsewhere along the coast of South Carolina, there is one sheet of flame and smoke.

From Missouri—The Disaffection between Ben McCulloch and Sterling Price.—The Chicago *Post* says:—It is well known that since the battle at Wilson's Creek, Ben. McCulloch, and Sterling Price have not acted together as leaders of the rebellion in Missouri. Among Union men in that State, it is generally believed that they had a "falling out" about that time. The cause is commonly ascribed to the cowardice exhibited by the Missourians, which is supposed to have disgusted the chivalric Ben. But we learn from Col. Mulligan—who spent six weeks as a prisoner in Price's camp, and during that time was not an idle observer of men and things—that the true reason of the disaffection between these two rebel chieftains is that Price has lost confidence in McCulloch, while McCulloch, by virtue of his greatness as a general of the Confederate army, chooses not to play a subordinate part under a general of the single state of Missouri.

Kentucky—"Brother against Brother."—The divisions in distinguished families, caused by the recent necessity for the citizens of that State to choose between loyalty and treason, are remarkable.

Hon. John J. Crittenden, for example, has a nephew, (Brigadier General Thomas L. Crittenden,) loyal like himself, now commanding the important division on the Green river, which constitutes the right wing of our army in Kentucky, while a son (George Crittenden) is a major general in the rebel service, commanding an invading column in his native State.

So the eldest son of Kentucky's great advocate for the Union was recently arrested for treason, while his brother, Thomas H. Clay, is stated to have preferred the complaint on which the arrest was made, and while a nephew, young Henry Clay, is an assistant adjutant general in our army in Kentucky.

Prominent among the leaders and organizers of the Union party in Kentucky has been the well-known George D. Prentice. His son, Clarence Prentice, is an officer in the rebel army, which has threatened that its first work in Louisville, after taking possession of the city, shall be to hang the father.

The venerable Robert J. Breckinridge but the other day published a masterly defence of the Government, and a crushing denunciation of the traitorous leaders of the rebellion. Among those traitors his scarcely less distinguished nephew, ex-Vice President John C. Breckinridge, has a prominent place as a brigadier-general, and is now at the head of a brigade, with the avowed object of subjugating his native State.

Ex-Governor Wickliffe has urged the expulsion from Congress of a colleague charged only with sympathy with the rebels. His own son, we are told, is in the rebel army.

And so the list might be extended, almost at pleasure. No sadder illustration could be found of the workings of civil war.

What the Rebels thought of Port Royal.—Now that Port Royal has fallen into the hands of our Government, some of the Rebel prints are pooh-poohing at it as a point of no great importance. How much was thought of it, however, before it was taken, and how largely it figured in the "plans and specifications" for the Southern empire that was to rise on the ruins of the Federal Government, will appear from the following excerpt from an article in *De Bow's Review* for October, 1860:

"The draft of water at Port Royal is twenty-eight feet at ordinary high tide, which is equal to Sandy Hook, and superior to Norfolk. *No port within the limits will in the future, be more important than this, should necessity ever drive the South into the formation of a separate Government.*"

De Bow is high authority on matters where Southern interests are involved, and our Government will be glad to find the wisdom of its course in seizing Port Royal—approved by one so competent to speak. It is a part of wise generalship to accept the teaching of enemies, when such teachings can benefit us, and we shall not fail to "improve" the hint of De Bow's *Review*.—*Albany Evening Journal.*

Union Men in Arkansas joining the Missouri Troops.—The St. Louis *Republican* says

"Within a week past a member of the present Legislature of Arkansas has arrived at Rolla, with forty other citizens of that State—thirty-five of whom, with the representative referred to, have joined Col. Phelps' regiment of Missouri troops. These parties state that *in the northern section of Arkansas loyalty still prevails, and that love of the old flag*—the emblem of a united country—yet glows and burns in thousands of patriotic breasts. It is not merely a silent allegiance that could be found in the section whence these men come, for they say that, with efforts properly directed, our people would be astonished at the number of soldiers that could be raised there to fight in behalf of the Union."

Exchange of Prisoners.—Boston, December 7.—Next week, eleven officers and two hundred and forty privates of the North Carolina regiment captured at Hatteras, will be sent to Fortress Monroe from Fort Warren, and released on parole. An equal number of our men will be released from Richmond.

Pennsylvania.—We look at the figures in General Cameron's simple table, and find in these a strange and almost inconceivable history. The most gratifying fact in the whole column, to the mind of a Pennsylvanian, will be, that his own State has sent 3,000 more men for the war than any other State in the Union.

Chas. J. Faulkner to be Exchanged for Mr. Ely.—Charles J. Faulkner, of Virginia, will be released from confinement in Fort Warren on his parole. The letter has probably already been mailed for that purpose. He will proceed immediately South, and procure a similar release of Hon. Alfred Ely. If not successful in that errand, he has pledged himself to return to custody in thirty days.

State of Affairs in the South.—The Louisville *Journal*, of Saturday, says

"We conversed yesterday with a gentleman who has travelled pretty extensively recently in the far South. We have known him personally for years, and have full confidence in his statements. He represents that the *people* of the South are greatly alarmed, and that they entertain *the very worst fears as to the result of the war.* The blow which has been struck by the Federal fleet in South Carolina, has contributed to heighten their fears, and many communities are bordering on despair. In some sections a strong Union sentiment exists, but the expression of that sentiment is suppressed by the rebellious rabble."

Spirit of Congress.—With two or three insignificant exceptions, *the Senators and Representatives agree in utter detestation of the whole rebellion,* and in *the uncompromising spirit of putting it down at whatever cost.*

Affairs at Winchester and Martinsburg, Va.—A Union lady, who has escaped from Martinsburg, says that there are a large number of Unionists there if they get an opportunity to show themselves. All kinds of provisions are very scarce and very high. Salt sells at $6 per pack.

Reliable advices from Winchester up to last Sunday confirm the previous accounts of the weakness of the rebel force there, and the inefficiency of the raw troops, which are badly armed, poorly disciplined, and would like an opportunity to run, as most of them have been impressed into the service. The officers fear an attack daily. General Jackson has sent to Manassas several times for reinforcements, declaring he cannot stand against a well-directed attack of our troops. They refused to send him any, saying that they needed all they had to hold the centre, and directing him to hold his position with what he had.

The feeling is general, throughout Frederick and Hampshire counties, that Gen. Kelly will pounce down upon Winchester, and that it will fall an easy prey to him. His pickets and scouts reach from within ten to fifteen miles of Winchester.

Angus McDonald and General Carson, whom Kelly defeated, have both been compelled to resign.

As soon as Romney was occupied, Wm. L. Clark, President of the Winchester and Potomac Railroad, and others, packed up their goods, and moved down to Richmond.

Persons holding Union sentiments are growing bolder. No officers now compel them to take the oath of allegiance to the rebel government. The rebels admit that the large majority of the people are submissionists, and no better than "Yankees." So strong is the public sentiment there that no property in that vicinity has been confiscated, though it has been done in the adjoining county of Shenandoah.—*Inquirer.*

The Opinion of the Government on the Capture of Mason and Slidell.—The following letter has been forwarded by the Secretary of the Navy to Captain Wilkes:

Sir:—I congratulate you on your safe arrival, and especially do I congratulate you on the great public service you have rendered in the capture of the rebel emissaries. Messrs. Mason and Slidell have been conspicuous in the conspiracy to dissolve the Union, and it is well known that when seized by you they were on a mission hostile to the Government and the country.

Your conduct in seizing these public enemies was marked by intelligence, ability, decision and firmness, and has the emphatic approval of this Department. It is not necessary that I should, in this communication—which is intended to be one of congratulation to yourself, officers and crew—express an opinion on the course pursued in omitting to capture the vessel which had these public enemies on board, farther than to say, that the forbearance exercised in this instance must not be permitted to constitute any precedent hereafter for infractions of neutral obligations. I am, respectfully,

Your obedient servant,
Gideon Welles.

Our Navy.—Strikingly important is the view given in the Report of the Secretary of the Navy, of the present condition of our Navy, as compared with what it was when President Lincoln commenced his Administration, last March. Our Navy then consisted of 42 vessels, carrying [illegible] guns, and about 7,600 men. It now consists of 264 vessels, [illegible] guns, 218,016 tons, and [illegible] men. This result of indefatigable labor, untiring energy, and exhaustless wisdom, was arrived at in nine months. It is inferior, of course, to some of the great European navies, which have literally taken centuries to mature to their present expansion, but, as the world never before saw an army swell, in a few months, from [illegible] to nearly 700,000 men, so ours has done — never before has a Navy been created in so short time as ours has been. It would seem, indeed, as if the real greatness and the mighty resources of this great country were unappreciated, almost unknown, even by ourselves, until the crisis of difficulty suddenly developed them.

The Western Virginia Convention has abolished the system of voting viva voce in the Legislature, substituting that of voting by ballot.

Personal.

Lord Monck was sworn into office as Governor General of Canada, on Friday, the 29th ult., at Montreal.

Nathaniel Gordon, captain of the slave ship Erie, has been convicted in the United States Circuit Court of New York, of being engaged in the infamous African slave trade, and has been sentenced by Judge Shipman to be hung on Friday, the 7th of February next.

John D. Philbrick, Superintendent of the Public Schools in Boston, is engaged raising a regiment of schoolmasters for the war.

Commodore Dupont.—It does not, in our estimation, detract from his abilities, that he walks humbly before his God as a Christian soldier and gentleman. No one has ever sailed with him who did not honor and love him, while no ships ever exhibited better discipline than those which he commanded. He is always firm, but kind; rigid, but lenient. No profanity ever polluted his lips, and no carelessness of living ever set a bad example to younger men who were serving under him.—*Phil. North American.*

Rev. David Tully, Presbyterian, O. S., has accepted the Chaplaincy of the 77th Regiment of New York Volunteers, and entered upon its duties at the seat of war.

Rev. Allen Steele, pastor of the Methodist Church in Lockport, New York, has been elected Chaplain of the Eagle Brigade (General Scroggs commanding) now quartered at Buffalo.

Rev. Dr. George Roberts, (Methodist) of Baltimore, has been removed from the Chaplaincy at Fort McHenry, where he had been chiefly instrumental in erecting a chapel for the soldiers, and furnishing them with a library, "to make room," as he writes, "for a young *Episcopal* minister." Surely this is not a time for church *favoritism*.

The Central Christian Advocate of Oct. 30th, gives the names of *eighty-nine* ministers of the Methodist Episcopal Church and one Southern Methodist minister, who are "Chaplains in the West."

Mr. John Jacob Astor, of New York, has joined the staff of General McClellan, with the commission of Lieutenant Colonel.

Mr. Geoffroy de Saint Hilaire, one of the most distinguished naturalists of the age, and one of the oldest scholars and writers on natural science in France, died on Sabbath, the 10th ult., in the 57th year of his age.

Col. Charles Frederick Havelock, late of the British service, and a brother of the late Gen. Havelock, has been appointed an aid to Major-General McClellan, with the rank of Colonel, and assigned to duty as Inspector-General of Cavalry, his late post on home.

Dr. Valentine Mott, of New York, has accepted the Presidency of the New York State Inebriate Asylum, at Binghampton, N. Y.

Foreign Summary.

A change has taken place in the public affairs of Portugal. On the 12th ult. Pedro V. de Alcantara, the King, died of typhoid fever at the age of 25 years and after occupying the throne since 1855. Not long afterwards, his brother, Prince Ferdinand, died of the same disease. Immediately after the tidings of this latter death, the Duke of Oporto, (Prince Louis Philippe,) who was at the time in England on a visit to the Queen, left for Portugal, and has been proclaimed by the Council of State, King. We have as yet no clue as to what will probably be the character of his administration. The ministry is unchanged.

Much is saying about the famine in Ireland. There is hope, however, that in the reports that have been circulated there was some exaggeration. There has been, without doubt, probably an extensive failure of the potato crop, and the quantity of turf saved has not been as large as usual; but the oat crop has been more than an average, and there are to be in some parts of the South and West public works, which will afford employment and support to large numbers of persons.

The state of Public Education in Spain is lamentably low. Late statistics show that in the Province of Madrid, the capital city, 266,992 persons, out of 489,332, (considerably more than half,) could neither read nor write. In the district of Moncado 3,000 out of 20,000 could either read nor write. And in the province of Tarragona 271 401, out of 321,886, were in the same condition. What a commentary upon the sad effects of a religion that shuts out the Bible and tramples upon liberty of conscience and free institutions!

A striking instance of liberality has just been given by an authoress. Having realized a good return from her late popular work, "Daisy Chain," Miss Yonge is said to have appropriated ten thousand dollars to the erection of a building for a missionary college at Auckland, New Zealand. The profits of her late work, the "Heir of Redclyffe," are said to be given by her to the fitting out of a missionary schooner for Bishop Selwyn. This is writing and giving to some purpose.

Great interest has been felt for many years in the state of things in the large island of Madagascar. More than, perhaps, in any other quarter of the globe, Christian converts have been persecuted there within the last few years. The Queen has uniformly showed the most inveterate hatred of the Christian faith. Recently, however, she died, and, after some unsuccessful attempts to bring an elector of her system to the throne, her son was rightfully elevated to it, and now, among his first acts, he invites Protestant missionaries back, and declares the whole island open to the preachers of the gospel. Surely, Madagascar is a field white for the harvest. It is hoped it will be early occupied.

War is still doing its work abroad. Russia still labors to subdue the hardy mountaineers of Circassia. In a recent battle, ten thousand Circassians were attacked by fifteen thousand Russians. The conflict lasted six hours, when the Russians were put to flight, losing six thousand killed and wounded. Among the killed was one general of division.

Great preparations are making in Great Britain to strengthen its Navy. At eleven dock yards belonging to the Government fifty-four war steamers are now in process of building, to carry 1 234 guns, to be propelled by engines of 10,930 horse-power, and have an aggregate tonnage of 95 253. Such an immense naval power will be capable of making itself felt wherever it moves.

It gives us pleasure to chronicle from time to time the changes that are gradually and certainly taking place in the position of the Jews. In Bohemia, Dr. Weisley, a Jew, has been appointed Professor of Civil Law in the University of Prague, and is the first instance of any Jew being made a Professor in an Austrian University. In Germany, Dr. Weil, well-known as the author of the "History of Mohammed and the Caliphate," has been appointed Professor in the University of Heidelberg, and is the first Jew that was ever called to a Professorship in that Institution. Changes ameliorating the position of the Jews are certainly among the signs of the present times!

It is often a matter of wonder how the Wesleyan Methodist Church raises such large sums as it does for benevolent purposes. The secret lies largely in this—that every member, male and female, is expected to give something each week. In other words, all give something and they are always doing it. The aggregate of this universal and frequent giving is large.

A new element is likely to be brought largely into operation for the spread of Christian civilization and [illegible]. It is this—the enterprising manufacturers of Great Britain are feeling the necessity for Cotton, and not finding it from the usual sources in the United States, are taking steps, with strong government encouragement, to [illegible] themselves supplies from India, Africa, and elsewhere, in the East. Just in proportion as attention is directed to these regions Christianity and her legitimate institutions will be introduced, so that in this, as in many other ways, [illegible] may make the wrath of man to praise him.

Advertisements.

The United Brothers and Sisters of Rev. Willis Nazrey Society are requested to attend their regular stated meeting, the 16th of this month, at 8 o'clock, P. M., on the corner of Quince and Locust Streets. Punctual attendance is strictly requested, by order of the President

Aaron Bell, President.

P. Maloney, Secretary.

THE DAUGHTERS OF HOPE GRAND UNION Temperance Society met, it being the thirteenth convention, April 18th, 1861. Representatives from Lodges are as follows:

From Garnet Union No. 4 D. of T.; from Phenix Union, No. 5, D. of T.; from Northern Union, No. 10, D. of T.; Webb's Union, of Chambersburgh, Pa.; from Dr. Bias' Union, of Carlisle, Pa.; from Mount Olive Union, No. 19 D. of T.; from Vanbrackle Union No. 13 D. of T. of Norristown, Pa.

Officers installed to their several positions are as follows:

Grand P., Sister Bennet. Grand Associate, Sister Burris. Grand Treasurer, Sister Fossett. Grand Conductress, C. Thompson. Grand Sentinel, A. E. Rukimri. Grand Chaplain, Sister Hall.

G. P. P., Sisters E. Rosanna,		G. P. P. Sisters Annanese,
"	" E. Rowan,	"	" J. I. Reeve,
"	" M. H. Brown,	"	" E. A. Clark,
"	" G. Newman,	"	" White,
"	" R. Davis,	"	" E. Hall.

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Ro. 17—3mo.* PHILADELPHIA

THE DAUGHTERS OF CORNISH SOCIETY

The Stated Quarterly Meetings of the Society are held on the first Wednesdays of February, May, August, and November.

The meetings of the Board are held on the Wednesday previous to the regular stated meetings of the society.

Mrs. Sarah Castra,
President.
Mr. L. R. Seymour, Sec'y.

MRS. JOHNSON AND MRS. WARE

Beg leave to inform the Public in general that they continue

LAYING OUT AND SHROUDING THE DEAD

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James Le Count, No. 930 Rodman Street
Thomas W. Allmond, No. 1027 Rodman Street

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WANTED.—The charge of a Public School. Reference as to ability can be given. Apply to
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STOVE STORE,
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The subscriber would respectfully inform his friends and others in need of good stoves, that he has now on hand a general variety of excellent PARLOR, COOK and CHAMBER STOVES, including Gas burning as well as other patterns, which he is selling at very low rates. He buys entirely for cash, of the best wholesale founders, and of course can sell much cheaper than those buying on the usual credit system. At any rate his friends are invited to give him a call and examine for themselves before purchasing elsewhere, as he feels that they would be convinced that it would be to their interest to give him their patronage. Coal orders constantly on hand.
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THE INVENTOR'S CLAIMS AS ACKNOWLEDGED AND PROTECTED BY THE GOVERNMENTS OF [illegible], THE UNITED STATES, AND GREAT BRITAIN, WITH EXPLANATIONS.

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Or to his [illegible] JOHN [illegible] England

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Situate in 2nd Street West Side below Chestnut.

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All the above houses are [illegible] good [illegible] tenants. [illegible] of all to be [illegible] the ground. Send application to [illegible] 1840, Philada Post Office.

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The attention of Dealers is requested to an [illegible] stock, which will be [illegible]
N. B.—Orders by mail or otherwise, promptly attended to.

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Sick Headache
CURE
Nervous Headache
CURE
All kinds of
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By the use of these Pills the periodic attacks of *Nervous or Sick Headache* may be prevented, and if taken at the commencement of an attack immediate relief from pain and sickness will be obtained.

They seldom fail in removing the *Nausea* and *Headache* to which females are so subject.

They act so gently upon the bowels—removing Costiveness.

For *Literary Men, Students,* Delicate Females, and all persons of *sedentary habits,* they are valuable as a *Laxative,* improving the *appetite,* give tone and vigor to the digestive organs, and restoring the natural elasticity and strength of the whole system.

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They are entirely vegetable in their composition, and may be taken at all times with perfect safety without making any change of diet, and the absence of any disagreeable taste renders it easy to administer them to children.

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Mr. Spalding.
Sir:

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Part of these are for the neighbors, to whom I gave a few out of the first box I got from you.

Send the Pills by mail, and oblige

Your ob't Servant,
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Haverford, Pa., Feb. 6, 1861.

Mr. Spalding.
Sir:

I wish you to send me one more box of your Cephalic Pills. *I have received a great deal of benefit from them.*

Yours, respectfully,
MARY ANN STOIKHOUSE.

Spruce Creek, Huntingdon Co., Pa.,
January 18, 1861.

H. C. Spalding.
Sir:

You will please send me two boxes of your Cephalic Pills. Send them immediately.

Respectfully yours,
JNO. B. SIMONS.

P. S. *I have used one box of your Pills, and find them excellent.*

Belle Vernon, Ohio, Jan. 15, 1861.

Henry C. Spalding, Esq.

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Direct
A. STOVER, P. M.
Belle Vernon, Wyandot Co., O.

Beverly, Mass., Dec. 11, 1860.

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One of my customers, who is subject to severe Sick Headache (usually lasting two days,) *was cured of an attack in one hour by your Pills,* which I sent her.

Respectfully yours,
W. B. WILKES.

Reynoldsburg, Franklin Co., Ohio,
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Henry C. Spalding,
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Dear Sir:

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Your Pills work like a charm—cure Headache almost instanter.

Truly yours,
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Ypsilanti, Mich., Jan. 14, 1861.

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COAL, STOVES, &c., &c.

The subscriber respectfully informs his friends and the public generally, that he has taken the store,

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formerly occupied as the Anti-Slavery Office, (where he has been engaged for the last fourteen years,) to occupy it henceforth as a place of business for the sale of

COAL, STOVES, &c.

Having made arrangements with one of the first Coal Dealers in the city, to furnish the best qualities of Lehigh, Schuylkill, &c., at the lowest Cash prices, he hopes to give full satisfaction in this branch of his business.

He will also keep constantly on hand a general assortment of good NEW and SECOND-HAND STOVES, FURNACES, &c.

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He hopes by energy and strict attention to business to obtain a fair share of patronage.

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Miscellany.

REFORMATION HYMN

I.

Oft as returns this festal day,
O Lord! the high and holy,
To Thee we would our homage pay,
Before Thee bowing lowly
To Thee would we raise
Our hearts full of praise,
Our God, Maker, King,
Of life and light the spring,
Our Rock and Refuge solely.

II.

To Thine unbounded love we owe
The Gospel of salvation,
Whose streams of grace and peace shall flow
Through every land and nation.
And when error dread
Its death shadow spread,
Thy voice bade again
The light to shine on men,
As in a new creation.

III.

Thou, in Thy might from dreadful thrall
Our fathers didst deliver,
And bid Thy grace be free to all,
A healing, cleansing river.
Their children, we here
With joy do appear,
Before Thee, who art
The strength of every heart,
Of every good the Giver.

IV.

As higher strains of praise we bring,
From year to year, before Thee,
May countless others join to sing
Thy mercy's wondrous story
Let shore answer shore,
Earth's wide surface o'er,
With high-swelling praise,
Until at last we raise
The perfect song to glory. M. S.

* * *

THE GREEN TOMATO WORM.

BY D. F. REID

I saw a green tomato worm,
Disgusting to the eye,
Extend its long and frightful form,
And, stiffening, seemed to die.
Its eyes were green, its feet were green,
Its back green rings, with joints between,
Its skin all parched and dry.

I saw this reptile in the Spring,
Raised by the gardener's spade,
From where the hideous-looking thing
Its grave all winter made
And now, disgusting, even more
Than when I saw it last before,
Its figure was displayed

I look again, the rigid skin
Becomes a rising shell,
And wings, and minute horns are seen,
Whose object none can tell,
For still the hard, and hardening crust,
Now like a cylinder of rust,
Confines them in its cell.

I look once more, an empty shell
Lies mouldering on the ground,
And as a honeysuckle bell
A thing of love is found
The speckled wing, the feathered horn
Refresh the balmy breath of morn,
And spread perfumes around.

Again I look, a butterfly
Is skimming through the air,
Up toward yon worlds beyond the sky,
As if to revel there;
And sip the sweets of all those flowers
That beautify the Eden bowers
Of earth's first happy pair

And whilst I gaze with fond delight,
I hear, or seem to hear,
As if some voice, from worlds of light,
Were pressing on my ear,
In accents far more sweetly flung,
Than ever fabled Orpheus sung,
In all his high career.

"To worms of dust, why stand and gaze?
Receive instruction dear;
And learn a little of His ways,
Whose ways are just and true
In all the changes you have seen,
To beauty, from disgusting green,
That worm resembles you."

"Here each one climbs his own green stock,
And eats his own green leaf;
Till Autumn brings his branch and sheaf,
And ends his sojourn brief:
You die, or rather seem to die;
All winter, in the grave you lie,
Till Spring shall send relief

"Then up you soar, on beauty's wing,
To seek your native bowers,
For evermore to shine and sing
'Midst Eden's smiling flowers:
And where the ceaseless anthems roll,
No sorrow shall invade the soul,
Now blest with heavenly powers"

Then let us pray for peace and truth,
To bring us safe on high,
To joy in everlasting youth,
Where pleasures never die;
To swell the chorus to that song,
Each one a part of that blest throng,
That reigns above the sky.

* * *

FAITH.

(From the Hymn Book of 1776

Let wars and famines be abroad
At home be broils and death,
I shall be happy still, for God
Supports my soul by faith.

Let pale diseases, plague, and sword
Run through the sinful land,
I shall be safe, whilst thou, My Lord,
Preserv'st me in thy hand

Others may wail departed friends,
And loss of goods and fame,
When these are out, their comfort ends,
As when men dream a dream.

But though the mountains should be moved,
And seas tempestuous roar,
If Jesus whispers, "My Beloved,"
I, Lord, will care no more.

What can I lose, if I have thee?
Or what should make me fear?
If Christ is mine, what's death to me,
Distress, disease, or war?

Can nothing pluck me from his hands!
Then I'll rejoice in God,
Though men and hell before me stand,
And fire, and wrath, and blood.

Though every vine, and fig tree too,
Nor bud nor blossom yield,
Though barren be the fruitful ewe,
And desolate the field:

Though bleating lambs and lowing beasts
No more adorn the stall,
I'll still be glad in God my rest,
I'll joy in Him midst all.

Though rough and thorny be my road,
And frowning all I see,
My work is with the Lord my God,
It shall go well with me.

* * *

BABYHOOD.

We are profoundly convinced that the first year of a child's life is the most tremendously important of any succeeding twelvemonth, though the creature shall number three-score and ten Consider the blank sheet of paper with which the head of every baby, according to the philosopher, is lined. Think of it and shudder when you see nurses and nurse maids writing the pot-hooks and hangers upon it, as though they wrote with rolling pins, or, at the best, with wooden skewers! Poor human papyrus! How many after-scratchings and cuttlefish rubbings it shall take to rub out the marks—that, after all, may never wholly be effaced, but remain dingy and dark under snow-white hairs.

* * *

"I would have no one criticise a sermon,' said Samuel Drew, "till he had attempted to preach one. After you have attempted to address a congregation, you will better understand a preacher's sensations and difficulties And remember this in all your criticisms: the hand that cannot build a hovel may demolish a palace."

Family Circle.

GOOD FOR SOMETHING.

Hans was a cripple. He was so weak and small, his body so twisted and deformed, that it was a wonder that he should have outlived his first year Most people thought it would have been better that Hans should have died. Hans himself, at the age of fourteen, utterly unable to labor, and totally dependent on the exertions of a widowed mother, was much of the same opinion; but the widowed mother loved her boy, and busied herself cheerfully to make his wretched life more happy

For Hans was very wretched He could do nothing—could not work like other boys, nor play like them; and when, as the rumor spread that the French were coming, and that Napoleon, the great conqueror would seize upon the village, and the men and boys, rich and poor, rude and refined, were all enrolled as soldiers, poor Hans was more miserable than before

Hans' mother tried to make him look more cheerfully on his dark fate.

"Were you strong and able," said she, "you would have to leave me, Hans, and go a soldiering like the rest, and what should I do then?"

"Ah, mother!" he answered, "'tis little good I am to you or any one Better I were dead"

"Nay," said the widow, "depend on it, Hans, there is truth in the old proverb—'God has his plan for every man;' you will have your work to do, my boy, in time."

He smiled upon her very pleasantly, and said, "Would to God the time were come, mother!"

Well, the active preparations made by the Swiss for resistance to the French troops seemed to have changed the purpose of Napoleon. The intention of invasion was either given up or its execution delayed and after a few months the danger was supposed to be over, and people were beginning to settle down to their old occupations.

One night Hans dreamed that the French were coming He woke up suddenly, and felt so much excited, so hot and fevered, that he slipped out of bed, dressed himself, and, quitting the cottage, walked slowly up the hill, on the top of which a beacon or signal was placed, to be used in case of emergency. It was a pile of dried wood soaked with turpentine, and covered with tar When Hans arrived at the beacon, he found there was no one there to kindle the fire in case of danger, and while he was thinking about this strange carelessness, he heard, or he fancied he heard the same sounds which had disturbed his sleep—the tramp of many feet rapidly advancing Hans listened attentively He was convinced that troops were coming, and, while he hesitated what to do, he saw two soldiers rise out of the long grass and wave a white handkerchief from the brow of the hill. Hans hesitated no longer; he saw the danger; he felt sure that the French were coming, and that, without the neighborhood was immediately alarmed, the invaders would make an easy conquest. Without thinking of the risk, Hans seized the tinder, which was hidden, with a flint and steel and matches, in the hollow of a tree, struck a light, and flung a blazing brand into the pile In a moment a bright clear flame, a pyramid of fire, shot up into the air. Hans endeavored to escape without attracting the notice of the soldiers, but one of them saw him, fired, and lodged a bullet in his shoulder And very soon the whole country was aroused From hill to hill the fire signal was transmitted; the roll of the drum was heard, the volunteer troops were hastily assembled, and the invading army was compelled to retreat

But who lighted the first signal?—that was the question everybody wanted to know, and the answer was soon given. Poor Hans, faint and bleeding, was found on the road. He was carried to his home, and when he was able to tell what occurred, the people found that Hans the cripple had saved them.

So great honor was awarded to Hans, who was henceforth a hero. He saw grateful mothers embrace his mother, he felt the warm pressure of manly hands, he heard his own name mentioned with respect and honor, and found out that he was really good for something

* * *

A CURL CUT OFF WITH AN AXE.

A TRUE INCIDENT

"Do you see this lock of hair?" said an old man to me

"Yes; but what of it? It is, I suppose, the curl from the head of a dear child, long since gone to God"

"It is not. It is a lock of my own hair; and it is now nearly seventy years since it was cut from this head"

"But why do you prize a lock of your hair so much?"

"It has a story belonging to it, and a strange one I keep it thus with care because it speaks to me more of God and of his special care than anything else I possess"

"I was a little child of four years old, with long, curly locks, which, in sun, or rain, or wind, hung down my cheeks uncovered. One day my father went into the woods to cut up a log, and I went with him I was standing a little way behind him, or rather at his side, watching with interest the strokes of the heavy axe, as it went up and came down upon the wood, sending off splinters with every stroke in all directions. Some of the splinters fell at my feet, and I eagerly stooped to pick them up In doing so I stumbled forward, and in a moment my curly head lay upon the log. I had fallen just at the moment when the axe was coming down with all its force. It was too late to stop the blow. Down came the axe I screamed, and my father fell to the ground in terror. He could not stay the stroke, and in the blindness which the sudden horror caused, he thought he had killed his boy We soon recovered, I from my fright, and he from his terror He caught me in his arms, and looked at me from head to foot, to find out the deadly wound, which he was sure he had inflicted Not a drop of blood nor a scar was to be seen. He knelt upon the grass, and gave thanks to a gracious God. Having done so, he took up his axe and found a few hairs upon its edge He turned to the log he had been splitting, and there was a single curl of his boy's hair, sharply cut through and laid upon the wood. How great was the escape! It was as if an angel had turned aside the edge at the moment when it was descending on my head With renewed thanks upon his lips, he took up the curl, and went home with me in his arms

"That lock he kept all his days, as a memorial of God's care and love. That lock he left to me on his death bed."

* * *

ROYAL ROADS TO LEARNING.—When Giardini was asked how long it would take to play on the violin, he replied, "Twelve hours a day for twenty years together" The author of Telemachus was right, when he sought to impress upon his pupil that there was no royal road to learning, and that even the grace of God would not make a man a scholar A man may be "superficially omniscient," as Charles Lamb expresses it, without much hard effort; but there is but one pathway to thorough knowledge—"the republican one of labor and toil"

* * *

GOOD.—The American Messenger says "It is stated that Mr Hume once observed to Bishop Horne, that he had never met with a Christian yet who did not look melancholy 'That,' courteously replied the Bishop, 'is quite possible' The sight of Mr Hume is enough at any time to make a Christian look melancholy"

* * *

A CLERGYMAN once prefaced his sermon with, "My friends, let us say a few words before we begin" This is almost equal to the man who took a short nap before he went to sleep

* * *

HALIBURTON says: "An ounce of essence is worth a gallon of fluid. A wise saw is more valuable than a whole book, and a plain truth is better than an argument.

FIRST ANNUAL MESSAGE
OF
ABRAHAM LINCOLN,
PRESIDENT OF THE UNITED STATES

Read in Congress Tuesday, Dec. 3d, 1861

In last week's paper we laid before our readers some extracts from the First Annual Message of President Lincoln But as some of our readers may wish to have for reference such an important document, we have concluded to publish the Message entire

Fellow-citizens of the Senate and House of Representatives:

In the midst of unprecedented political troubles we have cause of great gratitude to God for unusual good health and most abundant harvests.

You will not be surprised to learn that in the peculiar exigencies of the times, our intercourse with foreign nations has been attended with profound solicitude, chiefly turning upon our own domestic affairs. A disloyal portion of the American people have, during the whole year, been engaged in an attempt to divide and destroy the Union.

A nation which endures factious domestic division is exposed to disrespect abroad, and one party, if not both, is sure, sooner or later, to invoke foreign intervention. Nations thus tempted to interfere are not always able to resist the counsels of seeming expediency and ungenerous ambition, although measures adopted under such influences seldom fail to be unfortunate, and injurious to those adopting them.

INTERFERENCE OF FOREIGN NATIONS.

The disloyal citizens of the United States who have offered the ruin of our country in return for the aid and comfort which they have invoked abroad have received less patronage and encouragement than they probably expected. If it were just to suppose, as the insurgents have seemed to assume, that foreign nations, in this case discarding all moral, social, and treaty obligations, would act solely and selfishly for the most speedy restoration of commerce, including especially the acquisition of cotton, those nations appear, as yet, not to have seen their way to their object more directly or clearly through the destruction, than through the preservation, of the Union.

If we could dare to believe that foreign nations are actuated by no higher principle than this, I am quite sure a sound argument could be made to show them that they can reach their aim more readily and easily by aiding to crush this rebellion than by giving encouragement to it. The principal lever relied on by the insurgents for exciting foreign nations to hostility against us, as already intimated, is the embarrassment of commerce These nations, however, not improbably saw from the first that it was the Union which made as well our foreign as our domestic commerce. They can scarcely have failed to perceive that the effort for disunion produces the existing difficulty and that one strong nation promises more durable peace and a more extensive and reliable commerce, than can the same nation broken into hostile fragments It is not my purpose to review our discussions with foreign States, because whatever might be their wishes, or dispositions, the integrity of our country and the stability of our Government mainly depend, not upon them, but on the loyalty, virtue, patriotism, and intelligence of the American people.

The correspondence itself, with the usual reservations, is herewith submitted I venture to hope it will appear that we have practised prudence and liberality towards foreign Powers, averting causes of irritation, and with firmness maintaining our own rights and honor. Since, however it is apparent that here, as in every other State, foreign dangers necessarily attend domestic difficulties, I recommend that adequate and ample measures be adopted for maintaining the public defences on every side. While under this general recommendation, provision for defending our sea coast line occurs to the mind I also, in the same connexion, ask the attention of Congress to our great lakes and rivers. It is believed that some fortifications and depots of arms and munitions, with harbor and navigation improvements, all at well-selected points upon these, would be of great importance to the national defence and preservation.

I ask attention to the views of the Secretary of War, expressed in his report upon the same general subject. I deem it of importance that the loyal regions of East Tennessee and Western North Carolina should be connected with Kentucky and other faithful parts of the Union, by railroad. I therefore recommend, as a military measure, that Congress provide for the construction of such road as speedily as possible. Kentucky, no doubt, will co-operate, and, through her Legislature, make the most judicious selection of a line. The northern terminus must connect with some existing railroad, and whether the route shall be from Lexington or Nicholasville to the Cumberland Gap, or from Lebanon to the Tennessee line, in the direction of Knoxville or on some still different line, can readily be determined Kentucky and the General Government co-operating, the work can be completed in a very short time; and, when done, it will be not only of vast present usefulness, but also a valuable permanent improvement, worth its cost, in all the future.

Some treaties, designed chiefly for the interests of commerce, and having no grave political importance, have been negotiated and will be submitted to the Senate for their consideration.

Although we have failed to induce some of the commercial Powers to adopt a desirable melioration of the rigor of maritime war, we have removed all obstructions from the way of this humane reform, except such as are merely of temporary and accidental occurrence.

I invite your attention to the correspondence between her Britannic Majesty's Minister, accredited to this Government, and the Secretary of State, relative to the detention of the British ship *Perthshire*, in June last, by the United States steamer *Massachusetts*, for a supposed breach of the blockade As this detention was occasioned by an obvious misapprehension of the facts, and as justice requires that we should commit no belligerent act not founded in strict right as sanctioned by public law, I recommend that an appropriation be made to satisfy the reasonable demand of the owners of the vessel for her detention.

I repeat the recommendation of my predecessor in his annual message to Congress in December last, in regard to the disposition of the surplus which will probably remain after satisfying the claims of American citizens against China, pursuant to the awards of the commissioners under the act of the 3d of March, 1859 If, however, it should not be deemed advisable to carry that recommendation into effect, I would suggest that authority be given investing the principal over the proceeds of the surplus referred to in good securities, with a view to the satisfaction of such other just claims of our citizens against China as are not unlikely to arise hereafter in the course of our extensive trade with that empire

By the act of the 5th of August last Congress authorized the President to instruct the commanders of suitable vessels to defend themselves against and to capture pirates This authority has been exercised in a single instance only. For the more effective protection of our extensive and valuable commerce in the Eastern seas, especially, it seems to me that it would also be advisable to authorize the commanders of sailing vessels to re-capture any prizes which pirates may make of United States vessels and their cargoes, and the consular courts now established by law in Eastern countries to adjudicate the cases, in the event that this should not be objected to by the local authorities

If any good reason exists why we should persevere longer in withholding our recognition of the independence and sovereignty of Hayti and Liberia. I am unable to discern it.

Unwilling, however, to inaugurate a novel policy in regard to them without the approbation of Congress, I submit for their consideration the expediency of an appropriation for maintaining a chargé d'affaires near each of those new States It does not admit of a doubt that important commercial advantages might be secured by favorable treaties with them

The operations of the Treasury during the period which has elapsed since your adjournment, have been conducted with signal success The patriotism of the people has placed at the disposal of the Government the large means demanded by the public exigencies. Much of the national loan has been taken by citizens of the industrial classes, whose confidence in their country's faith and zeal for their country's deliverance from present peril, have induced them to contribute to the support of the Government the whole of their limited acquisitions. This fact imposes peculiar obligations upon us to economy in disbursements, and energy in action

REVENUE AND EXPENSES.

The revenue from all sources, including loans for the financial year, ending on the 30th of June, 1861, was $86,835,900 27, and the expenditures for the same period, including payments on account of the public debt, were $84,578,834 47—leaving a balance in the Treasury, on the 1st of July, of $2,257,065 80 For the first quarter of the financial year, ending on the 30th of September, 1861, the receipts from all sources, including the balance of the 1st of July, were $102,532,509 27, and the expenses $98,239,733 09, leaving a balance, on the first of October, 1861, of $4,292,776 18.

Estimates for the remaining three quarters of the year, and for the financial year 1863, together with his views of ways and means for meeting the demands contemplated by them, will be submitted to Congress by the Secretary of the Treasury.

It is gratifying to know that the expenditures made necessary by the rebellion are not beyond the resources of the loyal people, and to believe that the same patriotism which has thus far sustained the Government will continue to sustain it till peace and union shall again bless the land.

I respectfully refer to the report of the Secretary of War for information respecting the numerical strength of the army, and for recommendations having in view an increase of its efficiency and the well being of the various branches of the service intrusted to his care. It is gratifying to know that the patriotism of the people has proved equal to the occasion, and that the number of troops tendered greatly exceeds the force which Congress authorized me to call into the field.

I refer with pleasure to those portions of his report which make allusion to the creditable degree of discipline already attained by our troops, and to the excellent sanitary condition of the entire army

The recommendation of the Secretary for an organization of the militia upon a uniform basis, is a subject of vital importance to the future safety of the country and is commended to the serious attention of Congress

The large addition to the regular army, in connexion with the defection that has so considerably diminished the number of its officers, gives peculiar importance to his recommendation for increasing the corps of cadets to the greatest capacity of the Military Academy.

CHAPLAINS FOR HOSPITALS.

By mere omission, I presume, Congress has failed to provide chaplains for hospitals occupied by volunteers. The subject was brought to my notice, and I was induced to draw up the form of a letter, one copy of which, properly addressed, has been delivered to each of the persons, and at the dates respectively named and stated in a schedule, containing also the form of the letter, marked A, and herewith transmitted.

These gentlemen, I understand, entered upon the duties designated at the time respectively stated in the schedule, and have labored faithfully therein ever since. I therefore recommend that they be compensated at the same rate as chaplains in the army, further suggesting that general provision be made for chaplains to serve at hospitals, as well as with regiments. The report of the Secretary of the Navy presents in detail the operations of that branch of the service: the activity and energy which have characterized its administration, and the results of the measures to increase its efficiency and power.

THE NAVY.

Such have been the additions by construction and purchase, that it may almost be said, a Navy has been created and brought into service since our difficulties commenced Besides blockading our extensive coast, squadrons larger than ever before assembled under our flag have been put afloat, and performed deeds which have increased our Naval renown.

I would invite special attention to the recommendation of the Secretary for a more perfect organization of the navy, by introducing additional grades in the service. The present organization is defective and unsatisfactory, and the suggestions submitted by the department will, it is believed, if adopted, obviate the difficulties alluded to, promote harmony, and increase the efficiency of the navy.

VACANCIES IN THE SUPREME COURT.

There are three vacancies on the bench of the Supreme Court—two by the decease of Justices Daniel and McLean, and one by the resignation of Justice Campbell I have so far forborne making nominations to fill these vacancies for reasons which I will now state. Two of the out-going Judges resided within the States now overrun by revolt, so that if their successors were appointed in the same localities, they could not now serve upon their circuit, and many of the most competent men there, probably, would not take the personal hazard of accepting to serve, even here, upon the Supreme Bench. I have been unwilling to throw all the appointments Northward, thus disabling myself from doing justice to the South on the return of peace, although I may remark that to transfer to the North one which has heretofore been in the South would not, with reference to territory and population, be unjust.

During the long and brilliant judicial career of Judge McLean, his circuit grew into an empire altogether too large for any one judge to give the courts therein more than a nominal attendance, rising in population from 1,170,018 in 1830, to 6,151,405 in 1860. Besides this, the country generally has outgrown our present judicial system. If uniformity was at all intended, the system requires that all the States shall be accommodated with Circuit Courts attended by Supreme Judges, while, in fact, Wisconsin, Minnesota, Iowa, Kansas, Florida, Texas, California and Oregon have never had any such courts. Nor can this well be remedied without a change of the system, because the adding of judges to the Supreme Court, enough for the accommodation of all parts of the country with Circuit Courts, would create a court altogether too numerous for a judicial body of any sort. And the evil, if it be one, will increase as new States come into the Union. Circuit Courts are useful, or they are not useful. If useful, no State should be denied them. If not useful, no State should have them. Let them be provided for all, or abolished as to all. Three modifications occur to me, either of which, I think, would be an improvement upon our present system Let the Supreme Court be of convenient number in every event. Then, first, let the whole country be divided into circuits of convenient size, the Supreme judges to serve in a number of them corresponding to their own number, and independent Circuit Judges be provided for all the rest. Or, secondly, let the Supreme Judges be relieved from circuit duties, and Circuit Judges provided for all the circuits. Or, thirdly, dispense with the Circuit Courts altogether, leaving the judicial functions wholly to the District Courts and an independent Supreme Bench.

STATUTE LAWS.

I respectfully recommend to the consideration of Congress the present condition of the statute laws, with the hope that Congress will be able to find an easy remedy for many of the inconveniences and evils which constantly embarrass those engaged in the practical administration of them. Since the organization of the Government, Congress has enacted some five thousand acts and joint resolutions, which fill more than six thousand closely printed pages, and are scattered through many volumes. Many of these acts have been drawn in haste, and without sufficient caution, so that their provisions are often obscure in themselves or in conflict with each other; or at least so doubtful as to render it very difficult for even the best informed person to ascertain precisely what the statute law really is It seems to me very important that the statute laws should be made as plain and intelligible as possible, and be reduced to as small a compass as may consist with the fullness and precision of the will of the Legislature and the perspicuity of its language. This, well done, would, I think, greatly facilitate the labors of those whose duty it is to assist in the administration of the laws, and would be a lasting benefit to the people, by placing before them, in a more accessible and intelligible form, the laws which so deeply concern their interests and their duties I am informed, by some whose opinions I respect, that all the acts of Congress now in force, and of a permanent and general nature, might be revised and rewritten, so as to be embraced in one volume, or, at most, in two volumes of ordinary and convenient size; and I respectfully recommend to Congress to consider on the subject, and, if my suggestion be approved, to devise such plan as to their wisdom shall seem most proper for the attainment of the end proposed. One of the unavoidable consequences of the present insurrection is the entire suppression, in many places, of all the ordinary means of administering civil justice by the officers in the forms of existing law. This is the case, in whole or in part, in all the insurgent States; and as our armies advance upon and take possession of parts of those States, the practical evil becomes more apparent. There are no courts nor officers to whom the citizens of other States may apply for the enforcement of their lawful claims against citizens of the insurgent States; and there is a vast amount of debt constituting such claims, some have estimated it as high as $200,000,000 due, in large part, from insurgents in open rebellion to loyal citizens, who are even now making great sacrifices in the discharge of their patriotic duty to support the Government Under these circumstances I have been urgently solicited to establish, by military power, courts to administer summary justice in such cases. I have thus far declined to do it, not because I had any doubt that the end proposed—the collection of the debts—was just and right in itself, but because I have been unwilling to go beyond the pressure of necessity in the unusual exercise of power. But the powers of Congress, I suppose, are equal to the anomalous occasion, and therefore I refer the whole matter to Congress, with the hope that a plan may be devised for the administration of justice in all such parts of the insurgent States and Territories as may be under the control of this Government, whether by a voluntary return to allegiance and order, or by the power of our arms. This, however, is not to be a permanent institution, but a temporary substitute, and to cease as soon as the ordinary courts can be re-established in peace. It is important that some more convenient means should be provided, if possible, for the adjustment of claims against the Government, especially in view of their increased number by reason of the war It is as much the duty of Government to render prompt justice against itself, in favor of citizens, as it is to administer the same between private individuals.

The investigation and adjudication of claims in their nature belong to the judicial department Besides, it is apparent that the attention of Congress will be more than usually engaged, for some time to come, with great national questions. It was intended by the organization of the Court of Claims mainly to remove this branch of business from the halls of Congress; but while the court has proved to be an effective and valuable means of investigation, it in a great degree fails to effect the object of its creation for want of the power to make its judgments final. Fully aware of the delicacy, not to say the danger of the subject, I commend to your careful consideration whether this power of making judgments final may not properly be given to the court, reserving the right of appeal on questions of law to the Supreme Court, with such other provisions as experience may have shown to be necessary

POSTMASTER GENERAL.

I ask attention to the report of the Postmaster General, the following being a summary statement of the condition of the department —The revenue from all sources, during the fiscal year ending June 30, 1861, including the annual permanent appropriation of $700,000 for the transportation of free mail matter, was $9,049,296 40, being almost two per cent. less than the revenue for 1860. The expenditures were thirteen millions six hundred and six thousand seven hundred and fifty-nine dollars and eleven cents, showing a decrease of more than eight per cent., as compared with those of the previous year, and leaving an excess of expenditures over the revenue for the last fiscal year of $4,557,462 79 The gross revenue for the year ending June 30, 1863, is estimated at an increase of four per cent on that of 1861, making $8,683,000, to which should be added the earnings of the department in carrying free matter, viz.: $700,000, making $9,383,000.

The total expenditures for 1863 are estimated at $12,528,000 leaving an estimated deficiency of $3,145,000 to be supplied from the treasury, in addition to the permanent appropriation.

DISTRICT OF COLUMBIA.

The present insurrection shows, I think, that the extension of this district across the Potomac river at the time of establishing the capital here, was eminently wise, and consequently that the relinquishment of that portion of it which lies within the State of Virginia, was unwise and dangerous. I submit for your consideration the expediency of regaining that part of the district, and the restoration of the original boundaries thereof, through negotiation with the State of Virginia.

The report of the Secretary of the Interior, with the accompanying documents, exhibits the condition of the several branches of the public business pertaining to that department. The depressing influences of the insurrection have been especially felt in the operations of the Patent and General Land Offices. The cash receipts from the sales of public lands, during the past year, have exceeded the expenses of our land system only about $200,000. The sales have been entirely suspended in the Southern States, while the interruptions to the business of the country, and the diversion of large numbers of men to military service, have obstructed settlements in the new States and Territories of the Northwest.

The receipts of the Patent Office have declined, in nine months, about $100,000, rendering a large reduction of the force employed necessary, to make it self sustaining.

The demands upon the Pension Office will be largely increased by the insurrection.

Numerous applications for pensions, based upon the casualties of the existing war, have already been made. There is reason to believe that many who are now upon the pension rolls, and in receipt of the bounty of the Government, are in the ranks of the insurgent army, or giving them aid and comfort

The Secretary of the Interior has directed a suspension of the payment of the pensions of such persons, upon proof of their disloyalty.

I recommend that Congress authorize that officer to cause the names of such persons to be stricken from the pension rolls.

The relations of the Government with the Indian tribes have been greatly disturbed by the insurrection, especially in the Southern superintendency and in that of New Mexico The Indian country south of Kansas is in the possession of insurgents from Texas and Arkansas

The agents of the United States Government, appointed since the 4th of March for this superintendency, have been unable to reach their posts, while the most of those who were in office before that time have espoused the insurrectionary cause, and assume to exercise the powers of agents by virtue of commission from the insurrectionists. It has been stated in the public press that a portion of those Indians have been organized as a military force, and are attached to the army of the insurgents. Although the Government has no official information upon this subject, letters have been written to the Commissioner of Indian Affairs by several prominent Chiefs, giving assurance of their loyalty to the United States, and expressing a wish for the presence of Federal troops to protect them It is believed that, upon the repossession of the country by the Federal forces, the Indians will readily cease all hostile demonstrations, and resume their former relations to the Government.

AGRICULTURE.

Agriculture, confessedly the largest interest of the nation, has not a department, nor a bureau, but a clerkship only assigned to it in the Government. While it is fortunate that this great interest is so independent in its nature as not to have demanded and extorted more from the Government, I respectfully ask Congress to consider whether something more cannot be given voluntarily, with general advantage.

Annual reports, exhibiting the condition of our agriculture, commerce, and manufactures, would present a fund of information of great practical value to the country While I make no suggestion as to details, I venture the opinion that an agricultural and statistical bureau might profitably be organized.

THE SLAVE TRADE.

The execution of the laws for the suppression of the African slave trade has been confided to the Department of the Interior. It is a subject of gratulation that the efforts which have been made for the suppression of this inhuman traffic have been recently attended with unusual success. Five vessels being fitted out for the slave trade have been seized and condemned. Two mates of vessels engaged in the trade, and one person engaged in equipping a vessel, have been convicted and subjected to the penalty of fine and imprisonment, and one captain, taken with a cargo of Africans on board his vessel, has been convicted of the highest grade of offence under our laws—the punishment of which is death.

THE TERRITORIES.

The Territories of Colorado, Dakotah, and Nevada, created by the last Congress, have been organized, and civil administration has been inaugurated therein, under auspices especially gratifying, when it is considered that the leaven of treason was found existing in some of these new countries when the federal officers arrived there The abundant natural resources of these Territories, with the security and protection afforded by an organized government, will, doubtless, invite to them a large immigration, when peace shall restore the business of the country to its accustomed channels. I submit the resolutions of the Legislature of Colorado, which evidence the patriotic spirit of the people of the Territory.

So far, the authority of the United States has been upheld in all the Territories, as it is hoped it will be in the future. I commend their interests and defence to the enlightened and generous care of Congress.

I recommend to the favorable consideration of Congress the interests of the district of Columbia The insurrection has been the cause of much suffering and sacrifice to its inhabitants, and as they have no representative in Congress, that they should not overlook their just claims upon the Government

At your late session a joint resolution was adopted authorizing the President to take measures for facilitating a proper representation of the industrial interests of the United States at the exhibition of the industry of all nations, to be holden at London in the year 1862.

I regret to say I have been unable to give personal attention to this subject a subject at once so interesting in itself, and so extensively and intimately connected with the material prosperity of the world. Through the Secretaries of State and the Interior a plan or system has been devised and partly matured, which will be laid before you

CONFISCATION OF PROPERTY—COLONIZATION OF NEGROES.

Under and by virtue of the act of Congress, entitled, An Act to Confiscate Property used for Insurrectionary Purposes, approved August 6th 1861, the legal claims of certain persons to the labor and service of certain other persons have become forfeited, and numbers of the latter thus liberated are already dependent on the United States and must be provided for in some way Besides this it is not impossible that some of the States will pass similar enactments for their own benefit respectively, and by operation of which persons of the same class will be thrown upon them for disposal

In such case I recommend that Congress provide for accepting such persons from such States according to some mode of valuation in lieu *pro tanto* of direct taxes, or upon some other plan to be agreed upon with such States respectively, that such persons on such acceptance by the General Government be at once deemed free, and that in any event steps be taken for colonizing both classes, (or the one first mentioned if the other shall not be brought into existence,) at some place or places in a climate congenial to them. It might be well to consider, too, whether the free colored people already in the United States could not, so far as individuals may desire, be included in such colonization

To carry out the plan of colonization may involve the acquiring of territory and also the appropriation of money beyond that to be expended in the territorial acquisition Having practised the acquisition of territory for nearly sixty years, the question of the constitutional power to do so is no longer an open one with us. The power was questioned at first by Mr. Jefferson who, however, in the purchase of Louisiana, yielded his scruples on the plea of great expediency

If it be said that the only legitimate object of acquiring territory is to furnish homes for white men, this measure effects that object, for emigration of colored men leaves additional room for white men remaining or coming here. Mr Jefferson, however, placed the importance of procuring Louisiana more on political and commercial grounds, than on providing room for population.

On this whole proposition, including the appropriation of money, with the acquisition of territory, does not the expediency amount to absolute necessity, without which the Government itself cannot be perpetuated if the war continues?

POLICY FOR SUPPRESSING THE INSURRECTION.

In considering the policy to be adopted for suppressing the insurrection, I have been anxious and careful that the inevitable conflict for this purpose shall not degenerate into a violent and remorseless revolutionary struggle I have, therefore, in every case, thought it proper to keep the integrity of the Union prominent as the primary object of the contest on our part, leaving all questions which are not of vital military importance, to the more deliberate action of the legislature.

In the exercise of my best discretion I have adhered to the blockade of the ports held by the insurgents instead of putting in force by proclamation the law of Congress enacted at the late session for closing those ports. So also, obeying the dictates of prudence, as well as the obligations of law, instead of transcending I have adhered to the act of Congress to confiscate property used for insurrectionary purposes If a new law upon the same subject shall be proposed, its propriety will be duly considered

The Union must be preserved, and hence all indispensable means must be employed. We should not be in haste to determine that radical and extreme measures, which may reach the loyal as well as the disloyal, are indispensable

The inaugural address, at the beginning of the Administration and the message to Congress, at the late special session, were both mainly devoted to the domestic controversy out of which the insurrection and consequent war have sprung. Nothing more occurs to add or subtract, to or from the principles or general purposes stated and expressed in that document. The last ray of hope for preserving the Union peaceably expired at the assault of Fort Sumter, and a general review of what has occurred since may not be unprofitable.

What was painfully uncertain than is much better defined and more distinct now, and the progress of events is plainly in the right direction. The insurgents confidently claimed a strong support from north of Mason and Dixon's line, and the friends of the Union were not free from apprehension on that point. This, however, was soon settled definitely, and on the right side.

THE UNION BORDER STATES.

South of the line, noble little Delaware led off right from the first Maryland was made to seem against the Union. Our soldiers were assaulted, bridges were burned, and railroads torn up, within her limits, and we were many days, at one time, without the ability to bring a single regiment over her soil to the Capital.

Now her bridges and railroads are repaired and open to the Government. She already gives seven regiments to the cause of the Union, and none to the enemy, and her people at a regular election have sustained the Union by a large majority, and a larger aggregate vote than they ever before gave to any candidate or any question.

Kentucky, too, for some time in doubt, is now decidedly, and, I think unchangeably, ranged on the side of the Union. Missouri is comparatively quiet, and I believe, cannot again be overrun by the insurrectionists. These three States of Maryland, Kentucky and Missouri, neither of which would promise a single soldier, at first, have now an aggregate of not less than forty thousand in the field, for the Union, while of their citizens certainly not more than a third of that number, and they of doubtful whereabouts and doubtful existence, are in arms against it, after a season but bloody struggle of months

Winter closes on the Union people of Western Virginia, leaving them masters of their own country

An insurgent force of about fifteen hundred for months dominating the narrow peninsular region of the counties of Accomac and Northampton, and known as the Eastern Shore of Virginia, together with some contiguous parts of Maryland, have laid down their arms, and the people there have renewed their allegiance to and accepted the protection of the old flag. This leaves no armed insurrection north of the Potomac and east of the Chesapeake.

Also, we have obtained a footing at each of the isolated points on the Southern coast of Hatteras, Port Royal, Tybee Island, near Savannah, and Ship Island, and we likewise have some general accounts of popular movements, in behalf of the Union, in North Carolina and Tennessee. These things demonstrate that the cause of the Union is advancing steadily southward.

GENERAL SCOTT.

Since your last adjournment, Lieutenant General Scott has retired from the head of the army During his long life the nation has not been unmindful of his merit, yet, on calling to mind how faithfully, ably, and brilliantly he has served the country from a time far back in our history, when few of the now living had been born, and thence forward continually, I cannot but think we are still his debtors. I submit, therefore, for your consideration, what further mark of recognition is due to him and to ourselves as a grateful people.

With the retirement of General Scott, came the Executive duty of appointing in his stead a General-in-Chief of the army. It is a fortunate circumstance that neither in council or country was there, so far as I know, any difference of opinion as to the proper person to be selected. The retiring chief repeatedly expressed his judgment in favor of General McClellan for the position, and in this the nation seemed to give a unanimous concurrence. The designation of General McClellan is, therefore, in a considerable degree, the selection of the country as well as of the Executive, and hence there is better reason to hope that there will be given him the confidence and cordial support, thus, by fair implication, promised, and without which he cannot, with so full efficiency, serve the country It has been said that one bad general is better than two good ones, and the saying is true, if taken to mean no more than that our army is better directed by a single mind, though inferior, than by two superior ones at variance and cross purposes with each other. And the same is true in all joint operations, wherein those engaged can have none but a common end in view, and can differ only as to the choice of means. In a storm at sea no one on board can wish the ship to sink, and yet not unfrequently all go down together, because too many will direct, and no single mind can be allowed to control.

It continues to develop that the insurrection is largely, if not exclusively, a war upon the first principles of popular government—the rights of the people. Conclusive evidence of this is found in the most grave and maturely considered public documents, as well as in the general tone of the insurgents In those documents we found the abridgment of the existing right of suffrage, and the denial to the people of all right to participate in the selection of public officers, except the legislative, boldly advocated, with labored arguments, to prove that large control of the people in government is the source of all political evil. Monarchy itself is sometimes hinted at as a possible refuge from the power of the people.

In my present position, I would scarcely be justified were I to omit raising a warning voice against this approach of returning despotism It is not needed nor fitting here, that a general argument should be made in favor of popular institutions. But there is one point, with its connexions, not so hackneyed as most others, to which I ask brief attention. It is the effort to place capital on an equal footing with, if not above labor, in the structure of the Government. It is assumed that labor is available only in connexion with capital, that nobody labors, unless somebody else owning capital somehow by the use of it, induces him to labor This assumed, it is next considered whether it is best that capital shall hire laborers, and thus induce them to work by their own consent, or buy them and drive them to it without their consent Having proceeded so far, it is naturally concluded that all laborers are either hired laborers or what we call slaves. And further, it is assumed that whoever is once a hired laborer, is fixed in that condition for life. Now there is no such relation between capital and labor, as assumed, nor is there any such thing as a free man being fixed for life in the condition of a hired laborer Both these assumptions are false, and all inferences from them are groundless Labor is prior to and independent of capital. Capital is only the fruit of labor, and could never have existed if labor had not first existed Labor is the superior of capital, and deserves much the higher consideration Capital has its rights, which are as worthy of protection as any other rights Nor is it denied that there is and probably always will be a relation between labor and capital, producing mutual benefits. The error is, in assuming that the whole labor of the community exists within that relation. A few men own capital, and that few avoid labor, or buy another few to labor for them A large majority belong to neither class, neither work for others, nor have others working for them

In most of the Southern States, a majority of the whole people of all colors, are neither slaves nor masters, while in the Northern a large majority are neither hirers nor hired Men with their families, wives, sons, and daughters, work for themselves on their farms, in their houses, and in their shops, taking the whole product to themselves, and asking no favors of capital on the one hand, nor of hired laborers or slaves on the other. It is not forgotten that a considerable number of persons mingle their own labor with their capital—that is, they labor with their own hands, and also buy or hire others to labor for them; but this is only a mixed and not a distinct class. No principle stated is disturbed by the existence of this mixed class

Again, as has already been said, there is not of necessity any such thing as the free hired laborer being fixed to that condition for life. Many independent men, everywhere in these States, a few years back in their lives, were hired laborers. The prudent, penniless beginner in the world, labors for wages awhile, saves a surplus with which to buy tools or land for himself, then labors on his own account another while, and at length hires another new beginner to help him. This is the just and generous and prosperous system which opens the way to all, gives hope to all, and consequently energy and progress and improvement of condition to all No men living are more worthy to be trusted than those who toil up from poverty, none less inclined to take or touch aught which they have not honestly earned. Let them beware of surrendering a political power which they already possess, and which, if surrendered, will surely be used to close the door of advancement against such as they, and to fix new disabilities and burdens upon them till all of liberty shall be lost

From the first taking of our national census to the last, is seventy years, and we find the population at the end of the period eight times as great as it was at the beginning. The increase of those other things which men deem desirable has been greater. We thus have at one view what the popular principle applied to government through the machinery of the States and the Union has produced in a given time, and also what, if firmly maintained, it promises for the future.

THE FUTURE OF THE UNION.

There are already among us those who, if the Union be preserved, will live to see it contain two hundred and fifty millions. The struggle of to day is not altogether for to-day; it is for a vast future also. With a reliance on Providence, all the more firm and earnest, let us proceed in the great task which events have devolved upon us.

ABRAHAM LINCOLN.

Washington, December 3, 1861.

CONGRESS.

[illegible] SESSION.

Monday, Dec. 2d, 1861.—SENATE.—The Vice President called the Senate to order at noon. About 40 members were present. Mr Trumbull gave notice that he would, to-morrow, introduce a bill to confiscate the property of rebels, and give freedom to persons held to labor in the slave States.

HOUSE.—Rev Mr. Stockton opened the House with prayer Mr Maynard, of Tennessee, elected before the secession of that State, was sworn in. The credentials of Mr Fisher, from the Provisional Government of North Carolina, and of Mr Segar, the representative of Accomac and Northampton counties, Virginia, also of Mr Beach, of Virginia, were referred to the Committee on Elections. Thanks were tendered Captain Wilkes for the capture of Mason and Slidell John W Reid, of Missouri, having taken up arms against the Government, was expelled from the House. A resolution was unanimously adopted recommending the President to treat James M Mason, late of Virginia, as Col. Corcoran is treated by the rebels, until the latter shall be dealt with as the United States have treated all prisoners taken by them in battle. Similar action was taken in reference to Mr. Slidell, late of Louisiana, in retaliation for the shameful treatment of Col Wood, who was taken prisoner by the rebels at Bull's Run.

Mr Eliot (Mass) offered the following:

Resolved, By the House of Representatives of the United States of America,

First, That in behalf of the people of these States, we do again solemnly declare that the war in which we are now engaged against the insurgent bodies now in arms against the Government, has for its object the suppression of such rebellion, and the re-establishment of the rightful authority of the National Constitution and laws over the entire extent of our common country.

Second, That while we disclaim all power under the Constitution to interfere by ordinary legislation with the institutions of the several States, yet the war now existing must be conducted according to the usages and rights of military service, and that during its continuance, the recognized authority of the maxim, that the safety of the State is the highest law, subordinates the right of property and dominates over civil relations.

Third, That, therefore, we do hereby declare that, in our judgment, the President of the United States, as the Commander-in-chief of our Army, and the officers in command under him, have the right to emancipate all persons held as slaves in any military district in a state of insurrection against the National Government, and that we respectfully advise that such order of emancipation be issued, whenever the same will avail to weaken the power of the rebels in arms, or to strengthen the military power of the loyal forces.

A motion to lay these resolutions on the table was defeated by a vote of 50 yeas to 70 nays. The further consideration was postponed till to-morrow week.

Mr. Stevens (Pa) submitted the following for future consideration

Whereas, Slavery has caused the present rebellion in the United States, and whereas, there can be no solid and permanent peace and union in this Republic so long as that institution exists within it, and whereas slaves are now used by the rebels as an essential means of supporting and protracting the war, and whereas by the law of nations, it is our right to liberate the slaves of an enemy—to weaken his powers, therefore, be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, that the President be requested to declare free, and direct all our Generals and officers in command to order freedom to all slaves who shall leave their masters or shall aid in quelling the rebellion.

Second—And be it further resolved, That the United States pledge the faith of the nation to make full and fair compensation to all loyal citizens, who are and shall remain active in supporting the Union, for all the loss they may sustain by virtue of the resolution.

Tuesday.—SENATE.—The President's message was read. The Vice President was authorized to fill the vacancies in the Board of Regents of the Smithsonian Institute occasioned by the death of Senator Douglas, and the withdrawal and expulsion of James M Mason.

HOUSE.—The credentials of Mr. Clemens, of Tennessee, were presented and referred to the Committee on Elections The President's message was read and referred to the Committee of the Whole on the State of the Union. Henry C Burnett of Kentucky—being in open rebellion—was expelled from the House

Wednesday.—SENATE.—It was unanimously "Resolved, That the traitor Breckinridge be expelled." Attention was called to a list of colored persons now in jail in Washington, and a resolution for their release was referred to the Committee for the District of Columbia. This Committee was also instructed to consider the expediency of abolishing slavery in the District, with compensation to the loyal holders of slaves.

Mr Saulsbury offered a joint resolution proposing to appoint Millard Fillmore, Franklin Pierce, Roger B. Taney, Edward Everett, George M Dallas, Thomas Ewing, Horace Binney, Reverdy Johnson, J. J. Crittenden, George E. Pugh, and R. W. Thompson Commissioners to confer with a like number of Commissioners from the rebel States, for the preservation of the Union, and the maintenance of the Constitution Laid over informally A proposition to remove the Supreme Court was withdrawn by Mr. Hale.

HOUSE.—Mr. Gurley (Ohio) gave notice of his intention to introduce a bill to confiscate all property belonging to persons in rebellion against the Government of the United States, including persons recognized as slaves, who shall be made free men, to provide for their employment during the present war, their subsequent apprenticeship to loyal masters and final colonization

Mr Upton introduced a bill for the restoration of Alexandria county to the District of Columbia.

Action was taken in behalf of the alleged slaves in the Government jail. A recommendation to the President favoring the inauguration of exchange of prisoners was referred to the Judiciary Committee A resolution, reiterating the sentiment contained in the Crittenden resolutions, adopted at last session, was laid on the table. 71 yeas, 65 nays.

Thursday.—SENATE.—Mr Trumbull introduced a bill for confiscating the property and giving freedom to the slaves of rebels, and made a long and able speech in its favor The bill was referred to the Committee on Judiciary

HOUSE.—Mr Hutley (Ohio) offered a resolution, which was adopted, requesting the Committee on the Judiciary to inquire if a telegraphic censorship of the press has been established in this city, and, if so, by whose authority, and by whom it is now controlled, and report if such censorship has not been used to restrain wholesome political criticism and discussion, while its professed and laudable object has been to withhold from the enemy information in relation to the movements of the army.

Mr Lovejoy introduced a bill proposing to repeal all laws requiring passes to persons of color going Northward, to take immediate effect Referred to the Committee for the District of Columbia. Mr. Hickman introduced a bill providing for a Board of Commissioners to revise and codify the general statutes of the United States

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Poetry.

HYMN FOR CHRISTMAS

God so loved the world, that he gave his only begotten Son. St. John, iii. 16.

Come, tune your heart,
To bear its part,
And celebrate Messiah's feast with praises.
Let love inspire
The joyful choir,
While to the God of love glad hymns it raises.

Exult his name!
With joy proclaim,
God loved the world, and through his Son forgave us,
Oh! what are we,
That, Lord, we see
Thy wondrous love, in Christ who died to save us!

Behold our Friend
His love commend,
In that when foes he died to reconcile us,
Our flesh he took,
His throne forsook
That from his kingdom God might not exile us.

Your refuge place
In his free grace,
Trust in his name, and day by day repeat you;
Ye mock God's word,
Who call him Lord,
And follow not the pattern He hath lent you.

O Christ, to prove
For Thee my love,
Thee in the poor I'll clothe, and feed, and cherish;
To every heart
Sweet hope impart,
When worn with care, with sorrow nigh to perish.

Heaven and earth
Received their birth
From thee in whom both strength and wisdom blended,
Both heart and voice
In thee rejoice,
And every knee in grateful prayer is bended.

Then praise the Lord!
He'll help afford,
And comfort him by whom his name's esteemed;
Hallelujah!
Hallelujah!
Rejoice in Christ, and praise him, ye redeemed!

THE CHRISTIAN HOUSEHOLD.

"And they constrained him, saying, Abide with us."—Luke, xxiv. 29.

O happy house! where thou art loved the best,
Dear Friend and Saviour of our race,
Where never comes such welcome, honored Guest,
Where none can ever fill thy place;
Where every heart goes forth to meet thee,
Where every ear attends thy word,
Where every lip with blessing greets thee,
Where all are waiting on their Lord.

O happy house! where two are one in heart,
In faith and hope are one,
Whom death can only for a little part,
Not end the union here begun,
Who share together one salvation,
Who would be with thee, Lord, always,
In gladness or in tribulation,
In happy or in evil days.

O happy house! whose little ones are given
Early to thee in faith and prayer—
To thee, their friend, who from the height of heaven
Guards them with more than mother's care.
O happy house! where little voices
Their glad hosannas love to raise;
And childhood's lisping tongue rejoices,
To bring new songs of love and praise.

O happy house! and happy servitude!
Where all alike one Master own;
Where daily duty, in thy strength pursued,
Is never hard nor toilsome known!
Where each one serves thee, meek and lowly,
Whatever thine appointment be,
Till common tasks seem great and holy,
When they are done as unto thee.

O happy house! where thou art not forgot,
When joy is flowing full and free;
O happy house! where every wound is brought
Physician! Comforter! to thee,
Until at last earth's day's work is ended,
All meet thee in that home above,
From whence thou camest, where thou hast ascended,
Thy heaven of glory and of love!

Selections.

DR. ALEXANDER ON PREACHING.

"To be a great preacher a man must be nothing else. The daily exercises of Demosthenes and Cicero may give us a hint of the devotion which is necessary. The analogy of all other arts and sciences may instruct. There are among us preachers who may be considered good, and in a certain sense great ones, who spend their principal strength during the week upon other pursuits. They write essays, systems and commentaries. It may be observed of them all, that however useful they may be, these are not the men who move and warm and melt and mould the public masses. Indeed, I think, to be a great preacher, a man must lay his account to forego that reputation which comes from erudition and literature. The channel must be narrowed, that the stream may flow in a rapid current, and fall with mighty impression.

"Aim honestly at having the devotional sentiment uppermost. Block out your matter with much care and exactness, and assure yourself of perfect acquaintance with the entire order. Set about the work with an expectation of being very short. Do not allow yourself to dally long with any single point. Be simple, be natural, be moderate, and use no means to pump up fictitious emotion; above all, use no tricks of voice or gesture to express emotion which you do not experience. I would most earnestly counsel you to throw aside by every possible effort, all that resembles self-critical observation, while you are speaking in the name of the Lord. If your tendency should be toward scantiness of vocabulary, broken sentences, or involuntary gaps, halts, and pauses, by all means *encourage a flow*. The advice which might be fatal to a voluble loquacity is all-important for you. Keep up the continuity. Let trifles go. What Dr Johnson says to a young writer, to wit, 'It is so much easier to acquire correctness than flow, that I would say to every young preacher, write as fast as you can,' is even more necessary for a young speaker: speak as uninterruptedly as you can. Let little things go. Return for no corrections. The wise will understand your slips and forgive them. Whitefield's rule was, 'Never to take back anything unless it were wicked.' This is very different from rapid utterance or precipitancy. Deliberate speech is, on the whole most favorable. Good pa- Hosea's three L's are worthy of being applied to delivery, but are poorly represented in English by the alliteration, Lengthened—Loud—Lovely. Luther's maxim for a young preacher is still more untranslatable; but the sense is—'stand up cheerily—speak up manfully—leave off speedily.' *Tritt frisch auf, thu's maul auf, hör bald auf.*

ON THE SEEMING CONTRADICTIONS IN SCRIPTURE

Where Scriptures at first sight seem to contradict one another, we must, by a serious consideration of them, labor to discover their harmony. But if we should not be able to reconcile them, we ought not to pronounce them irreconcilable, but rather attribute a deficiency to our own understandings. There can be no real contradiction but when the different passages treat precisely the same person or thing, and precisely in the same respect and circumstance; no such contradiction is to be found in Scripture. But, where there seems to be one, either (1.) The same terms are used in a different sense in the different texts. Thus Paul directs to work out our salvation with fear and trembling, i. e. filial fear and holy awe; Phil ii. 12. John says, there is no fear in love,—perfect love casteth out fear, i. e. slavish fear, 1 John iv. 18. The Samaritans *feared the Lord*, i. e. with a slavish dread,—and yet feared not the Lord; i. e. with a childlike, sincere, and holy awe of Him, or a right worshipping of Him, 2 Kings xvii 32–34. It is appointed for men once to die, i. e. a temporal death, Heb ix. 27: and yet, if any one keep Christ's sayings, he shall never see death, i. e. eternal death, John viii 51. A man is justified, i. e. before God, in his person and state, *by faith without the deeds of the law*; Rom. iii. 28; and yet *by works a man is justified*, i. e. before men, and *not by faith only*; James ii. 24. Hatred of others is very sinful; Tit. iii. 3, and yet to hate our nearest relations, i. e. to love them less than we do Christ, is our duty; Luke xiv 26. Or (2.) The seemingly opposite texts really treat of different subjects. Thus the Spirit of truth guided the apostles into all truth, i. e. in their doctrine; John xvi 13: and yet Peter erred, and was to be blamed, i. e. in his practice; Gal ii 11–18. John the Baptist was not Elias, i. e. not the prophet who lived under Ahab; John i 21; and yet was the Elias foretold by Malachi, i. e. one in the spirit and power of the ancient Elijah, Matt xi 11, 12, 14, 18; Mark ix 11–13, Luke i 17; Mal. iv 5. Or (3.) In the seemingly opposite texts the same subject is considered in different parts or respects. Thus believers in Christ their head, as justified in His righteousness, and in respect of their new nature, and what they aim at and shall quickly obtain, are *all fair without spot*; Song iv. 7; Jer. l. 20; Num xxiii 21; 1 John iii 9, and v 18; and yet in themselves, and with respect to remaining corruption in them, are all *as an unclean thing—carnal, sold under sin*, Isa lxiv 6; Rom vii 14. In respect of His divine nature, Christ and His Father are one; John x 30; 1 John v. 7. In respect of His divine person, He is His Father's equal and fellow; Phil. ii. 6; Zech xiii 7. But, in respect of His manhood and mediatory office, His Father is greater than He; John xiv 28; is His Master; Isa. xlix 3; His Head; 1 Cor xi 3; His God; Eph i 3, John xx. 17; His Creator; Jer. xxxi 22; His Portion; Psal xvi. 5, 6. In respect of His divine nature, Christ is the *Lord from heaven*; 1 Cor. xv. 47; *God over all*; Rom ix. 5. In His human nature, He is the *fruit of the earth*; Isa. iv. 2; the child born; Isa ix. 6. Or (4.) The seemingly opposite texts respect different times and places. Thus, during Christ's humiliation, the Spirit was not, i. e. was not remarkably poured out; John vii 39, and yet after Christ's ascension He was poured out; Acts ii; 1 Thess. i 5. Circumcision, and other Jewish ceremonies, were long necessary duties; Gen xvii 9, 10, Rom iii. 1, 2. But, after their abolition, by the incarnation, obedience, death, and resurrection of Christ, they became sinful rites; Gal. v. 2, and iv. 9–11, Isa lxvi 3.

Most of the seeming contradictions in Scripture are found in the historical parts, where their connection with the great subject or scope of Scripture is less considerable, and where the blunder of a transcriber, or of a printer, in a few letters, might be easily admitted, without really detracting from the honor of the oracles of God. The apparent contradictions in the history appear owing to the same persons having different names, or the deed being done by different persons, to the one of which it is ascribed in one text, and to another in the other text; or deeds similar being really different. Reckoning of time is sometimes from one period, and sometimes from another; especially when some kings had, for some years, a conjunct reign with their father, and then a separate reign by themselves. Round numbers of hundreds or thousands are put for such as differed but little from them. What is not included in one reckoning is included in another, &c. Thus the sojourning of the Hebrews, from the call of Abraham to leave his native country, Gen. xii. 1; to the deliverance from Egypt, was 430 years; Exod xii. 40, 41; Gal iii. 17, but from the birth of Isaac to that deliverance were but 400 years; Gen. xv. 13. Jacob and his descendants, at their going down into Egypt, were in all seventy persons; Gen xlvi 26, 27; Deut x 22; but excluding Joseph and his two sons, who were in Egypt before, and including eight of Jacob's daughters-in-law, they made seventy-five souls; Acts vii 14. David by Abishai and his army, slew 18,000 Edomites, who came to assist the Syrians; or 18,000 Syrians, and also 18,000 Edomites; Joab assisted in killing 12,000 of these, or killed 12,000 besides; 2 Sam. viii 13; 1 Chron xviii 12; Psal. lx. title. The Ammonites hired 32,000 Syrians, besides the 1000 from Maachah, 33,000 in all; 2 Sam. x. 6; 1 Chron xix. 6, 7. Of the Syrian army were slain 7000, who fought in 700 chariots, and 40,000 horsemen, and as many footmen, or 40,000 horsemen who dismounted and fought on foot; 2 Sam. x. 18; 1 Chron xix 17. Adino, or Jashobeam, might slay in one battle, 800, and in another, 300, 2 Sam. xxiii. 8; 1 Chron xi. 11. When David numbered the people, the men of Judah amounted to 470,000, who, with the 30,000 under their thirty mighties, made 500,000. The men of Israel amounted to 800,000, exclusive of the 288,000 standing troops, which, put together, make almost 1,100,000; 2 Sam. xxiv 9; 1 Chron xxi 5, and xxvii 1–15. No more than three years of famine were threatened for David's numbering the people; 1 Chron xxi 12; but, had these been added to the three preceding years of famine for Saul's murdering the Gibeonites, they, together with the year of release, would have made seven: 2 Sam. xxiv. 13. David gave to Araunah, or Ornan, fifty shekels of silver for the threshing floor, and the oxen then sacrificed; 2 Sam. xxiv. 24: and afterwards bought the whole farm for six hundred shekels of gold, for the temple to be built on; 1 Chron. xxi 25. Solomon had 4000 stables, in which were 40,000 stalls, ten in each, or he had 4000 stalls at Jerusalem, and 40,000 in all; 1 Kings iv 26, 2 Chron. ix 25. Hiram got 20 measures of oil for his family, 1 Kings v 11; and 20,000 baths of oil for his artificers besides; 2 Chron ii 10. Solomon's workmen had 3300 subordinate overseers, and over these, 300 more, in all 3600, 1 Kings v 16; 2 Chron ii 18. The temple was founded in the 480th year of the deliverance from Egypt; 1 Kings vi 1: therefore, the 450 years mentioned Acts xiii 20, must either reckon the time from the birth of Isaac to the settlement in Canaan, or the years of oppression mentioned in the book of Judges, must be included in the rest, or some of the latter judges must have been contemporary. Each of the brazen pillars, at the entrance of the tabernacle, was almost eighteen cubits, which, being joined together, made thirty five cubits for both 1 Kings vii 15, 2 Kings xxv 17; Jer lii 21; 2 Chron iii 15. The brazen sea had ordinarily no more than two thousand baths of water in it 1 Kings vii 26; but, if filled to the brim, it would have held 3000, 2 Chron iv 5. Solomon's fleet brought him from Ophir four hundred and fifty talents in all, of which 420 were clear gain, or they brought him 420 talents at one voyage, and 450 in another. 1 Kings ix 28, 2 Chron viii 18. At least in Solomon's time, there was nothing in the ark but the two tables of the law, 1 Kings, viii 9; 2 Chron v 10: but the pot of manna and Aaron's budding rod were once in it, or rather placed in the foreside of it; Heb ix 4. King Ahaziah began his reign in the twenty-second year of his age, 2 Kings viii 26, and in the forty second year of the royalty of his mother's family, to which he was so like in his conduct; 2 Chron. xxii 2. The vessels of gold and silver were not made till after the temple itself was repaired, 2 Kings xii 13, 14: but were afterwards formed of what metal remained, 2 Chron. xxiv 11, 14. Jehoiachin's release was appointed on the 25th day of the month; Jer lii 31: but not executed till the 27th, 2 Kings xxv 27. Of the two lists of the returning captives, in Ezra ii and Neh vii, the one may mark the numbers enrolled in order to return, and the other the numbers which actually returned. To reconcile the apparent inconsistencies in the four gospels, nothing more is necessary but to place the passages in their proper order.

Rev J Brown.

LETTERS TO A YOUNG MINISTER.

MY DEAR BROTHER:—You hardly need advice from me touching critical resources for the study of the New Testament. I take it for granted that your Greek Testament is always upon your study-table, and that you endeavor conscientiously to satisfy yourself as to the meaning of a text before you attempt to draw from it a doctrine or an exhortation for the people. For this purpose you will desire to have the most accurate and reliable edition of the Greek text; and yet it is just here that I feel least competent to advise you. My reverence for the industrious collators and recensionists in this department has been somewhat lessened by a careful comparison of their results. In determining disputed texts or readings, some editors have been evidently, though unconsciously, influenced by their preconceived doctrinal opinions. This of course detracts from their critical authority. Others have been unduly biased in favor of particular manuscripts or versions. Of this Lachmann is a conspicuous example. And even where the canons of collation and recension are in the main judicious and sound, and the labor of the critic has been conscientiously bestowed, there are traces of hasty judgment or of critical dogmatism which somewhat impair confidence in the result. Even Tischendorf is not exempt from this. In his seventh edition Tischendorf returns to some readings which in former editions he had rejected as untenable; and this, his latest and most elaborate edition, will now be modified somewhat by his forthcoming edition of the Sinaitic Codex. Upon the whole, you cannot do better for critical purposes than to procure Tischendorf's *Editio Septima*, published at Leipsic in 1859, and to supplement with such *Notitia* as he may hereafter publish. Only remember that no infallibility attaches to this or any other critical edition of the Greek text.

Indeed, since Tregelles has proved that Cardinal Mai's edition of the Codex Vaticanus is unreliable because of oversights in copying and conjectural emendations of the text, and since Mr Abbot of Cambridge, in the *The Bibliotheca Sacra* for October, has shown that Tregelles himself is not altogether trustworthy, or free from theological bias, one's reverence for the great names associated with the critical—not to say hypercritical—recension of the text of the New Testament, as I have already said, is not a little impaired. One even stands in doubt of the substantial value of the results of much of that sort of labor. Perhaps you will not care enough about these to purchase Tischendorf at a cost of eight or ten dollars,—especially since Alford, whom you possess, so nearly follows him in his revised text. I confess that I have a weakness for buying everything of the sort, in order to examine with my own eyes what scholarship claims to have done toward an accurate edition of the Greek text of the New Testament. It is quite a relief to know, that the multitudinous various readings largely concern minutiæ of spelling and punctuation, and have comparatively little to do with vital points of doctrine.

The Alexandrine Codex has been edited by Mr Cowper with a much more scrupulous accuracy than Mai seems to have exercised upon his edition of the Vatican Codex. Doubtless Tischendorf's edition of the Sinaitic Codex will be complete; and since he will also publish a *fac simile*, it will be easy to detect any inaccuracy of transcription in the current Greek text.

—Well, by this time, I have kept my promise not to assist you much in the selection of a Greek text. Almost any respectable edition of recent years will answer the general purposes of a minister.

In studying your text in the original, you will sometimes be assisted by *Winer's Grammar of New Testament Diction*; which expounds the peculiarities of the Palestinian Greek in usage or idiom, with minute references both to the New Testament and, by comparison, to classical authorities. You will of course maintain your independent judgment against any false doctrinal bias of this learned and critical author. With the same caution, you may also use with advantage for the same purpose, *De Wette's Exegetisches Handbuch zum Neuen Testament*. I forewarn you, however, that both of these works are among the driest of the dry; and it is not in such places that you are to look for the marrow and juices of the Gospel. But as aids to the critical study and the conscientious interpretation of the New Testament, they have much value. Years ago, Professor B B Edwards recommended to me *De Wette* above all others, for purely critical annotations upon the New Testament. Would that he himself had given us such a work! The association of these two scholars—so much alike in laborious accuracy and critical nicety, so widely dissimilar in religious tone and faith, was touchingly renewed, when, on visiting the grave of *De Wette*, I chanced to read of the death of *Edwards*, and with varying emotions dropped the tear of gratitude for both.

Postponing commentators for the present, let me advise you to begin your sermon with a careful study of the text in its connection, until you feel that you have mastered every word. In fixing the meaning of important terms—such as righteousness, faith, life, and death, etc., you will be aided by a careful collation of Scriptural passages in which they are used, comparing spiritual things with spiritual. Trench's little book of "Synonyms of the New Testament" will sometimes help you here, especially if it shall invite you to the same method of investigation. You will often be surprised at the richness and fullness of a text, after such a critical study of its meaning. And you will find sermons that flow from the fullness of a text suffusing your own mind, much more edifying to your people, than sermons which are prepared like college compositions upon a theme, and then hitched awkwardly, to the Bible by a text strained and twisted to serve as the coupling. But let your critical study of the Greek text be for your own profit, and not for display before the people. A constant reference in the pulpit to "the original," is in bad taste especially for a new minister. And when such reference is advisable for emphasis or elucidation, do not make it in the way of controversial criticism upon "our English translators." The translators did their work a hundred times better than you or I could do it to-day. As a whole the English version is remarkable for its correctness. But just as it stands, it is the *Bible* of the people. If you shake their confidence in that, you modestly offer them in exchange your own scholarship, of which they know nothing! And if they [illegible] faith in you, what shall they do when you are gone and they have neither Bible nor pulpit to believe in? Keep well to your Greek; give your people the fruits of study; but for the most part, keep your Greek well to yourself.

Independent

THE TRUE CHARACTER OF RELIGIOUS ERROR.

The apostle Paul has given a description of Christian charity in 1 Cor. ch 13, the beauty of which charms every reader of taste and feeling, while the Divine spirit that pervades the whole deeply impresses the devout heart. Many Christians believe that the utmost latitude should be observed in the interpretation of this celebrated chapter, and, in the exercise of a large Christian charity, are tempted to deny the sober truth, that even Christian virtues have their limits, beyond which they lose their true character. The same inspired writer who used the heavenly language: "Charity is kind,—is not easily provoked—beareth all things," &c., sometimes adopted a very different style. "Thou, child of the devil—thou, enemy of all righteousness," are the withering terms in which he addresses another person at the very time when the sacred writer declares that he was "filled with the Holy Ghost," Acts 13: 9, 10. "Thou art in the gall of bitterness, and in the bond of iniquity," is the judgment of another inspired apostle, Acts 8: 23. "O generation of vipers," is the salutation addressed by a man "sent from God" (John 1: 6) to people who came, not to insult, but to acknowledge him by receiving his baptism, Luke 3: 7. And from the lips of the blessed Saviour himself, such awful words as these proceed: "Ye are of your father the devil," (John 8: 44), "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" Matt 23: 33.

This language is very remarkable; we dare not term it illiberal, harsh, uncharitable—for God's own messengers, and even He who was love itself, employed it. Unquestionably they had obtained an authority, which ordinary men may not claim—a wisdom, an insight into the hidden views of other men's hearts, which none now possess. Hence *we*, in our day, may not presume, when others seem to us to entertain erroneous doctrines and to conform to these in their practice, to pronounce such judgments respecting them. Still, the circumstance is remarkable; one of the speakers whom we have already introduced, does not hesitate, in the supposed case of *angels* who should proclaim false doctrine—a gospel different from that which *he* preached—to pronounce a curse upon them, Gal 1: 8.

Shall we now, in a direct manner, throw back these severe words on such speakers? Have they violated the law of love? Who will dare to accuse the holy Saviour and his inspired servants, of a want of Christian charity?

The case admits of only one interpretation—they spoke the truth, at a time when it was needful to speak God's own truth, without ceremony or a sickly affectation of forbearance, courtesy, and charity. And they teach us this solemn lesson—that a conscientious believer is not at liberty to make any terms or any compromise whatever with religious or doctrinal errors.

But how shall union, Christian union, then be maintained among us? Is it necessary to adopt such rigorous principles in *our day*? Is not the faith of the "orthodox members of other churches"—of the "evangelical denominations," as sound as our own?

Such questions are premature; they sometimes proceed, too, from a secret reluctance to abandon our own right of judgment as opposed to the expression of God's will. They are premature, for, before we can, in a logical and devout manner, propose and discuss them, we own it to God, to ourselves, and to those who dissent from us, to decide another question of vital importance: why does Christ and his apostles express such an extreme horror of false doctrine, in any and all of its forms?

Now revelation, the only guide which we can follow in such a case, informs us of the existence of two vast kingdoms, which comprehend together all that exists, in the material world, and in the world of thought—a kingdom of light, and a kingdom of darkness, or, in other words, a kingdom of God, and a kingdom of Satan. All that is, or occurs, proceeds either from God or from Satan. From whom does error proceed? Surely not from the God of truth and love. Then—every false doctrine, is, in plain words, engendered by the devil, and comes to us from hell! Such is the direct inference deduced from the few specimens of Scriptural language which we have already given. When the Papist, for instance, believes that duty requires him to pray to God, he holds a doctrine that comes from heaven; but when he believes that he ought to pray to a *saint*, a worm, as compared with God, he believes one of the "doctrines of devils," which Paul exhibits, (1 Tim 4: 1,) without at all attempting to disguise the name or the thing. "Orthodox" believers usually decline ecclesiastical intercourse with Universalists and Unitarians, from a feeling, of which they are often only indistinctly conscious, that any "union" with persons who hold such a creed, so entirely destructive of the whole purpose and spirit of the Gospel, would be "a little inconsistent" at least—they would indirectly sanction errors that Satan introduced in mockery and defiance of God. And they are, no doubt, right!

But where or when has God given us permission to discriminate among the mass of religious errors in the world? Error in doctrine is simply *error*, and nothing else—is simply Satan's offspring, and has no claim on our indulgence. If we believe that "concord" or "union" between us on the one hand, and Papists, Universalists and Unitarians, on the other, is impossible, can we introduce, on any Scriptural grounds, that union in the case of others whose creed we honestly believe to conflict with Bible truth? A Catholic or a member of an "evangelical denomination," may hold many doctrines in common with us, for instance, the Trinity, the Providence of God, Future Judgment, &c., and nevertheless combine many serious errors with them. Even such explicit avowals as these: "Thou, Jesus, art the Holy One of God," and "Thou art Christ the Son of God," the blessed Saviour rebuked, and discarded! (Luke 4: 34, 41.)

It accordingly appears to be our duty, if we are persuaded in our own minds of the truth of our doctrines, to guard them with a jealous care, and shun all admixture with religious error. The latter is insidious, easily glides into the feeble mind and corrupt heart of man, unites apparently in peace and quiet with sound doctrines, but never fails, when the union is permitted, to vitiate and destroy the latter.

What treasure do we poor mortals on earth possess, that is a pure and holy treasure, if it be not God's truth? And when by his grace, we have learned to love it, and are made happy by it, shall we listen to any voice that asks us to betray it? Shall we yield to the sickly feeling of our age, and prefer a hollow profitless, unmeaning, and merely mechanical union with sects of any name, to our duty of guarding the sacred deposit with jealous care? We have seen evils and losses result from an amalgamation of conflicting sects, but never any solid or desirable results. We cannot consent to endanger our holy faith by an ecclesiastical union of any kind with those who deride it. We cannot honestly and heartily identify ourselves, even only temporarily, with any class of persons, who attempt to dilute our faith, or who secretly scorn our doctrines respecting Christ's Person, or the Holy Sacrament which he gave us. We have no sympathy whatever with the spirit that perpetually cries, "Union, Christian Union," and which represents cardinal doctrines of our Church as matters of secondary importance. "We will acknowledge you, you may believe all that you will, respecting the Sacrament, [illegible] acknowledge us. Come, let us unite." God forbid! If we must purchase a formal, ceremonial union with others, by consenting to degrade precious doctrines of God's word, to the rank of "non-essentials," then we decline the bargain. We would rather stand alone, with truth at our side, than unite with a myriad of men on the terms of hushing up temporarily that which we believe to be God's truth. There is no occasion to be servile—none whatever, to attain politeness in matters of faith. We must answer hereafter for ourselves—others cannot answer for us. Hence we will *first* consult God's will, and pray for grace to know and love the truth. *Afterwards*, we shall be willing to adopt any terms of friendship with others—but never—no, never shall any sickly sentiments of charity influence us to hide the truth, in order to be "charitable," polite and accommodating to mere mortals.

I love thy Church, O God!
Beyond my highest joys
I prize her heav'nly ways,
Her sweet communion, solemn vows,
Her hymns of love and praise.

"But Zerubbabel * * said unto them, Ye have nothing to do with us to build a house unto our God; but we *ourselves together* will build unto the Lord God of Israel," &c., Ezra 4: 3.—"What communion hath light with darkness?" 2 Cor. 6: 14. Is it then really a part of our duty, as defined by Christian charity, to associate ecclesiastically with men of another faith, on such terms of equality, that, in order to be polite and accommodating, we must refuse to obey St. Paul's words: "Hold fast the form of sound words" (2 Tim 1: 13.) Can we be too earnest in maintaining sound doctrines, or watch with too much jealousy over the purity of our faith? Verily, Paul had no conception of the improvement in manners which characterizes modern times, and showed very little disposition to accommodate his creed to that of others, when he thus charged Titus. "Rebuke them sharply that they may be *sound in the faith*." (Tit 1: 13.) HIRTH.

LENGTH OF SERMONS

The following sensible remarks, from the N. Y. *Christian Advocate*, against the current demand for short sermons, show that something may be said on the other side of the question: coming, as it does, from a Methodist paper, it is especially worthy of note, for the ministers of that denomination are supposed to be brief in their sermons.

That a preacher should grapple with the mighty mysteries of our faith, and reach the height of the great argument in thirty minutes; that a discourse crowded into these narrow limits should have the breadth and sweep before which congregations are borne away as on a flood tide toward heaven, seems to us incredible. And the view we take of the subject is confirmed by the fact, that the best public speakers almost invariably require considerably more than half an hour for the delivery of a satisfactory address on any important subject. Not one of our popular lyceum lecturers limits himself by any such restrictions as many seem desirous of placing upon the pulpit. Nor is there one of them who could do it, and sustain the place he has gained before the public. Who that has an important case in court would think of charging his lawyer not to occupy more than twenty-five or thirty minutes in his address to the jury? Who! We believe that the clamour for short sermons comes mainly from those who have little real interest in preaching. In all our Sabbath congregations persons may be found who are so jaded and wearied by the cares of this world, or the deceitfulness of riches, as to be almost incapacitated for the services of the sanctuary. During the week they hardly read anything more substantial than the daily papers. They come to the house of the Lord under a kind of compulsion, and while there "snuff at his ordinances," and feel, if they do not say, that they are a "weariness." Such persons almost invariably prefer short sermons, and such as may be listened to with little or no mental effort.

It adds:—

If we refer to the noble men of blessed memory, who, in their generation, made the pulpit a throne of power, how few of them gave countenance to these dwarfed and attenuated sermons. As we write we lift our eyes to the shelves of our library, and there stand the volumes of Edwards, and Davies and Chalmers—to go no farther. Which of these men of mighty thought of concluding his discourse before the hour-glass had fairly emptied?

Much depends on the character of the audience and of the circumstances, and still more on the character of the preacher and of the sermon. It does not follow because Chalmers and Edwards could preach long sermons to edification, that the great mass of ministers could do so. From thirty-five to forty five minutes seem to be as much time as can on an average be employed to edification in this part of the service. Most ministers who preach very long sermons are irrelevant and diffuse, and repeat a great deal.

THE THREE HANDS

I was sitting, on a very warm and bright Summer morning, upon a grave-stone in a church-yard. It was a flat grave-stone, elevated upon four little pillars, and covering the spot where sleeps the mortal part of a venerable clergyman who preceded me in my parish, and who held the charge of it for sixty years. I had gone down there as usual, for awhile after breakfast, with a little companion, who, in those days, was generally with me wherever I went. And while she was walking about, attended by a solemn dog, I sat down in the sunshine on the stone, gray with lichen and green with moss. I thought of the old gentleman who had slept below for fifty years. I wondered if he had sometimes come to the church-yard after breakfast, before he began his task of sermon writing. I reflected how his heart, mouldered into dust, was now so free from all the little cares and worries which will find their way into even the quietest life in the world. And sitting there, I put my right hand upon the mossy stone. The contrast of the hand upon the green surface caught the eye of my companion, who was not four years old. She came slowly up, and laid down her own hand beside mine on the mossy expanse. And after looking at it in serious ways for several minutes, and contrasting her own little hand with the weary one which is now writing this page, she asked, thoughtfully and doubtfully, "Was your hand ever a little hand like mine?" "Yes," I said, as I spread it out on the stone and looked at it; "it seems a very short time since that was a little hand like yours. It was a fat little hand; not the least like those thin fingers and many wrinkles now. When it grew rather bigger, the fingers had generally various deep cuts, got in making and rigging ships; those were the days when I intended to be a sailor. It gradually grew bigger, as all little hands will do, if spared in this world. And now it has done a great many things. It has smoothed the heads of many children, and the manes of various horses."

It has travelled, I thought to myself, along the thousands of written pages—it has paid away money, and occasionally received it. In many things that hand has fallen short, I thought, yet several things which that hand found to do, it did with its might. So here, I thought, were three hands not far apart. There was the little hand of infancy, four daisies now lying near it on the grave-stone where it was laid down to compare with mine. Then the rather skinny and not very small hand, which is now doing the work of life. And a couple of yards beneath, there was another hand, whose work was over. It was a hand which had written many sermons preached in that plain church, which had turned over the leaves of the large pulpit Bible (very old and shabby) which I turn over now, which had often opened the door of the house where now I live. And when I got up from the grave-stone, and was walking quietly homeward, many thoughts came into my mind concerning growing old.

Fraser's Magazine.

VIRGINIA GOING BACKWARD.

The cloven foot of the Southern movement begins distinctly to appear. Any person of ordinary intelligence has indeed had the opportunity of seeing enough to convince him of the backward movement of Southern politicians and statesmen. Now, however, the evidence is becoming more positive in consequence of overt acts. In the *Richmond Enquirer* there has appeared the report of a committee appointed by the Virginia State Convention, to report on amendments to the Constitution. If the propositions of the committee should be adopted, the government of the people would be entirely destroyed. In fact, the main effort seems to be to establish an oligarchy. Assuming that capital must belong to the few and labor to the many, this committee seems to think that the great danger in this age is that the masses may obtain too much power to the disparagement and oppression of the moneyed few. The report says:—

"The political condition of the Northern States presents a striking illustration of the evils incident to the preponderance of the element of labor. In the early periods of their history these evils were not so apparent as they have since become. Their population was sparse, and the western territories afforded a convenient outlet for their restless citizens; labor was in demand, at high wages; property was easily acquired, and consequently the line of demarkation between labor and capital was not strictly drawn, because the laborer of to-day might readily become the capitalist of to-morrow. But within the last twenty years a marked change has taken place in the North. Population has become dense, and the safety-valve afforded by emigration to the western territories has been greatly obstructed. Wages have not kept pace with the cost of subsistence, and the difficulty of acquiring property has increased. The tendency of this new condition of things has been to divide society into two distinct classes, and to array the one against the other."

Every man of intelligence at the North knows this is not the fact. Cases are continually occurring where "the laborer of to-day becomes the capitalist of to-morrow." There are hundreds, thousands of men in every free State of whom this remark is true. Perhaps there is not a county from the St Croix to the Golden Gate, where there are not living illustrations of the sons of toil rising to competence through the exertions of their own mind, or strong arm. A few years ago, Millard Fillmore and Gen N P. Banks were factory boys, Senator Wilson a cobbler, Simon Cameron, a printer, the late Senator Baker, a weaver, and Abraham Lincoln, a farm laborer at a dollar a day. Here in Pennsylvania, for example, the way to wealth, to honor, to learning, to usefulness and happiness is open to the poor and the rich alike; and it depends on the young man himself whether he shall rise or sink.

Again, the report says:

"This tendency to a conflict between labor and capital has already manifested itself in many forms, comparatively harmless it is true, but nevertheless clearly indicative of a spirit of licentiousness, which must, in the end, ripen into agrarianism. *It may be seen in the system of free schools*, by which the children of the poor are educated at the expense of the rich; in the various forms of exemption and homestead bills; in the popular cry of "lands for the landless," and "homes for the homeless;" in Fourierism and communism; in the habitual disregard of the ordinances of religion and of the institution of matrimony; and more distinctly in the form of abolitionism."

We have been accustomed to look upon our free schools as one of the chief glories of the Commonwealth, as well as one of its pillars of defence. But these Virginia Solons regard them with horror and alarm. What a sad mistake the patriotic and enlightened men of the North have made! Free schools a proof of licentiousness! What a pity that Pennsylvania did not learn of the "Mother of States" and legalize property in man, so that the laboring class might toil for the education of the children of the slavemasters, while the children of working men might be doomed to everlasting ignorance. How pious is the lamentation over Northern "Fourierism and communism," and "the habitual disregard of the ordinances of religion and matrimony." We admit that there is much sin in the North, that thousands neglect religious duties, and do not regard the marriage relation so sacredly as they should; but is this the result of freedom and equality? Is there no irreligion in the land of the bowie-knife and duel? Is there no disregard of matrimony in slavedom? Are Southern plantations the models of chastity? Let the Caucasian complexion and features of thousands of slaves give the answer. Have Virginians a peculiar regard for the tie that binds husband and wife? Let their slave-breeders and traders give response. It is only when we remember that Satan once assumed to have more piety than Christ, that we cease to wonder at the assumptions of such men.

The report continues:

"In the opinion of your Committee, no system of government can afford permanent and effectual security to life, liberty and property, which rests on the basis of unlimited suffrage and the election of officers of every department of the Government by the direct vote of the people. The tendency of such a system is to demoralize the masses; to encourage the habit of office-seeking; to foster corruption at the polls, and to place unworthy and incompetent men in positions of trust and responsibility. These, however, are the vital principles of the social organizations of the North, and, as before stated, their bitter fruits are already in a course of rapid development.

"In the Southern States more conservative and rational principles still prevail. This is due mainly to the institution of slavery, which constitutes a partial restriction on the right of suffrage. In the North, men of every class and condition of life are entitled to vote. In the South, all who are in a condition of servitude are necessarily excluded from the exercise of political privileges and the power of the country is wielded by the more intelligent classes, who have a permanent interest in the well being of society."

This is also remarkable for cool audacity and wretched infatuation. In slavedom this sage committee thinks life, liberty and property are more secure than in the North, where all classes vote. Virginia secures liberty by taking it from 500,000—almost the one third of her population—while, according to this report, Pennsylvania endangers liberty by guaranteeing to all classes the right of suffrage. Virginia secures property by putting the poor men's earnings into the pockets of her few capitalists, while Massachusetts foolishly allows her operatives to put their money into the saving bank, or buy a cottage or whatever they please. Allowing the people to vote tends to "demoralize the masses!" What a wretched mistake in Pennsylvania to allow that son of toil, Benjamin Franklin, to vote and to be demoralized! Exercising the right of suffrage can do no harm to a millionaire, say these Virginians; but it works corruption among workingmen. Did it never occur to the oligarchists that political corruption is most frequently found among men of wealth? The three New Jersey farmers who could not be bribed by Major Andre's British gold are the type of the majority of laborers. Lying and deceit are admitted to be characteristic of slaves as a class, because it is the tendency of slavery to produce such fruits; but the effect of freedom is different. No greater mistake can be made than to suppose that free-working men in the North are tainted, as a class, with the vices engendered by a degrading bondage.

Again, these reformers backward, say:

"Slavery also constitutes an effectual barrier against that tendency to antagonism between labor and capital which exists at the North. There, capital is the casual employer of labor, and is interested in diminishing its wages. Here, capital is the owner of labor, and naturally seeks to enhance its rewards."

This talk about antagonism between the wealthy and the laboring classes of free society reminds us of a speech in Congress by Mr Pickens, of South Carolina, many years ago, in which he threatened the North with an insurrection of the working men! The South—we mean those who rule slave States—cannot perceive that you might almost as well speak of free laborers rebelling against the air above them as rising against capitalists. Another example of singular misconception is the position that slave-masters, owners of the laborer, naturally seek to enhance the rewards of toil. Such doctrine is too silly to need refutation. It proceeds on the assumption that every working man is only a little better than an ox—that the best reward of the laborer is to be kept in good working condition. Yet by some strange infatuation this idea is prevalent in the South. Even Dr Thornwell, the Coryphæus of Old School Presbyterianism in the South, contends that the North will soon be under the necessity of organizing labor on their righteous and beneficent model—in other words, the North must early relapse into slavery, where the white men who labor shall be treated as the African now is in conservative South Carolina.

Our readers will see that the present struggle concerning slavery does not concern the African alone. Having first got the poor black under the yoke, the effort now is in Virginia to deprive the poor whites of their liberty. The question of color is but a convenient accident by which the enormity of oppression is concealed from superficial thinkers. These Virginians, it is plain, regard labor as degrading, whether performed by blacks or whites, and hence, no matter what a laborer's blood, he is to be deprived of his dearest rights. Every tiller of the soil, every operative, every mechanic—in short, every one who is not a capitalist must be contented with what every planter gives his horse—food to make the body strong in the field, and a stable to lie down in at night. No class of men have so deep an interest in the present conflict between freedom and slavedom as the sons of toil.

GEMS FROM HENRY MULLER

1 Beloved brother in Christ, dare all things in the name of Jesus; thou canst not fail.

2 A Christian must, in his faith, look, not at the manner, but the object. What does your faith apprehend? The Saviour. How does it apprehend Him? With much weakness. Let not that distress you, if only it apprehend Him. God bestows salvation, not because of your act, but on account of the object of your faith, which is Christ.

—3. I will, through the grace of God, use all diligence, that I may rightly believe, faithfully live, patiently suffer, and joyfully die.

5 If I cannot pray, I will yet sigh; if I cannot sigh, I will yet think of God. If I cannot think of God, He will yet think of me, and graciously behold the anguish of my soul. He will fulfill my desire; I confidently believe it.

6 You say, I want this or that; but can you not pray? A spiritual worshipper shall want nothing. Of what can he be destitute to whom the treasury of God is always open? Can you need anything that you will not find there?

7 I possess all things. What lack I then? I have never met with a richer man in the world, than he who can adopt the language of the 73d Psalm: "Whom have I in heaven but Thee?"

8. An humble poverty is often better than a haughty superfluity. Many a one is poor amidst great possessions, and many a one is rich in the greatest want. I will not hasten to be rich. Perhaps I am more pleasing to God in my penury, than others in their fulness of bread.

9 Alone, and yet not alone. I wish to be alone, for I have no desire to associate with a false world, which loves and commands only that which, with itself, lieth in wickedness; which hates, calumniates, and persecutes the good. Yet I am never alone, and therefore I have not that to fear, of which the wise man speaks, "Woe to him that is alone when he falleth, for he hath not another to help him up" (Eccles 4: 10.) My God is at all times, and in all places, with me. Do I stumble? He supports me. Do I fall? He lifts me up.

10 Rest is the chief of all blessings. Where doth God rest? In your heart! Children are wont to rest on the bosom of their mother; but here the Father rests on that of His child. After the creation of man, God rested, because His rest was to be in man. He seeks to dwell in your heart.

11. The tongue is in a slippery place; it is no wonder that man, in his speech, often stumbles and falls.

12. Keep company with the few—with the one, and not with the nine. This is good counsel, do not reject it.

A TOUCHING INCIDENT.

A day or two ago a volunteer, about to join his regiment, advertised that he would take letters for his comrades of the same regiment. He received a great many letters and packages containing small donations from loved ones at home. It was interesting to observe the throng as they came and, dropping their affectionate donations, went on their way happier. There were old, young, and middle aged, fathers and mothers to sons, and sisters to brothers. There was one, however, who attracted more attention than the rest. She was a girl of some seventeen summers, scantily but neatly dressed, and, but for the care which marked every feature of her countenance, would have been termed pretty.

"This letter," said she to the lady who received her "is for my brother. Will it reach him, do you think?"

"It will, certainly."

"I am so glad. There is a dollar in it, madam, for my brother. It is a small sum to send him, (and the tears filled her eyes) but it is my last dollar."

"Your last dollar?"

"Yes, madam. You see, since my brother went to the war, I am left alone with my old mother. Work has been very scarce, and I can scarcely make enough to live on. But when we heard how our soldiers were suffering in Western Virginia, our hearts were much pained, and mother and I have been grieving over the fate of my poor brother. We had only a dollar, and we sent it to him."

We need not say that the noble girl met with a cordial sympathy. In ordinary times, such instances of self-sacrifice were scarce, but now they are numerous.

Cincinnati Times.

Rev J. WHITE, of the American Missionary Association in the Mendi Mission, West Africa, having been compelled by ill health to leave the field of his labour, arrived in New York, on the 29th of October.

The Christian Recorder.

Philadelphia, December 21, 1861.

RELIGIOUS NOTICES

Quarterly meetings of the Burlington Circuit. On the first Sabbath in January, at Burlington; second Sabbath at Mount Holly; third Sabbath at Evesham, fourth Sabbath at Milford.

On the first Sabbath in February, at Snow Hill; second Sabbath at Jordantown.

J. H. SMITH, Elder in charge.

APPOINTMENT

In the Wesley A. M. E. Church, on Sunday evening the 22d inst., at 7 o'clock, by the Bishop, Rev. Willis Nazrey.

NOTICE.

Hereafter all matter pertaining to or intended for the CHRISTIAN RECORDER, must be directed to Rev. Elisha Weaver.

NOTICE.

The Rev. Elisha Weaver will preach in Union Church, Coates Street, on Sabbath, at 3 o'clock, P. M.

NOTICE TO OUR CITY SUBSCRIBERS

Our city subscribers will, for the future, pay their $2.00, in advance, to us, or at our office; and then the carriers will have nothing to do but to collect one penny for their services. We do this for two reasons:—1. In order that the pastor might be sustained better. 2. It will *make carriers* more active, and it will be seen that *each* subscriber get his or her paper, because they are dependent upon the subscribers for their penny.

WON THE PRIZE.

There are some brethren, whose word we cannot doubt, who declared that if the Christian Recorder lived six months, they would give us $5; and, if twelve months, they would give $10 for the benefit of the Recorder. Will they have the goodness to hand it over?

BOOK CONCERN.

The Executive Committee of the Book Concern met on Wednesday, the 18th inst., and had a very pleasant interview with the brethren. Their movements in relation to the paper will appear in our next.

OUR PAPER.

We spoke last week of the suspension of the *Recorder*. We now reinstate the same, and, unless our travelling preachers will all exert a greater influence in its behalf, we shall unwillingly discontinue its publication. Now, why should they not? We are free to say that there never was a time in the history of the A. M. E. Church when the connexion stood more in need of a weekly organ than it does now. These are special times, and demand special effort. My brethren, we have said that there never was a time when the Church needed an organ more than it does now. The whole country is one scene of tumult and uproar. The original cause is on the ground of a portion of God's own creatures being so oppressed in violation of His gracious laws.

The Congress of the United States and the President have, we trust, been moved by the Great Spirit to strike at the wrong perpetrated upon the oppressed.

Among that oppressed class we have some noble minds, who should speak loudly, speak intelligently, speak wisely, and in the fear of God. We say again, will the brethren see to it,—that members and friends will subscribe for the *Recorder*?

Let each minister, class leader, steward, trustee and member of church, or any lady or gentleman, take the matter in hand, and to any one of them who will procure us *Ten* annual subscribers, and send us the $20, we will send the *Recorder* one year, *free*. E. W.

ACKNOWLEDGMENTS.

Isaac Evans, Darby, Pa., by the hands of Mrs. Harris,	$2 00
Rev. H. M. Turner, of Baltimore, for papers,	3 00
Rev. W. R. Revels, of Indianapolis, Ind., for Book Concern,	5 00
Mrs. Julia Shencks, of Glencove, L. I.,	1 00
Young Men's Lyceum of Ebenezer Church, Baltimore, Md., per Rev. John M. Brown, for the Recorder,	1 25
Rev. J. M. Brown, on account for books,	1 50
Rev. D. W. Moore, of Washington, D. C., for papers,	5 00
do. on account of books,	1 00
Rev. David Smith, of Washington, D. C., for books and papers, per Rev. D. W. Moore,	3 30
Rev. Lewis Woodson, of Pittsburg,	1 00

This makes the two dollars in full. Will not those other subscribers who owe for the Recorder send in their subscriptions?

We are thankful to our brethren for keeping us in remembrance. We hope that Baltimore will give us at least 300 cash subscribers, and Washington and Georgetown 275 cash subscribers. Brethren, shall we have them? It is for you to say.

For the Christian Recorder.

CANADA TRUE TO HER CAUSE.

John Brown, though dead, yet speaks. The people of Chatham, Canada, who in obedience to God's word, feel for the bondman as being in bonds with him, and who revere the name of the immortal John Brown, held a regular John Brown Anniversary meeting in the large and commodious Victoria Chapel, on Princess Street, on Monday, December 2d, the day on which two years ago John Brown so freely gave his life for the cause of human liberty. Quite a large and enthusiastic audience were present. The choir led off by singing several of Captain Brown's favorite hymns. After which very able and appropriate addresses were delivered by the following distinguished gentlemen, viz., Mr. Wm. Scott, Rev. W. King, Mr. James Hapare, Dr. White, Mr. W. J. Watkins, and Mr. E. Cooper.

The speakers in the course of their remarks narrated some important and thrilling incidents in the life of the memorable old man. They dwelt at considerable length upon his Harper's Ferry expedition, and showed the impression it made on the minds of the American people. The cause of the present war in the States, was clearly pointed out, and the overthrow of slavery predicted. At 11½ o'clock the speaking ended, and they concluded by singing the National Anthem, "God save the Queen." The effort was a complete success, and one that will long be remembered in this community. A SUBSCRIBER.

Chatham, Dec. 7th, 1861.

THE WAY TO MINISTERIAL SUCCESS. The excellent Richard Baxter once said:

I now resolve (1) to take more particular account of the souls committed to my care; (2) to visit the whole congregation, and to learn particularly the circumstances of the children and servants; (3) will make as exact a list as I can, of those I have reason to believe are unconverted, awakened, fit for communion, or already in it; (4) when I hear any thing particularly concerning the religious state of my people, I will visit them, and talk with them; (5) I will especially be careful to visit the sick.

For the Christian Recorder.

"RIGHT AND WRONG."

MR. EDITOR:—In your issue of 30th ult., I noticed a communication from Bishop Nazrey, under the above caption; and while it is true that I always did and still love Bishop Nazrey, it is, nevertheless, my duty to reply to so much of his communication as grossly misrepresents the Indiana Conference in the action it took in reference to his conduct in Canada.

The Bishop would induce the public to believe that the Indiana Conference arraigned, tried, and pronounced sentence of death upon him, when it has not done either of these things. If there be any truth in the Minutes of our last General Conference, at a definite period since the adjournment of that Conference, Bishop Nazrey ceased to be Bishop of the B. M. E. Church.

The proof of the above is found in the Minutes of our General Conference of May, 1860. (See Minutes, page 12, par. 8.) Bishop Nazrey, in responding to the Episcopal committee in reference to a rumor that he had separated himself from the Church in the United States, stated that his relation to us remained now as formerly: that is, that he was a *bona fide* Bishop of the Church in the United States of America. The Episcopal committee informed the Bishop, as did also the entire Conference, that he could not exercise double Episcopal functions, and that if he remained a Bishop with us, he must resign whatever Episcopal relation he might, at that time, sustain to the B. M. E. Church. Being thus assured that he could not exercise double Episcopal functions, he, of his own free will and accord, resigned his relation to the B. M. E. Church in the following words, to wit:

"To all whom it may concern:—This is to certify that I do hereby resign my official relation as General Superintendent of the B. M. E. Church in Canada West.

"The above resignation is to take effect on and after the rise of the General Conference of the B. M. E. Church, which is to sit in Toronto, C. W., on the first Monday of September, 1860.

"Signed, WILLIS NAZREY."

Now, did not the Episcopal relation that Bishop Nazrey sustained to the B. M. E. Church cease to exist on and after the rise of the General Conference of the B. M. E. Church of September, 1860, according to the above showing—Bishop Nazrey, himself, being judge, and if so, when and by what authority does Bishop Nazrey claim to be Bishop of the B. M. E. Church? To have said less than they did say on the subject, the committee would have been guilty of discrediting the Bishop's own plain written statement.

Where, then, does the wrong in the Indiana Conference lie? Is it because we expressed, with the above facts before us, that we disapproved of the course he was pursuing in Canada? We certainly can examine the Episcopal status of a Bishop whenever it is thought necessary to do so; and if in so doing, we find anything in his conduct that we disapprove, we may certainly say so without being looked upon as killers or men-slayers.

We owe Bishop Nazrey no ill will. He can be a Bishop in Canada, or in the United States, but not in both at the same time, and in saying this, I think the sentiment of our Church is generally expressed.

Yours for equal justice to all men,

WILLIS R. REVELS.

Indianapolis, Ind., Dec. 10, 1861.

DAVID.

A youthful shepherd becomes the king of a great people. Such was the wonder-working providence of God, at that eventful period in the history of the Israelites which we now proceed to consider. The career of Saul was soon to end. His flagrant disobedience to the divine commands, had caused the forfeiture of his crown. I have rejected him from reigning over Israel, was the declaration of God to the prophet Samuel. "Fill thine horn with oil and go, I will send thee to Jesse the Bethlehemite; for I have provided me a king among his sons." The prophet obeyed the injunction; and to avoid the danger that might threaten him from the resentment of Saul, he was directed to say, when he reached Bethlehem, that he had come to sacrifice to the Lord. This would be no departure from the truth, while the other and more important object of his mission would, for the present, be concealed. After informing the elders of Bethlehem, who felt greatly alarmed with regard to the purpose of his errand, that it was a peaceable one, Samuel directed them to sanctify themselves, and unite with him in the religious rites which he was about to perform. He gave the same directions, also, to Jesse and his sons; who soon came, except the youngest, to the sacrifice. That youngest one, a youth eighteen or twenty years of age, remained at home to watch the flocks of his father. Just so it is with the writer of this short sketch of King David. When the elder is not present, the whole care of the flock falls upon me, though a young David, as yet, in the vineyard of Jesus Christ, warning every man to "flee from the wrath that is to come." Would to God that more young Davids might study the interests of all men. It is not improbable too that the latter being made acquainted by Samuel with the object he had in view, left David behind as altogether too young and inexperienced for the elevated station to which some one of his sons was soon to be called.

After the sacrifice, the prophet proceeded to discharge the most momentous part of his duty. He had seen the seven sons of Jesse, and being struck with the commanding countenance, tall stature, and noble mien of Eliab, the oldest, concluded that this must be the individual destined to carry the sceptre. He was mistaken; other and higher qualities were needed in him, who was to rule the Israelites. The responsibilities of the office demanded not only wisdom and energy, prudence and valor, but, above all, a disposition to govern in the fear of God, and to yield an implicit obedience to his commands. I ask you the question, my friends, when will rulers be of such a character? When will nations desire and pray to have such rulers? Who that feels for the true prosperity of his country, and the welfare of mankind; who that longs to see the kingdom of the Redeemer make progress throughout the earth, but will strive to bring about so happy a state of things? Eliab was rejected. Look not on his countenance, said the Lord to Samuel, or on the height of his stature, because I have refused him, for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart. He looketh, my young friend, on thy heart; and will all thy other qualities avail, beauty and comeliness of person, elegance of dress and of manners, talents of the highest order, and attainments of the most engaging kind; wealth, reputation, influence, *if thy heart is not right with God?* Alas, in that case, these very qualities will only aggravate the final ruin of thy soul. David at one time came and stood before the prophet; a lovely youth, in the freshness of budding manhood, of a beautiful ruddy countenance, and most prepossessing appearance. We may well suppose that he deeply wondered at the scene around him, at the intense interest with which the venerable man of God fixed upon him his benignant yet anxious gaze at the amazement and curiosity which marked the looks of his father and brethren, and at the solemn suspense with which all seemed to be waiting some momentous issue. The mystery was soon explained. The prophet announced the divine decision, and anointed David as the one, chosen of God, who was to be at no distant period the King of Israel. What a change is before him. The sceptre of royalty is to take the place of the shepherd's crook. He who has been keeping his father's flocks in the retired vales of Bethlehem, is to be at the head of millions of his countrymen; to direct their affairs in peace, and in war to lead forth their embattled hosts against the enemy. That he might become qualified for these arduous duties, the Spirit of the Lord came upon David from that day forward; inspiring him with those peculiar talents and dispositions which he would need to call into exercise. O God, grant that this may be the motto of all. Let no man's heart fail him because of the adversaries of truth and righteousness. Oh! that God would help each and every minister of Jesus Christ to preach faithfully, declaring the whole counsel of him that has sent his only Son into the world to save sinners, and may his convicting power reach the hearts of young men, and save them from endless misery, is the prayer of a young David for Christ.

J. H. TURPIN.

Chatham, Canada West, Nov. 6th, 1861.

For the Christian Recorder.

A VOICE FROM CANADA.

"Truth is mighty, and must prevail."

MR. EDITOR:—Much has been said and written of late respecting the position of Rev. WILLIS NAZREY and his relation to the B. M. E. Church. This question has apparently engaged the attention of the entire Church, both in Canada and in the States.

Your excellent paper brings us, once a week, the conflicting opinions of the leading spirits in the A. M. E. Church upon this all-absorbing subject. Rev. A. says Bishop Nazrey is the Bishop of the B. M. E. Church. Rev. B. tells us that Bishop Nazrey is a Bishop of the A. M. E. Church—and Rev. C. declares that Willis Nazrey is Bishop of the B. M. E. Church, and also of the A. M. E. The Indiana Conference disapproves of the course pursued by Bishop Nazrey in Canada, and the members of the Philadelphia approve of his course. And thus you perceive that A. B. and C., all Elders in the same Church, and members of the same General Conference, differ widely upon a plain question which has been finally settled by the highest tribunal in the Church. Now, Sir, what are the facts in the case? We answer, first—the people of Canada petitioned to the General Conference of the A. M. E. Church in 1856 for permission to separate from the said Church. Second—they also petitioned the same body for one of the Bishops, namely, Rev. Willis Nazrey. Both of these requests were granted by an almost unanimous vote. The Conference also ordered the Bishops to call the Canadians together in convention to perfect the separation. They did furthermore decree that the Bishops and three Elders selected by them should constitute a Committee with full power to give to Canada one of the Bishops, in accordance with the wishes of the Canadian Church. Now, we all know the wishes of the Canadians were expressed in the General Conference, and also in their Convention in Chatham, viz.: that Rev. Willis Nazrey should be their Bishop, and that not for a term of years—for nothing of the kind in all the actions upon the question was ever expressed or implied. But they wished that he should be their Bishop during life, as Bishops are usually appointed in the Episcopal Church. (☞ See Minutes of the Cincinnati General Conference, and the Minutes of the Chatham Convention.) Third—the Committee appointed to execute the decree of the Conference in the case of the Bishop did, after the wishes of the Canadians were made known to them, meet, and positively decide that Rev. Willis Nazrey should be, and appointed him, the Bishop of the B. M. E. Church. Bishop Nazrey was present, and did not object, but accepted of the appointment, and, at the proper time, entered upon the duties of his office in the B. M. E. Church as regularly and as lawfully as he did in the A. M. E. Church in 1852. His name stands recorded in all the counties of Canada West as the Bishop of the B. M. E. Church. And, we say with emphasis, that if the decree of the General Conference is worth anything, Rev. Willis Nazrey is, since October, 1856, as lawfully the Bishop of the B. M. E. Church as ever he was of the A. M. E. And if the decree of that Conference in the case of the Bishop is not binding, then the action of the same body in granting the petition of the Canadians asking for separation amounts to nothing; and if, after all that has been done by the General Conference of 1856 and the Convention of the same year in the case of Bishop Nazrey, he is still the Bishop of the A. M. E. Church, and *not* Bishop of the B. M. E., *then* it follows that all that was done by the same bodies in effecting a separation falls to the ground; and there is consequently no B. M. E. Church. For, if Willis Nazrey is not the Bishop of the B. M. E. Church by the action of the General Conference and the Convention, then the B. M. E. Church does not exist, by virtue of the action of the General Conference and Convention. For the same overwhelming majority of the General Conference that granted the Canadians the right to separate decreed that the Bishop of their choice should be given them. And it is very clear that if the action of the General Conference upon the Canadian question is worthless, then their action upon other matters is also worthless. And if one is binding, the other is in force. But again, four years after the Cincinnati Conference and the Chatham Convention, the Pittsburg General Conference reviewed their former actions in the case of Bishop Nazrey and Canada, and positively declare that Rev. Willis Nazrey was as much the Bishop of the B. M. E. Church as William Paul Quinn and Daniel A. Payne were of the A. M. E. Church. (See their printed Minutes.) But it is said that the Pittsburg General Conference requested Bishop Nazrey to resign from the B. M. E. Church and that he did so, to which we reply that—first, we deny the legal and moral right of the A. M. E. Church to demand our Bishop to resign. And second, Bishop Nazrey did not resign; he only wrote and offered his resignation, which was immediately laid on the table, and he declared to be the Bishop of the B. M. E. Church. Third, the resignation offered by Bishop Nazrey could not affect his position in the B. M. E. Church unless the General Conference had concurred and declared the office vacant. Fourth, we ask those who lay so much stress upon Bishop Nazrey's so-called resignation, if Rev. D. A. Payne, since he offered his resignation in the Pittsburg General Conference in 1860, is not one of the Bishops of the A. M. E. Church. We know that he has been officiating as Bishop in the Church since then. Will those who contend that Rev. Willis Nazrey's action, without the concurrence of the General Conference, made his office vacant in the B. M. E. Church? We pause for a reply.

In the 47th number of the *Recorder* your contributor (OBSERVER) thinks that, because that part of the discipline of the A. M. E. Church in which the question is asked, Who has been elected by the General Conference to exercise the Episcopal office and superintend the A. M. E. Church? was adopted, there is law enough in the case to show that Rev. Willis Nazrey is, by law, a Bishop in the A. M. E. Church. To this we ask if the General Conference, in adopting that part of the discipline in which the question is asked adopted the answer found in the Minutes of the Annual Conference?

In conclusion, allow me to say that I speak the words of the General Conference, and the Laity—in short, the *whole B. M. E. Church*, when I say that Rev. Willis Nazrey is, this 9th day of December, 1861, the only lawful Bishop of the B. M. E. Church. This we are bound to maintain at all hazards.

Yours for the truth,

WM. H. JONES.

For the Christian Recorder.

DEATH OF REV. WALTER PROCTOR.

At a special meeting of teachers of Bethel Sabbath School, the object of the meeting was stated by the Superintendent, to take into consideration the demise of Rev. Walter Proctor.

On motion, it was resolved to appoint a committee of three, to draft suitable Preamble and Resolutions. Whereupon, Messrs. Abraham Field, and Ellis Dingle, and Miss Sarah Daffin were chosen. The following were unanimously adopted.

WHEREAS, through the inscrutable ways of an all-wise Providence, He has called from our midst, our friend and co-laborer, Rev. Walter Proctor, therefore,

Resolved, That in the death of our much loved and venerable father, the Bethel Sabbath School has lost a firm friend, and a faithful admonisher, who, as one of the founders of the school, has, from its organization to the day of his death, been identified with all its interests.

Resolved, That as Teachers, we have sustained the loss of a kind Christian instructor, and that we will ever cherish to our latest moments, his many counsels, particularly those of his last few visits, which seemed to be the last will of an affectionate father to his children. And be it further

Resolved, That we deeply condole with the bereaved family, particularly the widow of the deceased in this their hour of affliction and sorrow, and sincerely commend them to that Gospel which promises "A husband to the widow, and a father to the fatherless."

Resolved, That the school-room be draped in mourning for the space of thirty days. And furthermore,

Resolved, That the above resolutions be submitted to the "CHRISTIAN RECORDER" for publication; and that a copy be presented to the bereaved widow.

ABRAHAM FIELD,
ELLIS DINGLE,
SARAH S. DAFFIN.

Philada. Dec. 16, 1861.

THE FUNERAL OF REV. WALTER PROCTOR.

According to notice, on Monday, the 17th inst., the ministers, trustees, and stewards, met in Bethel Church at half-past 11 o'clock, A. M., and proceeded to his late residence, where they were joined by a large procession, who then conveyed the body of the deceased to Bethel Church. The line of the procession was formed as follows: Trustees, Ministers, and Mourners. The church was crowded to excess, many not being able to get inside. The services were commenced by the Rev. Stephen Smith, who gave out a hymn on the 427th page, and addressed the Throne of Grace. Rev. W. D. W. Schureman next read the 15th chapter of 1st Corinthians. Bethel *choir* then sang the funeral dirge—"Brother, thou art mild and lovely,"—in the most refined but solemn and impressive manner, when Rev. J. Woodlin, the pastor, arose and gave a brief sketch of the life of Brother Proctor, after which his remains were taken to their last resting-place. E. W.

LETTER FROM BROTHER SMITH.

MR. EDITOR:—Having been one among the first of the subscribers of the Recorder, (I have not troubled you with any communication before,) permit me to insert a few lines to the ministry in reference to their duties to God, to themselves, and to their fellow man, viz.: that God, in consequence of his authority over us, has actually thought proper to prescribe to us laws as rules of conduct. I am not the only person upon earth. I find myself in the middle of an infinite number of other men who resemble me in every respect, and I am subject to this state, even from my nativity, by the very act of Providence. This induces me to naturally think it was not the intention of God that each man should live single and separate from the rest; but, that, on the contrary, it was his will they should live together and be joined in society. The Creator might certainly have formed all men at the same time, though separated from one another, by investing each of them with proper and sufficient qualities for this kind of solitary life. If he has not followed this plan, it is probably because it was his will that the ties of consanguinity and birth should begin to form a more extensive union which he was pleased to establish amongst men.

The more I examine the more I am confirmed in this thought. Most of the faculties of man, his natural inclination, his weakness, and wants are all so many indubitable proofs of this intention of the Creator. The duties of the ministry are laid down by our blessed Saviour in his charge to the apostles, when he commanded them to go into all the world and preach his Gospel. Consequently their duties are plain: to simply teach the truths taught by our blessed Saviour, this being part of their duties towards God. The Apostle Paul, in his charge to Timothy, says: "I exhort, therefore, that, first of all, supplication, prayer, intercession, and giving of thanks, be made for all men; for kings, and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty." Yours, respectfully,

JAMES W. SMITH.

NOTICE.

The Rev. L. Lewis, of the New England Conference, presented us with a bottle of liniment of his own getting up, for swelled joints, or rheumatism and lumbago. Those who have tried it, say it has effected wonders. He has also a preparation or wash, for the teeth. It is said to be most excellent.

THE KINDS OF RELIGION.

There is a great deal of the various sorts of religion in the world, and almost every body has a little of some sort or other. The great difficulty, both in ourselves and in our efforts for others, is not to receive or impart some kind, but to get and give the right kind.

There is a form of godliness which is without the power, and there is something in the other extreme which claims to be the power, for no other reason than because it tramples on the forms. There is the formalism of conformity, and the formalism of deformity. One even thinks he has religion, because he has fixed some of its terms and ideas in his head; another is sure he has it in his heart, because he is confident he has it nowhere else. He knows he has no "head religion," how can he be mistaken then in thinking he has "heart-religion?" One man is satisfied with his religion, because he got it out of a good book—and another is sure that his came direct from heaven, because he never learned a word of it by reading. One man is confident he is right, for he is cleaving to the good old way in which his mother taught him to walk; and another is confident he has found a more excellent way in deserting the faith of his fathers, for the last sectarian ignis-fatuus. Here is a sedate religionist who is greatly comforted by the thought that he was thoroughly trained in the catechism, and can say it all by heart, with the proof texts. He will show you with exultation the book which he received as a prize for some extraordinary feat of textual memory, and tell you how little Sallie Nous almost got it by committing nine thousand and ninety-nine verses, and how he got it by only one verse more, and he will direct your attention to his name, written by the pastor, in that little book, as if its being there was a circumstantial evidence, that it was enrolled in the great book in heaven. Then you will find others who have been reasoned by irresistible logic to the conclusion that, if knowledge of the truth does not in itself save us, ignorance of it, of course, does, they are sure it is all right with them, for they were never catechised, or if they were, they learned little, and soon forgot it. They regard that process as very deadening, as it undoubtedly is to the sort of religion of which ignorance is the mother. Their confidence is in the character of the preacher by whose eloquence they were moved, or of the means and agencies by which they were induced to commit themselves before the world to the profession of religion.

But it is not alone in the sort of religion which plays upon the surface, that there is diversity: even between men who make it a serious and earnest thing, there is a great difference. There are two generic kinds of sincere religion. Much, we say, *sincere*, not true, for nothing is more untrue than much that is very sincere; and although there are many kinds of religion, there is but one true kind. There can be but two roots possible for earnest religion, whether it be true or false. One of these is fear—the other is love. All natural religions arise from the one root; revealed religion from the other. All true interpretations of revealed religion connect themselves more or less closely with love as its central principle, and all perversions of true religion, link themselves with fear, as if that was its primary power. Paganism and Mohammedanism are religions of fear. Judaism, as an intermediate system, wrought a chastening fear, budding into hopes, which are the grafts of love on fear. Christianity is the religion of love. Romanism is a Christianity tinged with the Judaistic legalism of fear, and tainted with Paganism. The Reformation restored love as the centre of religion—for what does justification by faith mean? what does salvation by grace mean? what does the abounding and all-prevailing merit of Jesus Christ mean? They all mean that God is love, and that the beginning of religion, not the end of it, the whole of it, not a part of it, is love. All of God to usward is written in one word. All of man to Godward is written in one word. In each case that word is the same. That word is LOVE.

These two great religions spring from different roots, expand in different forms, bring forth fruits wholly unlike. You can no more gather the fruits of the one from the branches of the other, than you can gather grapes of thorns, or figs of thistles.

One of these principles is selfish and self-seeking, the other is self-renouncing. Fear flows from the spirit we have, love flows from the spirit we receive; one is of nature, the other is of grace; one is bondage, the other is perfect freedom; one is the religion of the slave; theologians call the feelings they excite, the servile and the filial; the servile dreads the God it worships, and shrinks while it prays; the filial breathes the spirit of the child who clings trustfully to his father's side, and looks lovingly into his eyes. The one shows that it is of man, the other proves that it is of God. None but God's children have it. To none but them can it be said: "Ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption whereby we cry, Abba Father."

The man whose religion is the result of fear, will find that the few gleams of light which may have stolen in upon that bondage at the beginning utterly go out, if its spirit be not broken. The gloom increases, the shadows thicken; he is too miserable to live, and he dares not die. Life is a long sorrow, death is terror; eternity is despair.

But the man to whom God's love is the guiding-star, treasures, with glory on his brow, and with songs upon his lips, the very pathway which fear had made gloomy to others. To him there is no peril; all things are for his sake. As the follower of Jesus, he belongs to the Father of mercies, and none shall be able to pluck him out of His hand. Death cannot daunt him, life cannot seduce him; the powers of darkness are too weak to overthrow him. The things of the present cannot blind him; the future, with its fluttering hopes, cannot lure him. The mountain heights and ocean depths cannot obstruct him: nor in the whole creation, neither in earth or hell, is there might enough to separate him from the love of God in Christ Jesus his Lord. He can tread all foes beneath his feet. He can, in all these things, be more than conqueror. God, in Jesus Christ, has found him a son, and he, in Christ Jesus, has found God a Father. A name has been given him better than that of an earthly son. The love of an earthly father is a faint shadow of that which fills the heart of Him of whom he has been begotten anew. God is a Father, who is more than a father—so benignant, so tender, so gentle. The love of this Father girdles his child at every step, the arm of this Father supports him in every trial; the counsel of this Father directs him in all perplexity. He walks with God in holy fellowship, communing with Him as friend with friend. There is no grief or care so great, no perplexity or annoyance so little, that he doubts his Father's willingness to hear it told. With that loved name ever upon his lips he lives, murmuring it with his parting breath, he dies; and the last words of the life that is, may be the first he utters in the eternal world: ABBA, FATHER.

RELIGIOUS ITEMS.

REV. DR. JAMES SMITH, a native of Scotland, but for many years a resident of this country, and settled in the ministry over the Presbyterian churches in Shelbyville, Ky., and Springfield, Ill., and other western places, has been appointed American Consul at Dundee, Scotland, and entered upon his duties.

Rev. N. SHEPPARD, Baptist, has resigned his pastoral charge of the Tremont Temple Church, Boston, on the ground that the Hall which is used for divine worship on the Sabbath, is let out by the congregation, to be occupied for exhibitions and scenes during the week "utterly out of keeping with the services of the Sabbath."

Rev. S. H. McMULLIN, brother of the lamented Missionary who was cruelly massacred in the outbreak in India, and the late pastor of the Presbyterian Church in Newburgh, N. Y., has become pastor of the church at Smithtown Branch, Long Island, N. Y.

Rev. D. K. FLICKINGER sailed from this city on the 6th ult. as a missionary of the "United Brethren in Christ" for Freetown, Western Africa.

Rev. J. T. GRACEY and family, from Philadelphia, for the Methodist Mission in India, arrived at Calcutta on the 4th of October, after a healthful and pleasant voyage.

WHO IS SANTA CLAUS?

We copy the following from the *Lutheran and Missionary*, which will answer for our remarks:

MR. EDITOR:—I sometimes get terribly out of patience with the Yankee caricature of a German Christmas. Were they to ridicule and despise the festival altogether, we could easily understand this and almost forgive it, as another illustration of their Puritanic horror of everything that bears even the faintest resemblance to Romish superstition. But to see them spoil it, in part, without comprehending its meaning, or entering into its innocent or genial joy, to see them actually foist Satan on the little folks, as they do, in place of introducing the dear Saviour to them, this is positively intolerable—it is preposterous! Will not somebody with a sharp pen—and whose is sharper than your own?—thoroughly expose their mistake, and teach them a few sound and wholesome lessons about the Christmas festival?

Tell them, among other things that, there is no such a being as *Kriss-Kringle*, but that there once was lying in a manger at Bethlehem a *Crist-Kindel*, *i. e.*, a little Christ child, represented by the little German doll that you may see half-hidden in the hut under the Christmas tree. Tell them that we scatter our Christmas presents about the tree as though they came from the hands of the little stranger, to represent to our little folks how the dear Saviour secures for us all our blessings. Tell them that the tree of living green, radiant with burning tapers, crowned with a large glittering star, and sparkling with bright winged angels swinging from its branches, represents the star of Bethlehem, the glory of the Lord, that shone around, and the heavenly throng that sang praises to God as they announced to the shepherds that unto them a child was born, even a Prince and a Saviour. Perhaps, too, another look at the Christmas tree will reveal to them the shepherds tending their flocks upon the bank of moss alongside; and, perhaps, too, a little in advance of time, but none the less instructive and entertaining to the little folks, the wise men from the East, with their camels and presents, coming to do homage to the Crist-Kindel, the dear little child—Christ.

But who is Santa Claus? And where is he? Listen! A horrid sound breaks in upon and interrupts the rapturous enjoyment of this family circle, now in ecstacies around the Christmas tree. Who comes here? *Santa Claus!* Saint Nicholas! Old Nick! The Pelz-nickel! Nick in his fur—Old Nick with his hide and horns! This is the evil one himself, coming to steal away the Christmas-gifts the Crist-Kindel has brought. The horrid monster! Come, children, let us sing and pray and drive the evil one away! Santa Claus, begone! We abhor you, we despise you; but we love the holy child, Jesus, the dear Crist-Kindel.

LUTHERAN PASTOR.

CHRISTMAS.

Listen to those happy voices
Of the radiant angel throng!
How the earth and sky rejoices!
All the air is full of song.
Hallelujah—blissful morn!
Hallelujah—Christ is born!

Heard ye not the bright-robed angel
Cheering shepherds in the field,
Telling them the sweet evangel
That the woes of man are healed?
Hear ye not the angel say
Fear ye not—be glad to-day!

Bid the fiend of hell defiance—
Conquered now is every foe;
In his name have full reliance,
Who has borne our sin and woe;
Hallelujah—death is braved!
Hallelujah—we are saved!

Should we not with songs of gladness,
Glory give to God for aye?
Why be bowed with grief and sadness
When our sins are borne away?
Praise him—with the angels vie—
Glory be to God on high!

Feathered songsters pipe his praises,
Ocean heaves its mighty bass,
Every star its music raises
As it rolls through boundless space;
Hallelujah! peals along,
Hallelujah! swell the song!

Swell, ye saints! the blissful chorus,
Roll it onward like a sea,
As the angels hovering o'er us,
Still repeat the melody;
Hear ye not the angels say:
Fear ye not—be glad to-day!

Gladly we repeat the story—
Vie with angels while they sing.
Be to God immortal Glory—
Glory to the new born King!
Hallelujah—blissful morn!
Hallelujah—Christ is born!

A PLEA FOR CONGREGATIONAL SINGING.

Besides, if by this style of music (the more scientific elaborations of modern days) you offer an attraction to a few, you lose by it a powerful hold over the many. Some of the wealthier classes, perhaps, may prefer to listen to the choir, but the middle and poorer choose to join with it. They who frequent the opera house, may wish to carry their operatic tastes into their place of worship; but the humbler members of a congregation, especially in our manufacturing districts, elect to "sing lustily and with a good courage." And especially ought this to be kept in mind in these days, when religious services are popularised, certainly with as much zeal as knowledge, for the avowed object of attracting to them the masses of our crowded towns. If there was truth in Sir Philip Sydney's aphorism, "Give me the making of a nation's ballads and I care not who makes its laws," there can be no reason why we should not acknowledge and turn to advantage, the influence of congregational hymnology and singing on the opinions and conduct of our people. We have never been attracted to the ministrations of Mr. Spurgeon, but we have heard from those who have born more easily magnetised, that the vocal music there was by far the most effective part of the service. We know how powerful was the agency of hymns and hymn-singing in the rise and progress of Methodism. John Wesley's hymn-book was as mighty as his preaching, and it is still the standard of Methodistic orthodoxy. Our missionaries in heathen lands delight to speak of the heartily exercised, though sometimes untamed, vocal powers of their converts. Nay, in all religious movements where earnestness has been an ingredient, united psalmody has played a prominent part. Wickliffe in the fourteenth century, it is said, was anxious among his other reforms, to restore the practice of congregational singing. John Huss employed hymns and spiritual songs as instruments of his teaching. This, in a still greater degree, may be said of Martin Luther. It is related of him by Seckendorf, the historian of the Reformation, that, as one day he was sitting in his study at Wittenberg, he was affected to tears by hearing a beggar singing in the street one of the hymns of Paul Speratus, and that he at once felt how powerful an instrument he had, in such compositions set to good music, for the propagation of his startling doctrines. Wherever the Reformation made its way, it was characterized by congregational singing. Roger Ascham, writing from Augsburg, A. D. 1551, says: "Three or four thousand at a time singing in a church in this city is but a trifle. 'Psalms and hymns,' writes Bishop Burnet, "were sung by all who loved the Reformation. It was a sign by which men's affections to it were measured, whether they used to sing them or not." Bishop Jewel, writing to Peter Martyr in the year 1560, says: "A change now appears visible among the people, which nothing promotes more than inviting them to sing psalms; this was begun in one church in London, and quickly spread itself through the city and the neighboring towns. Sometimes in St. Paul's churchyard, after sermon at the Cross, there will be six thousand people singing together."

Fraser's Magazine.

CONSECRATION OF TWO MISSIONARIES.—On Nov. 4th, two young missionaries, Mr. Holland, the only son of a French missionary in South Africa, and Mr. De Voisin, of the Canton of Vaud, Switzerland, were consecrated in Paris for the French missions in Africa. Twenty ministers of the Reformed, Lutheran, Independent and Methodist churches, were present and took part in the service.

FOREIGN ITEMS.

An affecting and beautiful law of kindness to the Poor has just been decided by the Court of highest jurisdiction to be in existence in France. It is this. In the entire country no farmer has a right to drive his sheep or cattle into any fields that he has reaped—or vineyard that he has gleaned—until at least two days after the crops have been taken off, and during this time the poor are to be allowed to go in and gather up the leavings. In order, too, that they may have a full chance of obtaining good in this way, he is never allowed to let out the privilege of gleaning from his fields for payment, but is to leave them open for all.

A great change is manifesting itself on the Continent of Europe on the subject of RELIGIOUS TOLERATION. In Wurtemberg it has long been the law—and that rigidly enforced—that none but the three sects, the Roman Catholic, the Reformed, and the Lutheran, should be recognised by the State or allowed to hold offices under the Government. Recently, however, the House of Deputies passed a bill by a vote of eighty to one, abolishing all sectarian tests, and allowing all civil and political privileges to be equally open to all. Every part of Germany is manifesting the same spirit.

In Poland the life-long struggle continues for individual and national RIGHTS. Its population, by the latest returns is 5,850,000. In Warsaw there are 165,000 inhabitants, and, of these, 45,000 are Jews. In the whole country the Jews have increased from 213,000, in 1846, to 600,000 at the present time.

It is painful to see how largely and cruelly the African SLAVE TRADE is still carried on. During the year commencing April 26th, 1860, and ending April 23d, 1861, eight American vessels, having on board a living freight of 5,280 native Africans, who had been stolen from their homes, were seized by men-of-war, and made captives. Of these 4,479 were landed and made to find homes in the Republic of Liberia; the remaining 801 having died after the vessels were taken, and before they reached port. Besides these, three other slave vessels were boarded off the coast of Cuba, and 1,432 captives were taken off and brought to Key West. Of these, 294 died during the two months' sojourn at that place, and 247 more while the ships that were transporting them to Liberia were on their way. What a horrid system is this African slave trade!

The state of things in EUROPE, as reported just now, is anything but promising. The following, which we take almost at random from a number of different sources, cannot fail to be suggestive to the thoughtful mind of great changes and great events near at hand. In Viterbo, a grand popular demonstration has just been made in favor of a United Italy under the flag of Victor Emmanuel. At Portsmouth, England, an order was lately received for all the gun-boats to be held in readiness for service at an hour's notice. In the Danubian Principalities, insurrectionary movements of a threatening character are being manifestly made in various directions. In Austria the Emperor is said to be giving up all hope of conciliating Hungary, and openly speaks of appealing to the sword. In France the deficit in the public finances has reached the enormous sum of forty million pounds sterling, and the prospect of oppressive taxation or revolution has filled many minds with painful apprehension. In Russia the condition of things is described as of a fearful character. A writer in a leading English Journal, says: 'Almost from St. Petersburgh for the last two months, I have travelled through a great part of Russia—and I can assure you, *de visu et de auditu*, that this country is progressing towards a revolution such as that of 1793 will give you but a very faint idea. At no previous period has popular agitation reached such a height, and never was it so universal, as at present." After describing the ferment occasioned by the serf experiment, the writer adds:—"In a word, I have everywhere found discontent, silent irritation, and implacable hatred among all classes of the population, one against the other, and all classes against the Government."

CONGRESS.

REGULAR SESSION.

Monday, December 9th.—SENATE.—Sundry petitions were presented in favor of the emancipation of the slaves of rebels. The papers on file, relative to the recognition of Liberia and Hayti, were referred to the Committee on Foreign Affairs.

A resolution authorizing an inquiry into various military disasters was adopted; 33 yeas, 3 nays.

HOUSE.—Mr. Roscoe Conkling introduced a bill to subject certain persons to military trial and punishment, designed to protect against fraudulent speculators. Various other bills were proposed relative to confiscation, &c.

On motion of Mr. Vallandigham, of Ohio, it was resolved, That the President be requested to furnish, if not incompatible with the public interests, copies of all proclamations or orders issued and published in the press, or otherwise made public by himself, or any head of department or any military or naval officer of the United States since the 4th of March last, relating to the pending contest with the so-called Confederate States.

Tuesday.—SENATE.—Messrs. Fessenden and Sumner presented petitions for the emancipation of the blacks, under the war power. A petition from F. A. Treadway, was presented and referred to the Committee on the Judiciary. Mr. Harlan introduced a bill to authorize the President to acquire territory for the settlement of free persons of African descent. Mr. Hale's resolution directing an inquiry into the expediency of abolishing the present judicial system of the United States, and establishing another, was adopted.

The death of Hon. K. S. Bingham, late Senator of Michigan, was announced.

HOUSE.—Mr. Roscoe Conkling (N. Y.) offered a resolution which was adopted, requesting the Attorney-General to report his views as to the means of obtaining a retrocession of that portion of Virginia formerly belonging to the District of Columbia.

Mr. Potter (Wis.) from the Committee on Public Lands, reported a bill providing homesteads to actual settlers, and providing a bounty for soldiers in lieu of grants of public lands. He explained that the Homestead feature of the bill was heretofore passed, but there is an addition that all soldiers, marines and seamen, shall be entitled to the provisions of this act. It also contains a section giving a bounty of $30 to the three months' volunteers.

The House concurred in the resolution from the Senate for a Joint Committee to inquire into the conduct of the present war, with power to send for persons and papers.

Wednesday.—SENATE.—Mr. Sumner presented a petition for the emancipation of the slaves of the rebels without compensation.

Mr. Chandler (Mich.) offered a resolution instructing the Committee on Military Affairs to inquire into the expediency of appointing a Joint Committee of the two Houses of Congress, who shall have power to retire any improper officers either in the army or navy. Agreed to.

Mr. Morrill (Me.) introduced a joint resolution for the confiscation of the property of rebels, and the satisfaction of the claims of loyal men.

Mr. Wilson (Mass.) introduced a bill to increase the number of cadets at West Point. Referred to the Committee on Military Affairs.

Mr. Nesmith (Oregon) announced the death of his late colleague, Edward Dickinson Baker, United States Senator from Oregon, and paid a brief tribute to his memory and worth, offering the usual resolutions.

Mr. Bingham (Ohio) introduced a bill to confiscate the property and slaves of persons who are in armed rebellion against the United States.

Also, a joint resolution, directing the present court at Alexandria to retain and keep safely the property of those engaged in or aiding rebellion, until further action of Congress is had upon the subject. Both measures were referred to the Committee on the Judiciary.

Mr. Lovejoy (Ill.) offered a resolution, instructing the Committee on Foreign Affairs, to report a bill establishing diplomatic relations between the United States and Hayti and Liberia.

The resolution was afterwards modified and adopted, authorizing an inquiry into the expediency of such a recognition.

Thursday.—SENATE.—Mr. Trumbull presented a petition to repeal the law which prevents Jewish Chaplains from being chaplains in the army.

The bill to promote the efficiency of the navy, as reported by Mr. Grimes, (Iowa,) from the Naval Committee, was taken up and passed.

HOUSE.—Explanations were given that General Halleck is willing to obey any direction of Congress in regard to slaves. The most of the day was spent in the discussion of the various propositions relative to emancipation.

Domestic Items.

Rupture with England.—The mail steamer *Europa* has arrived at Halifax. The intelligence received by this steamer is of the highest importance. Its substance is to this effect:

After the Ministers had held a private caucus at Lord Palmerston's office, in London, they proceeded to Windsor Castle, where a special Cabinet Council was held, Queen Victoria presiding. Here it was determined to demand from President LINCOLN ample "reparation" for the imputed indignity shown to the British flag by Captain Wilkes—to obtain satisfaction, by immediately liberating Messrs Mason and Slidell, and restoring them to the protection of the Union Jack; and further, that the American should make a suitable apology to the British nation. It is intimated that the despatches to Lord Lyons contain instructions for demanding this humiliating conduct from the American Government.

It is added that, in view of hostilities, the exportation of nitre and other ingredients in the manufacture of gunpowder has been prohibited by England—that the land and sea forces of Canada are to be very greatly increased—and that, to please Lancashire, the blockade is to be rendered a nullity by British ships of war. It is threatened that the demands to be made by Lord Lyons are to be enforced by a British fleet in the Potomac, and that the iron-cased war-monster, the *Warrior*, is specially to head this expedition.

It is right to add that some of the liberal London journals think this intelligence premature and exaggerated; but the *Observer*, a semi-official Sunday paper, as well as the *Times*, publishes these statements.

The news received by the steamer *City of Washington* gives us further particulars of the contemplated action of the British Government. It is evident that great excitement has been created by the capture of Mason and Slidell, and the British sympathisers with the rebellion are determined to make the most of the pretext thus afforded for creating a diversion in favor of the Secessionists. As was expected by many American journals when the news of the capture first reached this country, the British Government has determined to demand an "apology" or "reparation."

In the meantime, a large ship, the *Melbourne*, has been taken up, and is now being loaded with Armstrong guns, some 80,000 Enfield rifles, ammunition and other stores at Woolwich.

It is not impossible that this vessel will be escorted by one or two ships of war.

The rifles are intended for the Canadian military, and a strong reinforcement of field artillery will be despatched forthwith.

When the *Europa* sailed there was a more hopeful look, and consols and cotton slightly improved, but after digesting the tone of the American press, a reaction set in, and fears were entertained that the Washington Government would justify the seizure of Mason and Slidell. The English journals are very bitter and hostile, continuing to treat the affair as an intolerable insult. The instructions to Lord Lyons, on which the Cabinet was unanimous, are explicit and determined.

At the banquet at Rochdale, Mr. Bright made an elaborate speech on American affairs, but declined to give a decided opinion in the *Trent* affair. He believed that, if illegal, the United States will make fitting reparation. He strongly condemned any warlike feelings, and scouted the idea that the American Cabinet had resolved to pick a quarrel with England, and made a brilliant peroration in favor of the North.

A letter from Gen. Scott, in favor of the maintenance of friendly relations between England and America, attracts much attention.

VIEWS OF THE LONDON PRESS.

The London *Times*, in alluding to the decision of the British Cabinet, that the arrest of Mason and Slidell is a clear violation of the law of nations, believes that Lord Lyons will be instructed, by the first steamer, to demand reparation, and, if not complied with, will be instructed to withdraw the Legation from Washington.

The *Times'* city article of the 30th says:

"The position of the Federal States of America is almost identical, in every commercial point, with that which was occupied towards us by Russia before the Crimean war. Russia had a hostile tariff, while we looked to her for a large portion of our general supply of breadstuffs. But there is this peculiarity in our present case, that the commencement would be by the breaking up of the blockade of the Southern ports, at once setting free our industry from the anxiety of a cotton famine, and giving sure prospect to Lancashire through the winter.

"At the same time we shall open our trade to eight millions in the Confederate States, who desire nothing better than to be our customers."

At the Privy Council, on Saturday, an order was issued prohibiting the export from the United Kingdom, or carrying coastwise, gunpowder, saltpetre, nitrate of soda, and brimstone.

The Times has no hope that the Federal Government will comply with the demands of England.

The London Times continues to assert that it has been Mr. Seward's policy to force a quarrel with England, and calls for energetic military preparations in Canada.

The London Times predicts three things to immediately follow an outbreak with the United States—namely, the destruction of the Southern blockade, the complete blockade of the Northern ports, and the recognition of the Southern Confederacy by France and England.

The *Daily News* rejoices that the American Congress meets before the English demands can get out, and hopes that it will act with honor and dignity, and that the golden opportunity will not be lost.

The London *Post* says that an acknowledgment of error and a surrender of the prisoners will be received with great joy—but if the Federal Government fails to comply, no man in England will blind his eyes to the alternative that England must do her duty.

The *Observer* adds:

"There is no reason why they should not be restored to the quarter-deck of the British Admiral at New York or Washington itself, in the face of some ten or twelve men-of-war, whose presence in the Potomac would render the blustering Cabinet at Washington as helpless as the *Trent* was before the guns and cutlasses of the *San Jacinto*. It is no fault of ours if it should come even to this. The arrangements for increasing the force in Canada are not yet complete, but in a very few hours everything will be settled."

The *Morning Star* declares that the statement of instructions having been sent to Lord Lyons to obtain the restitution of the Confederate Commissioners or to take leave of Washington, was premature, and so exaggerated as to be virtually untrue.

The Liverpool *Courier* believes that the *Warrior* has been ordered to Annapolis with the ultimatum of the Government.

VIEWS OF THE AMERICAN PRESS.

The Philadelphia *Press* says: "It seems almost incredible that the British Government would ungenerously and rashly seek to commence a war against this country on frivolous and idle pretexts, and we can scarcely believe that her people would sustain any Ministry that would adopt such a suicidal policy. At the same time, it cannot be disguised that English sentiment is becoming much divided in regard to the rebellion in this country—one portion of the English people favoring the triumph of the North, and the other portion anxiously desiring the destruction of our national greatness by the success of the Secession movement and the establishment of a slaveholding Government on our Southern border, which would furnish abundant supplies of cotton, and present a good market for English manufactures. The British sympathisers with the rebels will, of course, do all in their power to induce the Government of that country to espouse, in some shape or other, the cause of the Rebellion; but we can scarcely believe that the friends of justice, humanity, and civilization will either be inactive or uninfluential. Be this as it may, the honor and dignity of our country must and will be preserved at all hazards. The spirit of the nation will rise with any new emergency that may be presented, and from haughty England, as from all other countries, we will demand now, as heretofore, 'nothing that is not right, and submit to nothing that is wrong.'

"On this subject, one sentence is as good as a hundred. If we know the feeling of the President, the Cabinet, and the People, the required apology and 'reparation' will be made—NEVER! What Capt. Wilkes did was justified by the law of nations, by the law of England, as laid down by Lord Stowell, and other of her eminent jurists—and, more than all, by the practice of England. Under such circumstances, we hesitate not to say that, sooner than humble the nation by yielding to the insolent demand of imperious and faithless England, we shall yield to the last necessity, and battle with her on the question. We beat her on the sea over forty years ago, and, with a just cause and God's help, have no fear for the result. For the cause of national honor, we are ready, as a nation, to risk life and property—to sacrifice all except the true dignity of the nation."

The *Inquirer* says: "Notwithstanding all this bluster of the newspapers, we do not believe there is any more purpose on the part of the English Government to rush headlong into a war with the United States, than there is on our part to provoke a war with England. A conflict between two such Powers is no holiday diversion to be engaged in without reflection, and the sending of a fleet and an army equal to the occasion across the Atlantic is not an achievement to be performed before breakfast.

"After carefully scrutinizing the several statements of the London journals, we are of the opinion that the following is about the substance of what has been done by the British Government:—The Law officers of the Crown, upon the *ex parte* evidence of the officers of the *Trent*, have given it as their opinion that the arrest—particularly as to the manner in which it was made—is not warranted by the law of nations, that if there was any reasonable belief that the *Trent* was carrying contraband, she should have been seized as a prize, and taken into port for adjudication of the question—and that if the statements upon which these views are based shall prove to be correct, then reparation must be made. All this looks, as we have heretofore remarked, and still believe, to be a settlement of the subject by diplomacy, and not by cannon. The offence on our side—if there is any offence in the matter at all—does not approach the aggravated case of the *Caroline*, in which Great Britain was the aggressor against us, and the threatenings of the British press and the alleged position of the British Government, are not in any degree more positive and belligerent in the *Trent* case, than were those of our own press and Government against England in 1843. Yet all that was settled without war, as we have not the slightest doubt this difficulty will be—whether with or without the mediation of the Emperor of the French."

The *New York Times* says:

The only indication of the specific ground taken by the Law Officers of the Crown is thus stated in the London *Times* of the 28th:

"It is, we understand, the opinion of three jurists that the right of the Federal Government, acting by its officers, was confined to the visiting and the searching of the mail packet, that if any men or things believed to be contraband of war, had been found on board of her, the proper course was to take her into port, and submit the question to the Prize Court, which would hear evidence and argument on both sides, and would here decide the case according to precedent and authorities."

If this is a true statement of the position of the Government, it divests the case of many of its difficulties. It reduces the offence of Capt. WILKES very materially. It admits his right to visit and search the ship, but insists that he should have taken her into a Prize Court for adjudication. We are by no means sure that our Government will not concur at once in this opinion. Indeed, the only official utterance we have yet had on the subject leans decidedly in that direction. The Secretary of the Navy, while commending, in the warmest terms, the spirit and patriotism evinced by Capt. WILKES, complains that he did not take the *Trent* herself into a neutral port, and only forbore to censure him for this omission in view of the peculiar circumstances of the case. Neither the President, nor any member of his Cabinet, has expressed any opinion on the subject. Indeed the Government could not properly take any action upon it until it should be officially brought to its notice by the action of the British Government. While it is altogether probable that this will be done in a very decided and peremptory manner, we are not prepared to regard it as certain that our Government will be required instantly to concede a mooted point of law under the menace of war. Still less do we believe that, unless Great Britain has already resolved upon war, she will accompany this demand with any demonstrations which would look like forcing us into any other than a perfectly free and voluntary course of action. If she does, she will probably be required to disavow any such purpose as an indispensable preliminary to any negotiation whatever on the subject.

If this preliminary difficulty shall not prove formidable, and if the paragraph quoted above states the position of the British Government correctly, it is scarcely possible that this difficulty should lead to war. The substantial fact of Capt. WILKES' action is not objected to;—and we may very well concede the point made by the law officers of the British Crown, without surrendering any substantial national right.

The *Herald*.—We may congratulate ourselves that Captain Wilkes has broken the charm of England's dictatorship on the ocean, and this question may as well be settled for all time to come by properly meeting whatever demands England may now make.

The continental powers of Europe, including France and Russia, will exult over this transaction with undisguised pleasure. It is a telling blow at the prestige of England's absolutism on the sea, and hence the indignation in London, Liverpool and Manchester. The United States government, in assuming the responsibility attaching to this Mason and Slidell seizure, at this crisis of a continental domestic war, cannot be weak or doubtful of the issue; and such will be the general opinion of Europe. We dare say that eventually we shall command the respect of the sober second thought of England herself. We incline to think that her sagacious statesmen will soon realize the fact that England's only route to our Southern cotton fields leads through the city of Washington, and that it is safer to consent to the restoration of our Union than to risk the possible European consequences of intervention to achieve our destruction, however desirable this may be in view of the future control of the affairs of North America.

Meantime, we are confident that this Mason and Slidell affair, without interrupting our relations of peace with England, will have a great moral effect in favor of our government and our cause throughout the European continent; but if England is determined, in spite of her own code and long practice, to make demands upon this government such as are indicated in the London *Observer*, she must, of course, assume all the responsibilities of a war between the two nations. It will not probably enter the mind of a single American, for a moment, even after reading the news in our columns to-day, that Mason and Slidell will be surrendered to the English Government.

The *World*.—It would seem that the British Government intends to rest its case on irregularities in the form of the arrest rather than on any assumption of a right of the confederate emissaries to the protection of the British flag. They assert that if the *Trent* was violating her neutrality obligations, the only legal method of proceeding was to seize her and bring her in as a prize for adjudication by an admiralty court of the United States. Both the owners and the captors, would be entitled to a hearing in such a court, and the case would be determined by the only kind of tribunal recognized by the law of nations as competent to decide it. It is assumed that Capt. Wilkes usurped the functions of such a court; that though his views of the law may be just, he had no authority to administer it. This may be technically correct, but, as applied to the present case, it is morally wrong. The very forbearance we practised toward the *Trent*, our very courtesy to the nation whose flag she bore and whose mails she carried, is construed into an outrage on that nation and an insult to that flag.

If our government is of opinion that the arrest was legally justifiable, the country will stand by it with perfect unanimity and immovable strength of determination to its decisions to face any consequences that may arise. But, on the other hand, these consequences may be so grave that the nation expects the President to be as careful not to refuse any just apology (if any be due) as he is firm in his refusal to make one that England has no right to demand.

The *Tribune*.—In this emergency we do not presume to say what the Government should or should not do. Whatever course it may adopt, will be determined by mature and careful consideration of all the rights and duties of the case. Meanwhile, the first and most pressing of our duties is to finish the rebellion and the blockade at once, by employing the promptest and most efficacious means.

The British North American and West India Fleet.—It is interesting to exhibit the strength of her fleets in the waters of North America and the West Indies, the Gulf of Mexico and the Pacific Ocean, as their united force will no doubt operate against us in the event of war. With this view we publish the following statement of the British Naval force:

Designation of Fleet.	No. of Ships.	Guns.	Men.
N. American and W. India,	30	714	8,075
Gulf of Mexico,	4	319	2,210
Pacific,	20	427	4,160
Grand Total,	54	1,360	14,445

France.—It was at first said that the Emperor Napoleon approved of England's policy, and the Paris journals condemned our action in the arrest of the rebel commissioners. The Emperor, it was also alleged, had determined to soon acknowledge the Southern Confederacy. He had also proposed his services, it was said, as mediator between the United States and England, but at the latest moment, the French journals were inclined to change their tone in our favor, and the Paris *Moniteur*, of the 5th instant, quietly warns England of the "powerful" voice of the American people, and advises her to moderate her course in hope of a peaceful arbitration. The *Moniteur* adds, that Napoleon is in "no hurry to recognize the South."

Important from the South.—Destructive Fire in Charleston.—The news of a great conflagration at Charleston is fully confirmed. We have received information of it, not only from those who arrived at Fortress Monroe under a flag of truce, and from the despatches in the Richmond papers, but the captain of the United States transport *Illinois*, on his way north from Port Royal, saw, at 10 o'clock on the night of the 12th inst., when he was about six miles distant from Charleston harbor, that a tremendous fire was raging in that doomed city. The buildings destroyed were located in one of the most important portions of the town, and were nearly all constructed of very inflammable material, few or none of them being built of brick or stone.

There are different reports in regard to the origin of the fire, but it is quite probable that it was the work of a negro incendiary; and although it is scarcely possible that, while such a strong military organization of the whites exists, a slave insurrection would break out, yet it cannot be doubted that hopes of freedom are cherished by many of the slaves, and that they will occasionally make desperate efforts to realize them. No matter what may have been the origin of the fire, the people who commenced the rebellion and rejoiced over the fall of Fort Sumter, must now be in a fearfully distressed condition, and if it be indeed true that to the misery caused by the conflagration, the terrible horrors of a slave insurrection are added, their condition must be inconceivably deplorable.

The N. Y. *Herald*, in commenting upon the late fire at Charleston, truly says:

It is worthy of remark that Institute Hall, where the Democratic Convention was held, which split the party, and split the nation, the theatre to which the Secessionists retired to hold a separate convention; St. Andrew's Hall, where the Mozart faction figured; the Charleston Hotel, and the Mills House, where the warring factions respectively held their headquarters; Hibernian Hall, where the secession ordinance was passed; the cannon and ammunition foundries, the treason shops of the *Mercury* and *Courier*, and the headquarters of Governor Pickens, have been all laid in ashes. Does it not look like a retribution of Providence, and an omen and a type of the future destruction of the rebellion?

The Burnt District of Charleston.—The portion of Charleston destroyed comprises the most compact and all the business parts of the city, except some wholesale houses northward. Nearly all the public buildings were consumed; and, should the fire extend in the direction in which it was moving at last accounts, it would sweep the entire of the fashionable residences down to Ashley river. It appears that the docks and warehouses along the Cooper river had not been touched, owing to the wind blowing from that direction. But the fire had crossed the eastern side of Broad street, and should it proceed in that direction the destruction would be immense, as very many of the buildings are frame in that quarter. The city generally contains so many frame buildings as to partly account for the extensive nature of the conflagration. The high wind did the rest. Among the buildings included in the burnt district are two iron foundries, one of them lately employed in the manufacture of cannon, and the other in making cannon balls and shells. Several churches and nearly all the public buildings, banks, and the insurance offices became a prey to the flames. King street is the chief street of the city, and was the Broadway of Charleston, though not much improved in its buildings. Broad street was a very important street, containing newspaper offices, banks, insurance offices, stores, &c. There is no evidence of the fire having extended south of the post office, in Broad street. East Bay street contained all the offices of the cotton factors and leading commission merchants. It is the nearest street to Cooper river, running parallel with it. The short streets which run down from it to the docks also contain important offices and warehouses. Meeting street contains the Mills House, Charleston Hotel, Institute Hall, the market and the theatre.

Meeting street presents many other fine public and private edifices, interspersed among many buildings of early date. Meeting and King are the longest streets in the city, running from the South Battery north and northwesterly, through the entire length of Charleston.

In fact, these and the adjoining streets comprised the very heart of the city—which is now burned out.

In extent the fire, so far as known, embraced a district of the city over one half a mile long by one-fourth wide. A familiar idea of the area will be obtained when we state that it embraced a space equal to that in New York city bounded by Wall street on the south, Beekman on the north, Broadway on the west, and the East river.

Origin of the Fire. One Theory.—That this devastating fire was also the work of an incendiary and of a negro conspiracy there is reason to suspect, from a very remarkable coincidence. The Illinois reports that during the night of the 11th, and while she was passing by Charleston, a strong gale was blowing from the northward, so strong that it materially impeded the progress of the ship. It was a dry wind, and from the northeast, and the fire broke out in the very spot from which the wind would most surely carry the flames over the business and wealthy portion of the city. This is the coincidence; and it would seem to involve a design and a selection of the time and place best adapted to secure the required co-operation of a high wind in carrying out this design. This suspicion is reduced almost to a conviction, in connexion with our first reports and rumors from secession sources. Still the fire may have been the result of an accident, although the facts point strongly to the other presumption.

Another Theory.—There is no need to conclude that, if the conflagration were really the work of incendiaries, the negroes applied the torch. For it begins to be discovered that there is another element at the South quite as dangerous as the blacks. Enough has already come out to show that the poor whites, hating profoundly the proud slave-lords, and oppressed by the conscriptions and military drafts of the Confederate Government, are thoroughly discontented and ripe for revolt. It will be remembered that at Port Royal several of this class had to be brought in chains, declaring that they had nothing to fight for. They may have sought this opening for at once avenging themselves and precipitating a crisis.

Its Awful Character.—It is difficult to conceive a wretched community in a more dreadful condition. A billow of flame sweeping over the property of the city with a fierceness which no human art could stay, and a momentary liability of a general engulfing into all the unspeakable horrors of a servile insurrection! What a contrast between the exultant assemblage of gentlemen and ladies who, gathered as for a holiday spectacle, had looked just eight months before to a day, from Charleston battery, on the assault upon their country's flag, and the groups of men, women, and children now fleeing in distraction before the raging flames, or cowering behind barricaded doors in helpless terror of an enemy tenfold more horrible. It all reads like one of those visitations denounced against heaven-defying cities by prophets of old.

By this time, probably, where Charleston once was is only a heap of smouldering ruins; nor is it likely that it will ever be rebuilt.

The Future of Charleston.—By the time the war is over, Beaufort, under Northern occupation, will have assumed an importance which, with all its immensely superior natural advantages, will draw to it all the trade that formerly went to Charleston, and will make it the permanent emporium of all that part of the country. Charleston will remain the scene of desolation which this fire leaves it—the monument for generations of the fate which follows such crime as hers.

How the War Pays its own Expenses.—By the arrival of the steamer Illinois at Fortress Monroe, we have advices from Port Royal to the 11th instant. Affairs there seem in the best possible condition. All of the islands about Port Royal have been seized and are now held by the Union troops, and the cotton upon these islands is being picked by the contrabands, under the direction of our officers. About two million dollars worth of cotton has already been secured; and this sum will almost pay the expenses of the expedition.

Union Victory in Western Virginia.—*Cincinnati, Dec. 14.*—A special despatch from Cheat Mountain to the *Commercial* says that yesterday one of the hardest and best-fought battles of the war was fought at Allegheny Camp, Pocahontas County, Western Virginia, General R. H. Milroy commanding the Union troops, and General Johnson, of Georgia, commanding the rebels.

The fight lasted from daylight to 3 o'clock, P. M. The Union loss is about thirty, and the rebel loss over two hundred, including a Major and many other officers. Thirty prisoners were captured.

General Johnson, of Georgia, was shot in the mouth, but not fatally injured. The Twelfth Georgia Regiment suffered most severely.

Gen. Milroy's force numbered 750 men, from the Ninth and Thirteenth Indiana, the Twenty-fifth and Thirty-second Ohio, and the second Virginia Regiments.

General Johnson's forces numbered over 2,000.

The Ninth Indiana fought bravely to the last. After driving the enemy into their barracks no less than five times, our forces retired in good order.

The rebels set fire to their barracks and retired to Staunton.

Gen. Milroy has thus driven the last of the rebel army out of Western Virginia.

The Proposed New Boundaries of Maryland Virginia and Delaware.—The Secretary of War, in his recent report, made the following important proposition:

"The geographical position of the metropolis of the nation, menaced by the rebels, and required to be defended by thousands of our troops, induces me to suggest for consideration the propriety and expediency of a reconstruction of the boundaries of the States of Delaware, Maryland and Virginia. Wisdom and true statesmanship would dictate that the seat of the National Government, for all time to come, should be placed beyond reasonable danger of seizure by enemies within, as well as from capture by foes from without. By agreement between the States named, such as was effected for similar purposes, by Michigan and Ohio, and by Missouri and Iowa, their boundaries could be so changed as to render the capital more remote than at present from the influences of State Governments, which have arrayed themselves in rebellion against the Federal authorities.

"To this end the limits of Virginia might be so altered as to make her boundaries consist of the Blue Ridge on the east, and Pennsylvania on the north, leaving those on the south and west as at present. By this arrangement two counties of Maryland (Allegheny and Washington) would be transferred to the jurisdiction of Virginia. All that portion of Virginia which lies between the Blue Ridge and Chesapeake bay could then be added to Maryland, while that portion of the peninsula between the waters of the Chesapeake and the Atlantic, now jointly held by Maryland and Virginia, could be incorporated into the State of Delaware."

The Blue Ridge is now the eastern boundary of Kanawha (Western Virginia) and the two Maryland counties of Allegheny and Washington, now lying between Pennsylvania and Virginia, are to be added to the new State, so as to run the territory straight to the Pennsylvania line. But, as to recompense to Maryland for this cession of territory, that State is to have its territory extended westward throughout Eastern Virginia till it meets the Blue Ridge, which is proposed as its western boundary. This will enlarge Maryland into a populous State, which will include Norfolk, Fredericksburg, Petersburg, Richmond, and all the tobacco-growing region. Delaware is also to come in for a share of the rebel States, and is to have the two peninsular counties of Accomac and Northampton, now occupied by our troops.

Kentucky.—Ready to Give up Slavery Rather than the Government.—The correspondent of the Cincinnati *Gazette*, writing from Frankfort, says:

The caucus, the other night, on Federal relations, resulted as I predicted in my despatch that evening. The general tone was temperate; there was a disposition to ignore the vexations of the Message and the War Report as far as possible, and to uphold the Government at all hazards. The resolutions condemn the policy of arming the slaves, but make no other allusion to Cameron.

A little incident that occurred during the caucus debate illustrates the temper of its members. The probability that the war would end in the destruction of slavery was alluded to. The strongest pro-slavery man in the Legislature, and one of the largest slaveholders in Kentucky, arose and said, 'As to that, sir, I wish to say, here in my place, that if the question comes to that, though I think it need not, but, if it comes to that, I will willingly lose every slave in my possession rather than see Kentucky prove false to the Government! Perish slavery, sir! long live the Government!' And the declaration was received by that Kentucky caucus with a salvo of vociferous cheers!

General M'Clellan.—Let those who urge an "on to Richmond" movement, reflect on the following remarks of the Memphis *Argus*:—"It is true that those with whom our brave soldiery has been entrusted, have done as little in or for the Mississippi valley as the mammoth hosts we have been supporting in Virginia, whose sole occupation seems to be watching M'Clellan, who feels and knows that with him time is strength, while with us it is exactly the reverse."

Hon. SCHUYLER COLFAX, of Indiana, writing from Washington, under date of the 5th inst., says: "In justice to Gen. M'Clellan, the Commander-in-Chief, whom I met on Monday morning, and had an interesting conversation with, I must state that he repeated to me with emphasis, a former declaration, that the war would be short, though it probably might be desperate, and that he saw the way clearly through to success in conquering the rebellion."

Mr. Faulkner.—Hon. Chas. J. Faulkner, of Virginia, was released from Fort Warren a few days ago with the understanding that he should go to Richmond and use his influence to procure the exchange of the Hon. Mr. Ely, M. C. from New York for himself.

Rumored Battle at New Orleans.—Four regiments of rebel infantry and three gunboats have been sent South from Columbus, Kentucky.

Their destination is said to be New Orleans, where a battle was being fought, and the city threatened with demolition by the Federal troops. The residents were flying from the city.

The Charleston Conflagration—Latest.—A message was sent to the Confederate Congress on Friday, by President Davis, in relation to the conflagration, recommending an appropriation in aid of the sufferers. A resolution was accordingly adopted, appropriating $250,000, as an advance, on account of the claims of South Carolina upon the Confederate States.

Married.

On the 27th of October, by Rev. Samuel Murray, Mr. LEVEN POTE to Miss MARGARET CONNOR, all of this city.

On last Sabbath evening, by Rev. Elisha Weaver, Mr. STEPHEN SOCRATE to Miss ANNA HANSON, all of this city.

Advertisements.

The United Brotherhood and Sisters of Rev. Willis Nazrey Society, are requested to attend their regular stated meeting, the 19th of this month, at 8 o'clock, P. M., on the corner of Quince and Locust Streets. Punctual attendance is strictly requested, by order of the President.
AARON BELL, *President.*
E. MALONEY, *Secretary.*

THE DAUGHTERS OF HOPE GRAND UNION Temperance Society met, it being the thirteenth convention, April 10th, 1861. Representatives from Lodges are as follows:—

From Garnet Union No. 4, D. of T.; from Phoenix Union, No. 5, D. of T.; from Northern Union, No. 16, D. of T.; Webb's Union, of Chambersburgh, Pa., from Dr. Bias' Union, of Carlisle, Pa., from Mount Olive Union, No. 18, D. of T., from [illegible] Union, No. 19, D. of T., of Norristown, Pa.

Officers installed to their several positions are as follows:—

Grand P., Sister Bennet; Grand Associate, Sister Harris; Grand Treasurer, Sister Faucett; Grand Conductress, C. Thompson; Grand Sentinel, A. E. Dubbert; Grand Chaplain, Sister Hall.

O. P. P., Sister E. Rodgers, | G. P. P. Sister Armstrong,
" " K. Bowen, | " " J. S. Black,
" " M. H. Burns, | " " E. A. Clark,
" " E. Newman, | " " White,
" " S. Davis, | " " S. Hall.

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Admission Free.

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DEALER IN
NEW AND SECOND HAND
CLOTHING,
No. 225 South Second Street.
No. 17—3mo. PHILADELPHIA.

THE DAUGHTERS OF CORNISH SOCIETY
THE STATED QUARTERLY MEETINGS of the Society are held on the first Wednesdays of February, May, August, and November.
The meetings of the Board are held on the Wednesday previous to the regular stated meetings of the society.
Mrs. SARAH CAREAU, President.
Mr. L. R. SEYMOUR, Sec'y.

MRS JOHNSON AND MRS WARE
Beg leave to inform the Public in general that they continue
LAYING OUT AND SHROUDING THE DEAD.
REFERENCES.
Thomas Charnock, No. 427 South Sixth Street.
James Le Count, No. 980 Rodman Street.
Thomas W. Allmond, No. 1027 Rodman Street.
☞ ALL ORDERS ATTENDED TO AT THE SHORTEST NOTICE.
Mrs. JANE JOHNSON, Residence—619 S. 8th St. | Mrs. ANN WARE, Resid'ce—641 Lombard St.

THE BOOK DEPOSITORY
OF THE
AFRICAN M. E. CHURCH,
No. 619 Pine Street,
PHILADELPHIA.
We keep on hand, in connexion with our other books, Sabbath school books of various kinds; Question Books; Catechisms, Nos. 1, 2, and 3. We have a good assortment of such books as are generally used in the Public Schools. Also, Stationery, Inks, Pens, Paper, Envelopes and Blank Books.

WANTED.—The charge of a Public School. Reference as to ability can be given. Apply to
J. W. A., 1641 Helmuth St.

WILLIAM STILL'S
STOVE STORE,
107 NORTH FIFTH STREET, PHILADELPHIA.
The subscriber would respectfully inform his friends and all in want of good stoves, that he has now on hand a general variety of excellent PARLOR, COOK and CHAMBER STOVES, including Gas burning, as well as other patterns, which he is selling at very low rates. He buys entirely for cash, of the best wholesale foundries, and of course can sell much cheaper than those buying on the usual credit system. At any rate his friends are invited to give him a call and examine for themselves before purchasing elsewhere, as he feels that they would be convinced that it would be to their interest to give him their patronage. Coal orders constantly on hand.
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Made in the Best Manner, expressly for RETAIL SALES. Lowest Selling Prices marked in Plain Figures. All Goods made to order warranted satisfactory. Our One-Price System is strictly adhered to. All are thereby treated alike.
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LARGEST AND BEST STOCK EVER EXHIBITED IN THIS CITY. CALL AND EXAMINE.

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SILVER-PLATED WARE.
Sets of six Forks, (plated on German Silver.)
" Table Spoons, " " "
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" Tea Spoons, " " "
Pairs of Butter Knives, " " "
" Salt Spoons, " " "
Salt Stands, (different styles.)
Nut Crackers, " "
Drinking Cups, " "
Goblets, " "
Cream Cups, " "
Knife and Fork, " "
Pairs Napkin Rings, " "
Silver Pencils, (with Benton Bros' Gold Pen.)
The above Goods are nearly all manufactured by me, and warranted to give satisfaction.

YOUR CHOICE FOR ONE DOLLAR!
JEWELRY AND FANCY GOODS.
Ladies' Cameo Sets
" Lava Sets
" Carbuncle Sets
" Enameled and Coral Sets
" " Carbuncle Sets.
" " Ruby Sets
" Gold Cluster Grape Sets.
" " " Jet Sets
" " " Black Mosaic Sets
" " " Gold Stone Mosaic Sets
" " " Fancy Stone Sets.
" " Ribbon Twist Sets, with brilliants.
" " Bouquet Sets, new styles.
" " Cluster Sets, Enameled Styles
" Plain Gold, Florentine and Onyx Sets
" Goldstone, and Coral Sets, different styles.
" Etruscan Lava, and Carbuncle Sets.
" Fine Coral Breast Pins.
" Berlin Iron Port Monnaies
" Pearl and Morocco Port Monnaies
" Fine Gold Hoops, and Miniature Pins
" Bracelets, plain and engraved
" Coral, Bead, and Jet Bracelets
Misses' Bracelets, plain and engraved
" " fancy link.
" Neck Chains, fancy settings
" Amulets, fancy settings.
Ladies' Guard Chains
" Medallions, large size, for two likenesses
Gents.' Fine Vest Chains, twenty different styles
" " Onyx Studs, and Sleeve Buttons to match
" " Enam'd, Florence, Plain, and Cameo Studs.
" " Carbuncle Studs, [illegible]
" Gold Pens, Silver Extension Holders.
" " " Ebony Holders, with cases
" Heavy Gold Pens, Propelling Holders.
" Gold Propelling Pencils
" " Finger Rings (different styles.)
" " Breast Pins. " "
" " Watch Keys " "
" " Ribbon Slides. " "
" " Charms for Watch Chains " "
Fine Hair Brushes, inlaid
" Cigar Cases.
Ladies' Reticules. " "
" Cabas " "
" Enameled Crosses. " "
" Engraved " " "
Gents.' Chain Pins. " "
" Pearl Handle Knives " "
" Propelling Tooth Picks. " "
Ladies' Revolving Pins " "

N. B.—Country Merchants and others will consult their interests by examining my Goods and wholesale prices, before making their purchase.

☞ The above Goods are warranted to be of a good quality, all of which are all Gold or Plated, and will wear for years—in fact, they are the same Goods that are usually sold for solid Gold. Ladies and Gentlemen are respectfully invited to call and examine our Goods.

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MRS. H. S. DUTERTE,
General Undertaker and Furnisher,
Respectfully informs her friends and the public, that she still continues the Undertaking business at the old establishment, No. 634 Lombard St., and being thankful for past favors, hopes still to obtain a share of the patronage of the public.
Ready made Coffins always on hand. Also a handsome Hearse and Carriages, with careful drivers, to attend funerals on the most moderate terms.

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Christian's Pattern,	25
Little Amy's Falsehood and Four Little Words,	25
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I remain, your humble and obedient servant,
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CHAIRS RE-PAINTED, GILDED AND VARNISHED.

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formerly occupied as the Anti-Slavery Office, (where he has been engaged for the last fourteen years,) to occupy it henceforth as a place of business for the sale of
COAL, STOVES, &c.
Having made arrangements with one of the first Coal Dealers in the city, to furnish the best qualities of Lehigh, Schuylkill, &c., at the lowest Cash prices, he hopes to give full satisfaction in this branch of his business.
He will also keep constantly on hand a general assortment of good NEW and SECOND-HAND STOVES, FURNACES, &c.
Persons wishing Stoves taken down, stored away, put up, or cleaned, can be promptly accommodated by applying as above.
He hopes by energy and strict attention to business to obtain a fair share of patronage.
WM. STILL,
107 North Fifth Street, Philadelphia.
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N. B.—Those that making and plain sewing, would respectfully solicit the patronage of her friends and the public generally, as she will spare no pains to give entire satisfaction. [illegible]

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10th and 11th between and South and Lombard Sts.
Philadelphia.

Miscellany.

SPIRITUALISTIC AND SPIRITUAL VIEWS OF THE RELATIONS OF THE MORTAL TO THE IMMORTAL MAN

BY THOMAS H. STOCKTON.

What shall we say, in passing (if it be not as wise to say anything) in relation to the folly of the misguided people who are now laboring so hard, in various places, to persuade the public of the opening of familiar intercourse with the departed. They do not hesitate to introduce into the spiritual area, the mightiest shades that have ever left the world. But what a miserable figure their philosophers, and poets, and orators make! Though some of them have been in heaven for hundreds or thousands of years, instead of having improved, they have degenerated. Instead of being as far superior to men as men are to children they have declined even below manhood, and returned to their childhood again. Second childhood in heaven! That is a new phase of folly. Alas that so many are just sagacious enough to suspect and forsake the truth, and welcome and trust a lie! The Jews rejected Christ for Barabbas: but the wiseacres of to-day reject Christ for any simpleton or knave, in comparison with whom Barabbas, in all probability, was a Solomon, if not an honest man. The Jews, moreover, made the Word of God of none effect by their traditions: but many of their traditions were majestic in comparison with the balderdash which is now allowed, in the confidence of many a pitiable dupe, to supersede the ancient, and venerable, and illustrious, and Divine authority of the Holy Scriptures. The shallowest of the dupes themselves could write better sense than much of the matter which they suffer their deceivers to palm off upon them as preferable to the inspired wisdom of prophets and apostles.

But, (turning from such delusion as this,) let us look again, for a moment, at this attractive and instructive illustration. It can hardly be doubted, that "the spirits of just men made perfect," *think*, and *understand*, and in some way *converse*, even as their brethren yet in the flesh. But it is scarcely too much to apply to this subject the sentiment of Isaiah in regard to Jehovah, and say of the sainted, "As the heavens are higher than the earth, so" their "thoughts are higher than" our "thoughts," and their understanding than our understanding, and their modes of expression than our modes of expression! If all the knowledge of the child is put away by the man, because it is only knowledge in part, and in such small part too that it is not worthy to be remembered; so all the knowledge of the man, which also is only in part, and small part too, is likewise put away by the saint, as no more worthy to be remembered in heaven than the simplest teachings and pleasant conceits of a child on earth.

Here, of course, we are at fault. We can go no farther. The illustration was not designed to go farther. It only asserts that a certain change *after* this life, is as great as a certain change *in* this life. We have seen what the change in this life is, and how great it is. We can very readily imagine half a dozen little *boys* expressing their understanding and thoughts to each other, and we can also imagine half a dozen highly accomplished *men* expressing their understanding and thoughts to each other; and, moreover, we can form some estimate of the vast *difference* between these two groups. But we cannot add to these a group of saints, and so describe *their understanding*, and their *thoughts*, and their *conversation*, as to *show how* they are as superior to the men as the men are to the children. We can only say, the illustration manifestly implies that they are so.

Now, if Silliman and Henry, Lyell and Brewster, Arago and Humboldt, were discussing the great scheme of nature, how discreditable it would be for any one of them to introduce for serious consideration the laughable fancy of a child, excited by some phenomenon of no importance! But, who can imagine a condition of mind so superior to theirs, that, if *their* theories were introduced to its attention, they would seem as laughable and absurd as the vagaries of children? Yet so it is: as men "put away *childish* things," so the saints put away *manly* things.

How can it be? Nature is nature, whether men be *in* the body or *out* of the body. True: but the *perception* of nature is not the same; the *understanding*, the *thought*, the *knowledge* of nature is not the same. It *may* be, that a saint's *perception* of nature is as much more *extended* than Humboldt's, as Humboldt's is more extended than a child's. And not only more *extended*, but more *thorough*. What we call *elements*, may be no elements at all, and what we call *laws*, may be no laws at all—to the perception of a saint. The utmost brilliancy of nature, as it appears to us, may be like the blackness of darkness, in comparison with its myriad-colored radiance to the vision of a saint. Every coarse globe, as it seems to us, may be wholly transparent, and illumined with more than a polished diamond's glory—for aught we can tell—to the eye of a saint. And then the saint's knowledge of society—human, angelic, and divine—an infinitely perfect society! Ah me! It must be so—though we cannot describe it. *That* estate *must* be unspeakably higher. What we call *genius*, may hardly be worth the name of *dulness*, in the remembrance of a saint. And what we call *learning*, may scarcely be regarded as respectable ignorance, in the skies. Poetry, eloquence, and philosophy, every thing that men styles great and glorious, might well be the merriment of heaven, if merriment were not inconsistent with the sincerity of its compassion, the solemnity of its dignity, and the sublimity of its joy.

But—so it is: and, described or not, so, for the present, we must leave it. Yet not without a glance, at a sort of supplementary illustration, with which the passage concludes. Hark —

"For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known."

"Now we see through a glass, darkly:" not, properly, glass—though the ancients made and used glass: nor yet, as some suppose, a metallic mirror: but, as is more correctly represented, a kind of *talc*, a mineral substance, white, green, or yellow, semi-transparent, and of which the ancients frequently made their windows. St Paul, who was a great traveler, had doubtless often occupied rooms with such windows; and he was now writing to the Corinthians, who, it is presumed, were as familiar with them as he was. Through such a window every thing would appear very indistinctly. Supposing it to have opened upon the street, somewhat like our own; or only to have commanded a court-yard: still, there would be occasion for the figure in the text. Paul might have been seated in such a room, and have seen a shadowy form pass before the window, without being at all able to make out who it was. It might have been Barnabas, or Luke, Silas, or Timothy—some one that he was very anxious to see, and who yet went by like a perfect stranger. But suppose the apostle to leave his room, and stand in the door-way, looking into the court: or in the gate-way, looking into the street. Then Timothy comes up: and Paul beholds his "son in the gospel" "*face to face*," and embraces him, and rejoices in his coming.

Just so, it shall be, when we leave the *body*. Now, we are in a house with only semi-transparent windows. We can see "through" them, indeed, but only "darkly." Doubtless, we often please ourselves with the notion that we see very *plainly*: that we are exceedingly keen visioned. And so we may be, in comparison with some of our fellows. But the truth is, we are *all* in the *dark*. We might know this, by the simple facts, that it requires various instruments to enable us to see very small things, or very distant things at all. The near-sighted, and the *aged*, indeed, have difficulty even with common objects, close at hand. In our best estate, we only see comparatively coarse and gross things. It may be, as the poet sings, that

> "Myriads of spiritual beings walk the earth,
> By day and night, unseen."

Beautiful—oh, how beautiful!—wearing material vestments too, it may be, and yet so refined, so much more subtile even than sunshine, that we do not descry them. Paul, himself, may go by, for aught we know, infinitely more noble than he was when he [illegible] to his place but peerless [illegible] on Mars hill, and discoursed of the Unknown God who made sky, and earth and sea. And our own friends may often pass us—for aught we know—and put their faces against the [illegible] pane and look through it and see us—though we cannot distinguish them.

But, oh! when the window breaks, or the door opens, and we quit this darkened enclosure and go out into the open light, then we shall see them "face to face." Then they will come trooping about us—parents—children—brothers—sisters—friends: then we shall see them even more plainly than we ever saw them here. Ay, more than all—*then* we shall see Him of whom Moses in the Law and the Prophets in the Prophecies, and the Evangelists in the Gospels, and the Apostles in the Epistles, and in the Apocalypse did write! Then we shall see Jesus "*face to face*!"

> "O glorious hour! O blest abode!
> I shall be near, and like my God,
> And flesh and sin no more control
> The [clear perceptions] of the soul."

COUNTERFEITING RARE COINS AND MEDALS

The Philadelphia *Press* states, that "it has recently been discovered that numerous persons are engaged in the business of counterfeiting old and rare coins and medals, which are highly prized and sell at enormous prices. The coins are so accurately executed, that it requires the best of judges to distinguish them from the genuine. A case has come to our notice where a manufacturer of these relics realized over $15,000, at an expense of about $200. This subject has lately been brought before the Numismatic Society, of this city—a society for the collection and preservation of old coins and medals—and they have determined to denounce all persons who make, issue, or deal in such counterfeit pieces, and to use all legally proper efforts to expose them, and prevent the continuance of this fraudulent usage."

Counterfeiters either alter known coins, or strike new ones, or split the old specimens, and rejoin the halves which do not belong to each other. American colonial coins, and rare pieces, are manufactured very skilfully in New York, and nothing is more common than to find rare dates on coins carefully altered from common years. The electrotype process, of course, is a great aid in this species of fraud. The prices of coins and medals have varied, as the taste of collectors has been directed more toward one or another series or class. Very rare ancient gold and silver pieces have been sold by auction for prices as high as $1,500, when the intrinsic value of the metal was about $100. The Washington half dollars of 1792 have been sold for $67, and the same piece, in copper, for $61. Cents of 1793 and 1799 have been sold for $10 and $15, and half dollars of 1796 and 1797 for $25. Collectors generally prize fine and uncirculated pieces, even of common dates, at higher rates than poor pieces of rare dates.

DAGUERREOTYPE ANTICIPATED.

C. de Langue writes as follows to the *Photographic News*:

DEAR SIR:—I read in a recent number of your valuable paper, "Electric Telegraph Anticipated," and thinking that the above title may also be of some interest to your numerous readers, and my brother photographers, I beg to state, that in a French book, "Les Fables de Fénélon," which has apparently been written for the education of the Duc de Bourgogne, grandson of Louis XI., is one whole composition under the name of "Voyage supposé, 1690," and among the many wonders of which the fable is made up, we read.—

"There was no painter in the whole country, (the Island of Wonders,) but when the people wished to have the likeness of a friend, a fine landscape, or a picture representing some other object, they placed some water in large basins of gold or silver, then they brought this water opposite the picture they wished to take. Soon, the water in congealing became similar to a looking-glass, where the image of that object remained fixed; they carried it where they wished, and it was a picture as faithful as if reflected from the best polished looking-glass."

How far from thinking, the noble and virtuous Fénélon must have been, when writing the above, that such a fabulous wonder might one day be no longer a fable, but a reality!

REGIMENTAL HOSPITALS.

A most intelligent writer on this subject advocates regimental hospitals as being far preferable to general hospitals, because his experience has demonstrated the fact that they are not so liable to be overcrowded, and, at the same time, patients are not so liable to be neglected in them as in very large establishments. A temporary general hospital, near a scene of action, or a place undergoing a siege, has occasionally been found of great service. There was such a hospital establishment near Sebastopol, into which the men who were struck down in the trenches were first carried. It consisted of forty huts, arranged with three broad streets, paved with stone between them, and they were separated about twelve feet from one another. Ditches were dug along the sides of these streets, and the huts were dry, perfectly drained and thoroughly ventilated. By the English army regulations, 600 cubic feet of air space has been allowed for each invalid, and 800 cubic feet for those who are affected with "granular ophthalmia." This is a disease of the eyes which sometimes breaks out in camps, and becomes an epidemic of an alarming character. Plenty of fresh air and fresh food, with the application of nitrate of silver, are the best specifics for it. Cleanliness of clothing, of person, and purity of atmosphere, with fresh food, warmth and pure water are the grand agents at the command of careful surgeons and nurses for the sick and wounded in armies.

Scientific American.

ARCTIC EXPLORATION.

Intelligence has reached us from Stockholm, to the effect that the Swedish scientific expedition to Spitzbergen, under the guidance of Mr O Torell, safely arrived, on the 23d of September, at Tromsoe, in Norway. Having reached Danes' Island on the 22d of May, the officers explored the north eastern, northern, and western coasts of Spitzbergen. A considerable number of positions have been astronomically determined, by which the old maps will receive important corrections; a valuable set of meteorological and other observations has been formed, and very large collections in geology, botany, and zoology. Deep sea soundings were also made in the Arctic Ocean, and several specimens of living mollusca, crustacea, &c., were brought up from the depth of 1,000 and 1,300 fathoms.

London Athenæum.

PONTOON BRIDGES.

Pontoon boats are flat bottomed, thirty-one feet long, two and a half feet deep in the centre, two and a half feet wide at the square bow, and five feet wide at the stern, swelling out at the sides to the width of six feet. Each one lies on a running gear of four wheels, and is used as a baggage wagon for the pontooniers, carrying also its proportion of string pieces and of plank. On reaching a river, the boats are unloaded, floated across by cables, made fast up stream, then the string pieces are laid across from one boat to the next, and on these are placed the planks, each twenty-one feet long, which form the gate-way of that width.

THE LITTLE GIRLS

A celebrated female writer thus pleads the cause of the little girls:—"I plead that she be not punished as a romp, if she keenly enjoy those active sports which city gentility proscribes. I plead that the ambition to make her accomplished, do not chain her to the piano, till the spine, which should consolidate the frame, starts aside like a broken reed—nor bow her over her book, till the vital energy, which ought to pervade the whole frame, mounts to the brain, and kindles the brain fever."

EFFECTS OF GUANO IN THE SOIL AT VARIOUS DEPTHS

Some very interesting experiments, having important practical applications, have recently been made in Belgium, with this valuable fertiliser, and which go to show that guano is more beneficial when put into the soil to the depth of three or four inches than when merely mixed with the surface as is commonly the practice. We remember seeing last year on a farm in the western section of Upper Canada, a large field of turnips manured with guano; in one portion the manure had been deeply incorporated with the soil, in the other it had been merely scratched in with a light harrow on the surface. In all other respects the management was the same, but the turnips were decidedly better in that part of the field where the manure had been more thoroughly and deeply intermixed with the soil. It is now well known that it is dangerous to mix guano and the seed together, as the vitality of the latter becomes endangered by actual contact.

In Germany it is usual to deposit guano, on all soils, two to three inches deep; and it is noticed by this practice that the efficacy of the manure is always real and important. On the contrary when spread on the surface it is found to exercise comparatively little benefit. The great Agricultural Society at Prague has instituted some carefully conducted experiments, from which it is inferred that guano should be worked in three or four inches deep. This method is best when the manure decomposes in the soil without the assistance of the atmosphere, but not with stable manure, bone-dust, &c. The more easily decomposed manure, such as the nitrates of potash and soda, must not be buried too deep, or they will be rapidly carried into the subsoil by rains, or into underdrains where they are formed, and thus a large portion of the manuring power will be lost.

We subjoin the results of some experiments made by M. Flockhard, at Thorsodt, during the years 1857 and 1858, as reported in a recent number of the *Journal de la Societe Centrale d'Agriculture Belgique*:—

1857. Depth	Produce per Hectare, 200 Kilogrammes of Guano per Hectare		
	Winter Wheat	Winter Rye	Oats
	Kilogr	Kilogr	Kilogr
1 Putting in with seed	2500	2263	7400
2 From one to two inches	3514	2265	7603
3 From two to three inches	4142	2657	7942
4 From three to five inches	4678	2900	8100

1858. Depth	Effect the second year without new manure			With new manure
	Oats.	Winter Rye.	Winter Barley.	Winter Barley
1 By one turn of harrow with seed	2000	1800	1456	2427
2 From 1 to 2 inches	2613	2643	1704	2654
3 From 2 to 3 inches	4464	2677	2116	2664
4 From [illegible] to 5 inches	[illegible]	4,200	2000	2904

"The effects mentioned in these are very feeble on account of the state of the atmosphere during the time when these experiments were made, and we must remark that the burying deep of the guano modified in part these disadvantageous circumstances. Indeed, if we admit that roots are more quickly developed in soil where they find more assimilating elements, we can suppose in deepening the manure we will develop the roots of the plant at a certain depth below the surface of the soil, and these plants will resist the cold of winter and the dryness of the summer. When, on the contrary, the manure is spread only on the surface, it is clear, a number of superficial roots are produced,—roots which extend no further than the surface soil,—and these roots are more sensible of the extremes of temperature."

Canada Agriculturist.

SIGNS OF RAIN.

Addressed by Dr. Jenner, 1810, to a young lady who asked him if he thought it would rain to-morrow.

The hollow winds begin to blow,
The clouds look black, the glass is low,
The soot falls down, the spaniels sleep,
And spiders from their cobwebs creep.
Last night the sun went pale to bed,
The moon in halos hid her head;
The boding shepherd heaves a sigh,
For see, a rainbow spans the sky!
The walls are damp, the ditches smell,
Closed is the pink eyed pimpernel.
The squalid toads at dusk were seen,
Slowly crawling o'er the green;
Loud quack the ducks, the peacocks cry,
The distant hills are looking nigh.
Hark! how the chairs and tables crack!
Old Betty's joints are on the rack;
And see yon rooks, how odd their flight,
They imitate the gliding kite,
Or seem precipitate to fall,
As if they felt the piercing ball.
How restless are the snorting swine;
The busy flies disturb the kine,
Low o'er the grass the swallow wings,
The cricket, too, how loud she sings!
'Twill surely rain, I see with sorrow,
Our jaunt must be put off to-morrow.

Family Circle.

HOW QUEEN VICTORIA BRINGS UP HER CHILDREN.

A young woman, who was formerly one of the house-maids at Windsor, and left her Majesty's service to marry, preserves a lively remembrance of the various incidents of her stay at the castle, and of the pranks of the little people who are now growing up to do honor to their royal mother's training. Among other incidents of her residence at Windsor, "Mary" well remembers how, one morning, she was busy cleaning the grate in Prince Albert's study, the bars of which she was in the act of blacking, when the door opened, and in tripped Princess Royal and Princess Alice, in white morning frocks their hair very smooth and clean, and their hands very clean, just ready for their morning lessons. Mary happened to be rather late to-day, and was brushing away at the grate with might and main, being rather fearful lest the Prince should make his appearance before she was done.

"O, Mary, Mary," cried the two children, coming up to her, "what are you doing?"

"I'm blacking the grate," replied Mary, "and I'm in a great hurry, for I'm afraid the Prince will come before I'm done."

"Oh, Mary, now, there's a good Mary, let us help you brush the grate," cried the two children, stooping down one on each side of her, and trying to get hold of the brushes. "Give us the brushes, Mary, and the lead, and let us help you. It will be such fun."

Mary begged them to go away and not make her lose time; but somehow or other, though she did her best to keep hold of the brushes, the little Princesses were too cunning for her, and tried to get possession of them. No sooner had they done so, than they dipped the brushes into the pot of black-lead, and then, in a twinkling, smeared Mary's face all over with them, making her as black as a chimney-sweep, which feat being accomplished, they scampered out of the room in the greatest possible state of delight, leaving the poor housemaid beside herself with terror, as the Queen, who is a very early riser, might very probably meet her if she left the room, and what would Her Majesty say at the sight of such a blackamoor?

While the poor girl, in her fright, was hesitating whether to go or stay, afraid of coming upon the Queen if she left the study, and equally afraid of seeing Prince Albert enter if she remained, the two children ran off as fast as they could toward the school room, tittering with exultation at the thought of their *escapade*, when they suddenly met their governess, Miss H——d, who stopped them, and asked them what they were doing in that particular passage at that hour?

"We are going to the school-room," answered the little Princesses.

"Very good; but where are you coming from?" At this awkward question the children, looking uncomfortably conscious, held down their heads, but said nothing.

At this moment who should appear at the same doorway but Her Majesty, who happened to be going to Prince Albert's study, supposing the Prince to be there, and wishing to speak to him.

"Why, what are the children doing here?" inquired the Queen stopped at the sight of the group.

"That, your Majesty," replied Miss H——d, "is just what I'm trying to find out, but have not yet been able to discover."

"Where have you been?" asked the Queen of the children, much surprised at their evident embarrassment, and looking more closely, "and what are all those little black specks on your frocks and on your hands?" she continued, pursuing her investigation. "It is very evident that you have been at mischief," said Her Majesty, "and I insist upon your showing me at once where you have come from."

As the children have always seemed to know that their royal mamma is not to be trifled with, they immediately led the way to the study, though very reluctantly, and in as great trepidation as was the poor housemaid herself, who heard what was going on, but could not escape, there being no other way from the study than the passage by which the Queen, led by the children, advancing to the door, where one glance at the face of poor Mary, who was crying as she stood there trying to rub the lead off her face with her apron, revealed to the Queen the nature of the prank in which the little truants had been engaged.

"Don't cry, but go and wash your face," said the Queen, kindly, to the frightened servant. "You are not to blame because the Princesses have done wrong. You are two very naughty girls, she continued, turning to the children, as the housemaid left the room, "you have spoiled Mary's clothes, and you will therefore give her a new gown, and cap, and collar, which you will pay out of your own money. And as you have behaved very ill and very rudely to the poor girl in blacking her face, you will both of you beg pardon for what you have done."

The children's footman was accordingly despatched forthwith into the town, with instructions to purchase a new gown, cap, and collar for Mary; and as soon as these were brought up to the school-room, the little Princesses were sent by the Queen to carry them to her, and to ask her pardon for the trick they had played upon her.

"Here, Mary," they cried, as they presented her with the things, "here is a new cap for you, and a collar, and a dress, and mamma says there is quite enough for flounces. And we beg your pardon for putting the blacking on your face this morning."

And back they ran again to the school-room, declaring that they "did not in the least mind giving Mary the new cap, and collar, and dress, *but they did not like to beg her pardon*."

A CHILD'S ANSWER.

Once in a Sunday School, a very little girl repeated the twenty-third Psalm very well, and so pleased a visitor who was present and heard her, that he kindly took a shilling from his pocket and said, "This is for your little lesson, my child."

The child's eye flashed with delight on what she never, perhaps, had had in her possession before, and she clasped her hands tightly over her prize.

"Now," said her father, "I see a great many shops open in this quarter, though it is God's day. You must, on no account, spend that coin in any of them to-day, but keep it till to-morrow. You understand, I won't be with you, to see you; but there is one who will see you, and find out at once if you break the Lord's day."

The child was silent, but kept looking up in the speaker's face, with a dark, thoughtful eye.

"Who will see you?" he asked, after a pause.

"*Myself will see me*," said the child in an instant, and with a gesture of pride. She did not know how noble her answer was; but she gave it clearly and promptly. She would disdain to lie or deceive, even when alone. She could never disgrace herself, though it was only in her own eyes. That was the simple answer, full of truth and honor.

Of course the visitor expected her to reply, "God will see me." Perhaps, after all, it came to this, that God was so at home in the poor little heart, that she knew no difference between his eye and her own eye. Can each child who reads this say so? Is God at home in your heart, and making it so pure and holy that you think it the most solemn thing to say, when you are tempted to sin, as that ragged child said, "*Myself will see me*?"

AN HONEST BOY.

"You have dropped your pocket-book, sir!" said a boy to Mr. Reid, as he walked along the sidewalk of the park.

Mr Reid turned round. "I have indeed, my boy! I suppose it fell when I pulled my handkerchief just now."

"Yes, sir," said the boy.

"You are an honest boy," said Mr. Reid; "What shall I give you for your honesty?"

"I don't want pay for being honest," said the boy; "but I would like to ——."

"What?" said Mr Reid, seeing he hesitated.

"I should like to please God, and my mother."

"You have pleased both," said the gentleman, "and me, too."

And then Mr. Reid inquired where he lived; and having learned, he visited his mother. He found that Samuel (for that was his name) went to a Sabbath-school that he sometimes visited. He kept watch of the boy, intending when he was old enough to get him a good situation. And then he began to think that Samuel was an honest boy before he found his pocket-book, although he did not know it, and that there were a great many other good boys that ought to have a little help forward, as well as Samuel. And so Samuel's honesty was the means of a great deal of good being done by Mr. Reid. Honesty is generally rewarded in this world, and is always pleasing in the sight of God.

NUTTING.

It is one of those clear, calm, bright days of our American autumn, when the sun is warm enough to make us choose the shade, and the chill winds have not yet swept all the leaves—green and scarlet and amber and purple and brown—down into the depths of the valley. What a pretty procession papa and Freddie and Nettie and I make, with our bonnets and baskets, as we pass along the shady lane, instead of taking the dusty and sunny highway.

The air is so pure, and the sky so blue, that our hearts bound with happiness, and we think what a joy it is to live. It is very easy to be thankful and loving on such a day, and to feel as if we belong to heaven, and our Father is there, while yet we are treading the green sod, or the brown earth, and chatting of our twenty little plans and wishes.

But here we are in a grove, in a nuttery. And now papa pulls down those branches, and strips them of their clusters, and rains the fruit into our aprons; and now Freddie mounts that tree almost as nimbly as yonder squirrel, which scampers away as if we had come in a band to plunder him of his riches, and presently down comes a shower of nuts, rattling through the leaves, and plumping on the ground, and hopping our feet and fingers, till we have laden our baskets, and laid in a nice store for many a dessert, or winter evening around the fireside.

This is only one of the many pleasures—and we are not at all rich folk—which fill our days, and make us content among our friends and the family we love, and set us to thinking of the beauty of Heaven. We have our griefs, but we generally agree that we bring the worst of them on ourselves, or conjure them out of our brains and that our real sorrows are good to cure us of our sins.

But while we go home at the sunset, and see the golden glory of the west, and above it a beautiful blush on the sky, we are thinking of the treasures of autumn and wait to offer new praises on the next day of Thanksgiving.

Children's Magazine.

MAIZE AND TOBACCO

The Indian Corn looked over the fence,
And what do you think he spied?
A field of tobacco, just ready to bloom,
And stretching in lordly pride.
To the broad-leafed neighbor at once he called,
In accents loud and clear,
"I thought you belonged to a Summer clime;
Pray, what are you doing here?"
So then, with a haughty air replied
That plant of power and pelf,
"You are pleased to ask of my business, Sir—
What do you do, yourself?"
"I feed the muscles and blood, and bone,
That make our farmers strong,
And furnish bread for the little ones
That round their table throng."
"I move in a somewhat loftier sphere,"
The foreign guest rejoined,
"As the chosen friend and companion dear
Of men of wealth and mind.
"I'm the chief delight of the gay young spark,
O'er the wise may sway a hold;
I lurk in the book-worm student's cell—
In the dowager's box of gold!
Thousands of hands at my bidding work;
Millions of coins I raise"—
He ceased to speak, and in angry mood
Responded the tasseled Maize:
You're in secret league and dyspeptic ills—
A merciless traitor band;
With clouds of smoke you pollute the air,
With floods of slime the land.
You tax the needy laborer sore;
You quicken the drunkard's thirst
You exhaust the soil—and I wish you'd go
To the place whence you came at first."

Selected.

DOMESTIC MARKETS

PHILADELPHIA, December 11th, Evening.—The Flour market is dull to-day, but without any change in price or demand, the inquiry, both for export and home use, being limited, and holders not disposed to make concessions. One thousand barrels Northwestern extra sold at $5.62½; two hundred barrels good extra family sold at $6 per barrel, and about one thousand half barrels city mills extra and extra family on private terms, sales to the trade range at $5.37½ and 5.50 for superfine, 5.62½ up to 6 for extra and extra family, and from 6.25 to 6.75 for fancy brands, according to quality. Rye Flour is scarce, and selling in a small way at 4.00 and 4.25, the latter for extra quality. Corn Meal is but little inquired after, we quote Pennsylvania at $2.87½, and Brandywine at 3.15 per barrel, and dull.

WHEAT.—There is not much offering to-day, and prices are rather better. About three thousand bushels Pennsylvania red prime sold at $1.38, in store; four hundred bushels Southern do. brought 1.40, and a few lots of white 1.45 and 1.50. Rye is steady at 76 c. for Pennsylvania. Corn comes in slowly, and prices are rather better. About eight thousand bushels sold at 61 and 63 cents for old yellow, in store and afloat, 58 and 60 cents for old and new mixed, and 54 and 56 cents for new, as to dryness. Oats are firm with further sales of seven thousand five hundred bushels prime Pennsylvania at 41 cents, and sixteen hundred bushels Delaware at 40 cts.

BARK is wanted, and 1st No. 1 Quercitron, if here, would readily bring twenty-eight dollars and fifty cts. per ton.

COTTON.—There is very little doing, the firmness of holders limiting operations.

GROCERIES AND PROVISIONS.—The market for both are quiet, and prices of the former tend upward.

SEEDS.—There is no change in the market, and further sales of Cloverseed are reported at $4,50 and 4,57 per bushel.

SEWING MACHINES. WILCOX & GIBBS

Price with Hemmer and Feller,
$35 00.
THIS MACHINE HAS POINTS OF SUPERIORITY PECULIARLY ITS OWN.
Stitching, Hemming, and Felling with a Single Thread

It forms a flat, even, and elastic seam which is warranted not to rip in wear, even if the seam is cut at frequent intervals, and also under all circumstances "to survive the wash tub."

A Patented device of great utility to learners, prevents the possibility of the machine being run in the wrong direction, or the balance wheel wearing a lady's dress.

Another feature which deserves particular attention is the Wilcox Patent [illegible]

[illegible]

JACOB CHICKERING, Boston.

Send for a Circular.

JAMES WILCOX, Manufacturer
No. 508 Broadway, New York,
Opposite St. Nicholas Hotel.

GREAT IMPROVEMENTS IN
SEWING MACHINES.
EMPIRE
SHUTTLE MACHINE.
PATENTED FEB. 14, 1860.
Salesroom—510 Broadway, New York.

This MACHINE is constructed on an entirely new principle of mechanism, possessing many rare and valuable improvements—having been examined by the most profound experts, and pronounced to be SIMPLICITY and PERFECTION combined.

The following are the principal objections urged against Sewing Machines:—
1—Excessive fatigue to the operator.
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THE "EMPIRE SEWING MACHINE" IS EXEMPT FROM ALL THESE OBJECTIONS.

It has a straight needle, perpendicular action, makes the LOCK or SHUTTLE STITCH, which will neither rip nor ravel, and is alike on both sides; [illegible]

EMPHATICALLY A NOISELESS MACHINE.

It requires fifty per cent. less power to drive it than any other Machine in market. A girl of twelve years of age can work it steadily, without fatigue or injury to health.

Its strength and Wonderful simplicity of construction renders it almost impossible to get out of order, and is guaranteed by the Company to give entire satisfaction.

We respectfully invite all those who may desire to supply themselves with a superior article, to call and examine this

UNRIVALLED MACHINE.

But in a more especial manner do we solicit the patronage of MERCHANT TAILORS, COACH MAKERS, HOOP-SKIRT MANUFACTURERS, SHIRT & BOSOM MAKERS, DRESS MAKERS, CORSET MAKERS, GAITER FITTERS, SHOE BINDERS, VEST AND PANTALOON MAKERS.

Religious and Charitable Institutions will be liberally dealt with.

Price of Machine Complete: [illegible]

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We want Agents for all towns in the United States, where agencies are not already established, to whom a liberal discount will be given, [illegible]

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CHARTER PERPETUAL.
ALL THE PROFITS DIVIDED AMONG THE INSURED.

Insure Lives for short terms or for the whole term of life; grant Annuities and Endowments; purchase Life Interests in Real Estate, and make all contracts depending on the contingencies of life.
They act as Executors, Administrators, Assignees, Trustees and Guardians.

ASSETS OF THE COMPANY, January 1, 1861.

Mortgages, ground rents, real estate,	$422,841 07
United States stocks, Treasury Notes, loans of State of Pennsylvania, city of Philadelphia, &c.,	209,795 34
Premium notes, loans on collaterals, &c.	207,094 48
Pennsylvania, North Penna. Railroads, and County 6 per cent bonds,	109,302 30
Bank, Insurance, railroad, canal stocks, &c.,	37,647 48
Cash on hand, Agents' balances, &c., &c.,	84,306 11
	$1,071,139 92

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New Building, Philadelphia Bank, 425 Chestnut Street.

The Policies of the Northern Assurance Company are not only guaranteed by a large Capital, but also by the unlimited personal responsibility of over One Thousand Shareholders.
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Open from 9 A. M. to 5 P. M.
Incorporated 1850, by the Legislature of Pennsylvania.
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Insures Lives during the natural life, or for short terms; grants annuities and endowments, and makes contracts of all kinds depending on the issues of life. Acting also as Executors, Trustees and Guardians.

Policies of Life Insurance issued at the usual mutual rates of other good Companies—with profits to the assured—at Joint Stock rates, 20 per cent. less than above, or Total Abstinence rates 40 per cent. less than Mutual price.

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Interest at 5 per cent. allowed for every day the Deposit remains, and paid back on demand in Gold and Silver, and Checks furnished, as in a bank, for the use of Depositors.

This Company has FIRST MORTGAGES, REAL ESTATE, GROUND RENTS, and other first class Investments, as well as the CAPITAL STOCK, for the security of Depositors in this old established Institution.

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In attendance at the Company's Office daily at 1 P. M.

50,000 pairs Boots, Shoes, and Gaiters,
cheaper than ever, at the New
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WM. J. GALLAGHER,
FASHIONABLE BOOT, SHOE, AND GAITER MAKER,
116 SOUTH STREET, ABOVE FRONT,
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All kinds of repairing neatly done at the shortest notice. Orders thankfully received and promptly attended to. Sewed Calf Boots, $3 25, Double Sole and Upper $3 75; Kip Boots from $2.00 and upwards; Water Boots, Double Soles, from $3 25 and upwards; Morocco Leather Boots, $3 75 to $6 00; Boys' Boots, Double Soles, $1 00 to $1 75; Youth's Boots, from 75 cents to $1.25; Gum Boots, from $3.25 to $4.00.

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703 WALNUT STREET, PHILADELPHIA.

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PROCESS FOR MAKING LIGHT, NUTRITIOUS, AND UNADULTERATED BREAD, WITHOUT FERMENTATION

The new process of bread-making, patented by Perry & Fitzgerald removes all the obstacles which have hitherto rendered it impossible to manufacture perfectly pure, sweet, and nutritious bread. The entire process is performed by mechanical means, and is eminently cleanly.

The process consists in mixing the flour in a closed vessel and the application of pure carbonic gas under pressure by which the dough mass is made thoroughly light and ready to be discharged into pans, for baking, in the brief space of fifteen or twenty minutes. The "charge" is usually 300 pounds, and each machine completes the operation, in all its details, from the putting in of the flour to the discharging of the bread in from twenty five to forty minutes.

[illegible]

VAN RIPER & CAMP.
EXCLUSIVE MANUFACTURERS,
Corner of Broad and Buttonwood Streets,
PHILADELPHIA.

MEDICAL.

AYER'S SARSAPARILLA.

A compound remedy, designed to be the most effectual Alterative that can be made. It is a concentrated extract of Para Sarsaparilla, so combined with other substances of still greater alterative power as to afford an effective antidote for the diseases Sarsaparilla is reputed to cure. It is believed that such a remedy is wanted by those who suffer from Strumous complaints, and that one which will accomplish their cure must prove of immense service to this large class of our afflicted fellow-citizens. How completely this compound will do it has been proven by experiment on many of the worst cases to be found of the following complaints:—*Scrofula and Scrofulous Complaints, Eruptions and Eruptive Diseases, Ulcers, Pimples, Blotches, Tumors, Salt Rheum, Scald Head, Disease, Dropsy, Neuralgia or Tic Douloureux, Debility, Dyspepsia and Indigestion, Erysipelas, Rose or St. Anthony's Fire*, and indeed the whole class of complaints arising from *Impurity of the Blood*.

This compound will be found a great promoter of health, when taken in the spring, to expel the foul humors which fester in the blood at that season of the year. [illegible]

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.
Price, $1.00 per Bottle: six Bottles for $5.00.

AYER'S CHERRY PECTORAL,

has won for itself such a renown for the cure of every variety of Throat and Lung Complaint, that it is entirely unnecessary for us to recount the evidence of its virtues, wherever it has been employed. [illegible]

AYER'S CATHARTIC PILLS, FOR THE CURE OF *Costiveness, Jaundice, Dyspepsia, Indigestion, Dysentery, Foul Stomach, Erysipelas, Headache, Piles, Rheumatism, Eruptions and Skin Diseases, Liver Complaint, Dropsy, Tetter, Tumors, and Salt Rheum, Worms, Gout, Neuralgia, as a Dinner Pill, and for Purifying the Blood.*

They are sugar-coated, so that the most sensitive can take them pleasantly, and they are the best aperient in the world for all the purposes of a family physic.

Price, 25 cts. per Box: five Boxes for $1 00.

Great numbers of Clergymen, Physicians, Statesmen, and eminent personages, have lent their names to certify the unparalleled usefulness of these remedies, but our space here will not permit the insertion of them. [illegible]

Sold by all Druggists and Dealers everywhere

A CARD TO THE PUBLIC

DR. KENNEDY the Chiropodical Surgeon, most respectfully informs the citizens of Philadelphia that he has REMOVED his office to S. W. corner of Ninth and Filbert Streets.

PERSONAL.

Additional conclusive evidence of DR. KENNEDY'S INSTANTANEOUS and PAINLESS process of effectually removing the worst cases of CORNS and BUNIONS, and all diseases of the feet, Hands and Care.

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REFERENCES

[illegible]

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LIFE PILLS AND PHOENIX BITTERS.

THESE MEDICINES have now been before the public for a period of THIRTY YEARS, and during that time have maintained a high character in almost every part of the Globe, for their extraordinary and immediate power of restoring perfect health to persons suffering under nearly every kind of disease to which the human frame is liable.

The following are among the distressing variety of human diseases in which the

VEGETABLE LIFE MEDICINES

Are well known to be infallible.

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W. B. MOFFAT,
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FOR SALE BY ALL DRUGGISTS.

CHILDREN TEETHING.

MRS. WINSLOW,
AN EXPERIENCED NURSE AND FEMALE PHYSICIAN, PRESENTS TO THE ATTENTION OF MOTHERS HER
SOOTHING SYRUP FOR CHILDREN TEETHING

[illegible]

RELIEF AND HEALTH TO YOUNG INFANTS

[illegible]

THOUSANDS OF CASES

[illegible]

GRIPING IN THE BOWELS, AND WIND COLIC,

[illegible]

Price Twenty five Cents per Bottle.

T. [illegible]
PAPER WAREHOUSE,
[illegible]

Particular attention given to orders for Printing Paper.
aug 3.

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Published by the African Methodist Episcopal Church in the United States, for the Dissemination of Religion, Morality, Literature and Science.

Rev. Elisha Weaver, Editor. PHILADELPHIA, DECEMBER 28, 1861. Vol. I.—New Series.—No. 51.

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Rev L. ROSS

Poetry.

IRON.

As, in lonely thought, I ponder'd
On the marvellous things of earth,
And in fancy's dreaming wonder'd
At their beauty, power, and worth.
Came, like words of prayer, the feeling—
Oh! that God would make me know,
Through the Spirit's clear revealing,
What of all his works below
Is to man a boon the greatest,
Brightening on from age to age,
Serving truest, earliest, latest,
Through the world's long pilgrimage.

Then vast mountains rose before me
Shaggy, desolate, and lone,
Their scarred heads were threat'ning o'er me,
Their dark shadows round me thrown;
Then a voice from out the mountains,
As an earthquake shook the ground,
And like frighten'd fawns the fountains
Leaping, fled before the sound;
And the Anak oaks bow'd lowly,
Quivering aspen-like, with fear,—
While the deep response came slowly,
Or it must have crush'd mine ear:

"Iron! Iron! Iron!"—crashing
Like the battle-axe and shield,
Or the sword on helmet clashing
Through a bloody battle-field:
"Iron! Iron! Iron!"—rolling
Like the far-off cannon's boom,
Or the death-knell, slowly tolling,
Through a dungeon's charnel gloom:
"Iron! Iron! Iron!"—swinging
Like the summer's winds at play,
Or as bells of Time were ringing
In the blest millennial day.

Then the clouds of ancient fable
Cleared away before mine eyes;
Truth could tread a footing stable
O'er the gulf of mysteries.
Words the prophet bards had uttered,
Signs the oracle foretold,
Spells the weird-like Sibyl muttered,
Through the twilight days of old,
Rightly read beneath the splendour
Shining now on history's page,
All their faithful witness render—
All portend a better age.

Rugged strength and radiant beauty—
These were one in nature's plan;
Humble toil and heavenward duty—
These will form the perfect man!
Darkly was this doctrine taught us
By the gods of heathendom;
But the living light was brought us
When the gospel morn had come;
How the glorious change, expected,
Could be wrought was then made free;
Of the earthly, when perfected,
Rugged Iron forms the key!

When our faith in good grows stronger,
Men of greater good increase,
Iron, slave of war no longer,
Leads the onward march of peace;
Still new modes of service finding,
Ocean, earth, and air it moves,
And the distant nations binding,
Like the kindred ties it proves;
With its Atlas-shoulder, sharing
Loads of human toil and care;
On its wing of lightning bearing
Thought's swift mission through the air.

Mrs. S. J. Hale.

COME, HEAVENLY SPIRIT, COME!

Come, heavenly Spirit, come!
Kind Father of the poor;
The Giver and the Gift,
Enter my lowly door!
Be guest within my heart,
Nor ever hence depart.

Thou the Eternal Truth?
Into dark hearts steal in;
Thou Light, give light to souls
Sunk in the night of sin.
Thou Strength, put forth Thy power,
Keep us in evil hour!

Ours is a world of wiles,
Of beauteous vanities;
Come, and in us destroy
Its fair impurities;
Lest, by its tempting arts,
From Thee it steals our hearts!
Renew us, holy One!
Oh, purge us in Thy fire;
Refine us, heavenly flame,
Consume each low desire;
Prepare us as a sacrifice
Well-pleasing in Thine eyes.

Far from Thee we have lived,
Exiles from home and Thee,
Oh, bring us back in love,
End our captivity
Be Thou the way we wend,
Be Thou that way's blest end!

Glory to the Father be,
Glory to the equal Son,
Glory to the Spirit be,
Glory to the Three-in-One!
Spirit, 'tis Thy breath divine
Make these hearts to burn and shine.

Selections.

EASTERN CORRESPONDENCE

JOSEPH'S WELL.

One of the greatest curiosities about the citadel of Cairo is *Joseph's Well*. It is a rectangular shaft of about fifteen by twenty feet some say more, but judging by the eye, I think not, sunk 276 feet through the soft rock to the level of the Nile. The shaft is in two parts: the upper part is 146 feet deep, and around this part is a spiral inclined plane about four feet wide, separated from the shaft by a wall one or two feet thick of the original rock, in which there are frequent windows or openings. At the bottom of this section is a chamber cut out of the rock, where a wheel and an ox turning one of the usual water wheels, with its long string of earthen jugs, by which the water is elevated through the lower section to a large cistern upon the same platform with the ox. Another ox and wheel at the top of the well raised the water from this cistern to the surface. The lower shaft or section of the well is 130 feet deep, and only nine by fifteen feet on its sides, and is said to be surrounded by a flight of spiral steps to the well, unguarded by any wall or parapet. What good such a break-neck arrangement can subserve would be hard to tell. The oxen which turn the lower wheel are taken down and up every day, the inclined gallery outside the shaft, and there is no difficulty in so doing. In a little recess near the lower wheel, one guide will assure you, that the patriarch Joseph was buried there; another will tell you that two of his servants who had been killed in the well were buried there. It is not necessary, and it is perhaps expedient, that you should believe either of these statements. The truth is we have no reason to believe that the patriarch Joseph knew anything of this well. When it was dug or by whom no man knoweth. It was evidently after this hill had been fortified as a military stronghold, and for the purpose of watering the garrison in the days of a siege.

There is a waif of history, which tells us that an old Egyptian city stood upon this hill, and around its base, particularly on the north and west sides, long before the Persian conquest of Cambyses, the son and successor of Cyrus, the Ahasuerus of Scripture, and was known to the Greeks by the name of Latopolis. And that Cambyses built his Egyptian capital, Babylon, two miles to the west, upon the bank of the Nile, for the sake of the commercial facilities of the river; but that he still preserved Latopolis as the acropolis of his capital. And also that, when Moez, the Fatimite, made his Babylon, or modern Fostat his capital, and founded Cairo, in A. D. 969, instead of founding a new city, he only repaired and improved an old city—a city which was much older than his capital, and the junior only of its metropolitan neighbor, the great Memphis. For various reasons which need not be mentioned here, I have faith in this passage of history, and believe that, perhaps four thousand years ago a city stood upon the site of this citadel and around its northern and western base; and this city was, in those days, used exclusively for military purposes, was in fact the citadel of ancient Memphis, and was designed to protect that city from Asiatic invaders. I believe that Joseph's Well was dug in the days of ancient Latopolis, and that being neglected during the reign of the Ptolemies and their Roman successors, when everything in this locality was left to go to ruin, it became filled, with sand and rubbish, and, so remained until, in the twelfth century, the great Saladin had it cleared out and properly restored, in consequence of which it has ever since been called Joseph's Well in honor of him, whose right name was Yoosef Salah-e-deen. The water of this well is very abundant, but filtering from the Nile through a soil filled with saline matter, it is very decidedly brackish, and is consequently not used for drinking, although in a case of necessity, it might be used. Such a necessity can scarcely arise in times of peace, for the citadel is abundantly supplied with fresh water brought from the Nile by an aqueduct resting upon three hundred arches, and raised by the wheel and earthen jars to the palace, and distributed to where it is needed.

JOSEPH'S HALL.

One of my first inquiries in the citadel was for Joseph's Hall, as travellers have styled it, the great palace built by Saladin. This must have been a very magnificent edifice, for all European visitors who saw it, unite in so representing it, and it was built by Egypt's greatest caliph, whose conceptions and plans were upon the grandest scale, and it was regarded by the nation as the masterpiece of Arabian architecture. I found to my surprise, that having fallen partly into ruin, the whole thing had been removed by Mohammed Ali to make room for his new mosque, and I was pointed to two fragments of huge red granite pillars lying in the corner, as being all that remained of the great Saladin's wonderful palace. Fit memorial of the man. I thought of the story of his death. After having successfully breasted the crusaders for years—had the wealth of the Orient at his command, and been followed by more and truer subjects than any prince of his day—he found death overtaking him while in the city of Damascus. He called for the banner of his chosen guard, had the silk flag removed, and a winding-sheet attached to the staff. He ordered a band of musicians to pass through all the streets of Damascus, playing a funeral dirge, followed by a crier waving this strange banner, and proclaiming at the corners of the streets, "*This is all that remains of the mighty Saladin.*"

MOSQUES.

Before speaking of the Mosque of Mohammed Ali, it may be best to say something of the mosques in general; for I found that, in spite of all my posting upon the matter of Mohammedan architecture, my conceptions of a mosque were not only crude, but very incorrect. It is a place of prayer to the one living God, and this will very naturally suggest the idea of a church, and thereby mislead; for a mosque is just as unlike a church as any one thing can possibly be diverse from another. The open courts of the Jewish temple in Jerusalem would suggest a much more correct idea. The first mosque in all Islam was built by Mohammed himself in the city of Medinah, and consisted simply of a high wall enclosing an open square of four hundred feet on each side, and around the inside of this wall ran a narrow covered gallery, supported on the inside upon a row of pillars, and this was the whole of it. The genuine mosque is built substantially upon the same model still. Near the end of the first century of the Hegira, Caliph El Walid introduced minarets at the corners of the wall, and low Saracenic domes or cupolas over the eastern gallery, or the gallery which lay towards Mecca, and these cupolas and minarets have been ever since considered as necessary parts of a mosque. The gallery on the eastern side or the side towards Mecca was always thronged most with worshippers, for they wished to get as near the tomb of their prophet as possible, hence at an early day that gallery was made deeper than the other three for the better accommodation of the faithful, and it is so now everywhere. In this gallery there was also made a niche, toward which every worshipper turned his face, for it was made there to point out to him the direction to Mecca. In the midst of the open space or hypæthral court is generally, if not always, a fountain where the devotee can perform the various ablutions required by his religion. The deepening of the eastern gallery was gradually progressed until in many of the finer mosques it has grown to be about one-third of the entire mosque, and is even enclosed and surrounded with a large dome flanked by smaller ones, and is called the house of prayer. This has given rise to the mistake often made by travellers who have visited only two or three metropolitan mosques, to call this house of prayer the mosque, and the open court as a mere external open space forming a kind of vestibule; whereas this open court, with its covered galleries, is *the mosque*, and the worshipper may select any spot within the external wall, upon which to bow, and offer up his prayers, for it is all equally consecrated ground, and it is only to be nearer the prophet that so many select the Mecca side of the mosque. The mosque of Sultan El Hassan, which has but one superior in the whole Mohammedan world, has no house of prayer at all; its eastern gallery is only enlarged. The sermon which is sometimes delivered in the mosque on Friday, the Mussulman's Sabbath, is no necessary part of Moslem worship; that worship consists in the repeating of prayers and the reciting of passages from the Koran, while the individual is praying is going through a series of bodily attitudes ranging from standing erect to lying prostrate. It is a service purely individual, and in no respects contemplates or even admits of association; consequently all the worshipper needs, is a spot of unconsecrated ground upon which he can spread his carpet or mat, where by himself he can go through his devotional forms. This he can do in any of the galleries, or anywhere in the open area, for a clear sky and mild atmosphere make a roof unnecessary. The Mohammedan has stated hours for prayer, and the recurrence of these hours is always proclaimed by muezzins from the minarets of every mosque, but the worshipper does not resort at such times to the mosque to pray, but he lays aside his work or his pleasure, and prays at once just where he is, whether it be in the shop, on the street, or in the desert; and I have seen the pious Arab bow upon the water tank of the tender of a railroad locomotive, where there was nothing but one unbroken sweep of desert all around, far as the eye could reach. The mosque is resorted to by persons individually for prayer and meditation, at any and at every hour, and there is consequently no occasion for the accommodation of a crowd of simultaneous worshippers.

The open court is paved in all the mosques which I visited; and about the centre of it is a fountain in a depressed basin, and over this a covering. Here the worshipper performs his ablutions, and then goes to his prayers. The minaret is a tall stone spire with spiral stairs within. Around the minaret is sometimes one gallery, more generally two or three at different elevations. Into one of these galleries the crier comes, and calls the faithful to prayers. Four minarets to each mosque, one at each corner, is the orthodox number, although the mosque built by Sultan Achmet in Constantinople has six, but before the ecclesiastical authorities would permit the additional two to be erected, the Sultan was required to show that the great mosque in Mecca had six. This he did by privately ordering two to be built at Mecca, and after the Mufti's messengers sent thither to see had left Mecca with the report that there were six, he had the two new ones destroyed, so that his mosque might exceed all others in the number of its minarets. Burton, however, tells us that in 1853, when he visited Medinah and Mecca, he found five minarets upon the great mosque which contains the tomb of Mohammed, in Medinah, and that the most holy mosque in Mecca which contains the Kaabah or House of God, is adorned with seven minarets.

When a great mosque is founded by a Sultan, a Mufti, or some great or holy person, the dead body of the founder is placed in a tomb in the corner of the house of prayer, or in a little chamber back of the pulpit. Hence, the mosque is called by the name of its founder, as the mosque of Sultan El Hassan, &c. I know of no instance in which more than the founder is thus buried in the same mosque, except in the Prophet's mosque in Medinah, where Abubeer and Omar, Mohammed's immediate successors, and the lady Fatimah, his beloved daughter are all honored with sepulchre together with the Prophet. A mosque is, however, sometimes built as a private family burying place, as the mosque of Mohammed Ali's family near to Cairo, where the favorite wife, the sons and grandsons of the Pasha are entombed, and where he himself designed to rest when his work was done, but his successor had him placed in a noble sarcophagus in the corner of his new mosque in the citadel, where he lies in lonely grandeur, as the princely guardian of the place where he crushed forever, not only the power, but the very being of the proud and domineering Mamelukes.

J. H. S.

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Censure is most effectual when mixed with praise. So when a fault is discovered, it is well to look up a virtue to bear it company.

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THE MEANS OF GRACE.

Evangelical believers unite in cordially adopting the Scriptural doctrine, that the influences of the Holy Spirit, to which the sinner's conversion and sanctification are ascribed, are a *reality*. The fact that these are imperceptible to the senses, creates no difficulty. If there are forces in operation even in the physical world, like magnetism and electricity, which often remain undetected, much more readily can we believe that vast power may be exerted in the spiritual world, of which the human body remains utterly unconscious. When the Saviour wrought a miracle—healed the sick, or raised the dead,—the result was, of course, visible to the eye, but the *power* that made the foul leper visibly clean, or poured a stream of life into a corpse, remained itself entirely imperceptible—and yet, the existence and exercise of that power was a *fact*; that power was a reality.

When, therefore, a thoughtless person learns to pray, or a doubtful mind becomes firm, or a troubled heart finds peace and joy, and when these results are ascribed to the agency of the Holy Spirit, and not at all to human or terrestrial influences, the only solution is stated, of which right reason as well as revelation can approve.

The operations of divine grace are not, however, termed miraculous, in the kingdom of grace, as in that of nature, the Lord is pleased to proceed according to principles, which now, with almost entire uniformity, produce, under like circumstances, like results. The growth of the seed which is sown in the ground, usually exhibits no unexpected phenomena; the growth of grace in the soul will, in ordinary cases, produce results which, in the light of the Scriptures, may readily be anticipated. Even as the plant or flower will not now, as at the first creation of the world, appear in the garden, unless it proceeded from a seed, or root, or other well known source; so calls, conversions, illuminations of the mind, and similar exhibitions of divine grace, do not now occur, as in the case of Paul or any other apostle. The awakening, or conversion, or subsequent sanctification of an individual, is effected by the Holy Ghost—but invariably through the "means of grace."

What are these "means"? They are frequently enumerated with a certain degree of hesitation—prayer, for instance, the Bible, or a book, or tract, a providential event, &c. The Lutheran Church alone furnishes an answer which is precise, full, distinct, and sustained in all its positions, by the direct testimony of the Scriptures. These "means of grace" are *three* in number—the word of God, Baptism, and the Lord's Supper. The first may be variously employed; the printed page, the preached word, the living doctrine, transferred from the Scriptures to a book or a tract, or a letter, or employed in a conversation or otherwise;—all these are apparently different vehicles of the divine grace, but the result which any one of them produces, must be ultimately traced to the "Word," to Gospel truth, as the "power of God unto salvation." The second, Baptism, not an idle ceremony, but a divine institution, infuses life into the soul, and exercises a power which may seem to lie dormant for years, but which is never really destroyed. It is not the water which exercises the power of communicating spiritual life to the soul, even as the water of Siloam did not, by any medicinal quality, give sight to the blind man, whom the Saviour directed to wash in that pool. The healing of Naaman is also an illustration. In all such cases, divine power, not the less vast, because invisible to the eye, accompanies the act of employing the water, and produces the promised effects. The third means of grace, the Lord's Supper, is not simply a respectful remembrance of an event which occurred in antiquity in a foreign land, it brings near to the soul the grace of the ever present Saviour in a special mode, and conveys to the believer blessings of inestimable value. Through these three means of grace respectively, according to the doctrines of the Lutheran Church, certain spiritual gifts are imparted, which can be derived from no other source. They all unite in converting those who are "by nature children of wrath" into heirs of heaven.

We do not enumerate Prayer among the means of grace, even as we do not class the vital air which we breathe among articles of food. The latter will not sustain life, with all their abundance and excellence, when the air which we breathe is withheld. The Lutheran Church cannot conceive of any salutary influence of the means of grace on the soul where the [illegible] of prayer is absent. Her reason for discriminating between the actual means of grace on the one hand, and prayer, on the other, may be readily understood. She regards the former as divine gifts which possess an independent existence, or, in other words, which were bestowed on the Church, and invested with their appropriate character, irrespectively of the mere individual. They resemble the sun or moon. These bodies exist—they shed their light on the earth with the same fulness and reality, whether that light falls on living multitudes or on the lonely forest, or on the desolate face of the ocean. Thus, too, it is not man, whose wisdom or faith imparts truth and power to the Word, or creates the efficacy of Baptism, or gives to the Lord's Supper its holy power and divine influence. Even as God sustains the continued action of the sun, so, too, it is his grace that gives to these three means all their virtue and value. It is, then, the characteristic feature of the "means of grace," according to the Lutheran doctrine, that they are exclusively gifts of God, dependent for their existence and efficiency solely on *his* presence and grace.

Now there are, on the other hand, certain acts or exercises which God expects *man* to perform. These may be performed hypocritically, with formality, without the participation of the heart; then, they are, at best, unprofitable, and no real power has been exercised by them. Such human exercises are self-examination—watchfulness and prayer. Unquestionably, in all these cases, as we know and believe, the human agency is of no avail without the divine presence and blessing, by which these exercises first become efficacious and salutary. Still, they have no real existence, that is, no power and value, independently of man's voluntary action; that is, a merely pretended course of self-examination, or an alleged watchfulness, or a prayer that has no deeper root than the lips, is simply trifling with holy things; in such cases, where man withholds his cordial and sincere action, there has been no self-examination, no watching, no real prayer.

The Church accordingly distinguishes between positive *gifts* which she has received from her divine Founder, and for the application of which she is responsible, and those religious and spiritual *duties* which her children owe to their own souls. The former, she terms "Means of Grace"—the latter are solemn Christian *duties*, the conscientious practice of which is essential to the maintenance of the soul's communion with God.

A piety which ignores or undervalues these means of grace, cannot be of a vigorous and healthy character. No man can watch and pray, in the spirit in which the Saviour commands these duties to be practised, who slights the means by which their success is to be ensured. He who would spend his devotional hours *solely* in self-examination or in the practice of any other Christian duty, such as prayer, without resorting also to the Bible, without distinctly referring to his baptismal covenant with God and its life-giving power, or without partaking at all of the Lord's Supper, would violate the laws of God's grace as palpably as he would violate the laws which govern his physical existence, who would expect to derive ample nourishment from the atmospheric air around him, without the aid of solid food.

While, therefore, the Church continually exhorts her children to "pray without ceasing," she implores them to beware of yielding to a carnal wisdom or to human pride. As the means of grace are so constituted that the honor of their operations evidently belongs to God alone, the temptation to neglect them may present itself. Prayer is an act which man can perform in so far, that, to the spectator's eye and the auditor's ear, the Pharisee's prayer, and the believer's prayer, may present the same general features. It gratifies the flesh, when we, poor mortals that we are, can think that we have performed a good work. Hence a tendency may be observed at times, and has often manifested itself in the successive ages of the Christian Church, to assign a character to prayer, with which the Lord never invested it, and to overlook the use of the means of grace, to which he has assigned the highest importance.

The apostolic method, as revealed in the New Testament—the continued use of the Word, a course of life conformed to the design of Baptism, a state of the heart sustained by the Lord's Supper is surely our best guide. Let us pray, let us watch, let us examine ourselves, all these are essential to our progress in the divine life. But let us not fail to employ the means of grace with diligence and fidelity. Then will the inner man grow strong in the faith, and God will receive all the glory.

HIRTE.

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HOW MILTON AND POPE CONDESCENDED TO LEARN ENGLISH.

Before Dr. Johnson commenced his *Rambler*, he had collected in a Common-place Book a variety of hints for Essays on different subjects. "The same method of accumulating intelligence," says Sir John Hawkins, "had been practised by Addison." For, the papers of the *Spectator*, like other essays which have survived the changes of time and the caprice of fashion, were simply the form in which their author chose to impart to the world thoughts which, for the most part, had long been shaping and clothing themselves with words in his own mind.

The famous John Hunter used to say, that it was only by putting his thoughts into writing that a man could tell the state of his own mind. He said it was "like a tradesman's taking stock, without which he never knows either what he has or what he wants."

Lord Bacon left behind him notes of the same kind, entitled, *Sudden Thoughts set down for Use*.

Mr. Smiles, in his excellent work entitled *Self Help*, reminds us that Sir Isaac Newton wrote his *Chronology* fifteen times over before he was satisfied with it, and Gibbon wrote out his memoir nine times. Sir M. Hale studied many years at the rate of sixteen hours a day; and when wearied with the study of the law, he would recreate himself with philosophy and the study of the mathematics. Hume wrote thirteen hours a-day while preparing his *History of England*. Montesquieu, speaking of one part of his writings, said to a friend, "You will read it in a few hours; but I assure you it cost me so much labor that it has whitened my hair."

It is related of Roscoe, that, at a very early period, the idea had occurred to him of writing the History of Lorenzo de' Medici. For many years other subjects, better adapted to exercise the capacity of a youthful writer, had engaged his attention, and prevented him from prematurely engaging in this undertaking. But he was always preparing for it. While perusing the historians of Italy, more particularly Machiavelli and Ammirato, he carefully noted whatever threw any light on the life or character of Lorenzo, and his researches, though at first confined by the narrowness of his library, gradually extended, embracing both contemporary authorities, and all those writers who have since contributed to enrich the historical literature of Italy. Through the exertions of friends, manuscript documents were obtained from Florence, his own library, too, rapidly increased, and his labors, thus aided, and rendered easier, proceeded with pleasure to himself towards their completion.

The general opinion entertained by Dr Johnson's friends was, that he wrote as correctly and elegantly in haste, and under various obstructions of person and situation, as other men can who have health and ease, and leisure for correction.

Boswell says, with great truth, that "posterity will be astonished when they are told, upon the authority of Johnson himself, that many of those discourses, which we should suppose had been laboured with all the slow attention of literary leisure, were written in haste as the moment pressed, without even being read over by him before they were printed." And Sir John Hawkins informs us, that these Essays hardly ever underwent a revision before they were sent to the press, and adds, "The original manuscripts of the *Rambler* have passed through my hands, and by the perusal of them I am warranted to say, as was said of Shakespeare by the players of his time, that he *never blotted a line*; and, I believe, without the risk of that retort which Ben Jonson made to them,—'Would he had blotted out a thousand!'"

"Such," says Mr. Chalmers, "are the opinions of those friends of Dr Johnson, who had long lived in his society, had studied his writings, and were eager to give to the public every information by which its curiosity to know the history of so eminent a character might be gratified. But by what fatality it has happened that they were ignorant of the vast labor Dr Johnson employed in correcting this work, after it came from the first press, it is not easy to determine."

Dr. Johnson almost re-wrote the *Rambler* after the first folio edition; and he employed the *limæ labor* not only on the second, but on the third edition, to an extent, I presume, never known in the annals of literature, and may be said to have carried Horace's rule far beyond either its letter or spirit, which has been thus translated:—

"Never the verse approve, and hold as good
Till many a day and many a blot has wrought
The polish'd work, and chasten'd every thought,
By tenfold labor to perfection brought."

The alterations made by Dr Johnson in the second and third editions of the *Rambler* far exceed six thousand, a number which may, perhaps, justify the use of the word re-wrote, although it must not be taken in its literal acceptation. If it be asked, Of what nature are these alterations? or, Why that was altered which the world thought perfect? the author may be allowed to answer for himself. Notwithstanding its fame while printing in single numbers, the encomiums of the learned, and the applause of friends, he knew its imperfections, and determined to remove them. He foresaw that upon this foundation his future fame would rest, and he determined that the superstructure thrown up in haste should be strengthened and perfected at leisure. A few passages from No. 169 will explain his sentiments on this subject.

"Men have sometimes appeared of such transcendent abilities, that their slightest and most cursory performances excel all that labor and study can enable meaner intellects to compose; as there are regions of which the spontaneous products cannot be equalled in other soils by care and culture. But it is no less dangerous for any man to place himself in this rank of understanding, and fancy that he is born to be illustrious without labor, than to omit the cares of husbandry, and expect from his ground the blossoms of Arabia." "Among the writers of antiquity, I remember none, except Statius, who ventures to mention the speedy production of his writings, either as an extenuation of his faults or as a proof of his facility. Nor did Statius, when he considered himself a candidate for lasting reputation, think a closer attention unnecessary, but, amidst all his pride and indigence, the two great hasteners of modern poems, he employed twelve years upon the *Thebaid*, and thinks his claim to renown proportionate to his labor."—"To him, whose eagerness of praise hurries his productions soon into the light, many imperfections are unavoidable, even where the mind furnishes the materials, as well as regulates their disposition, and where nothing depends upon search or information. But, delay opens new veins of thought; the subject, dismissed for a time, appears with a new train of dependent images; the accidents of reading or conversation supply new ornaments or allusions, or mere intermission of the fatigue of thinking enables the mind to collect new force and make new excursions."

With such sentiments, it must appear at least probable that our Author would, in his own case, endeavor to repair the mischief of haste or negligence; but as these were not very obvious to his friends, they made no inquiry after them, nor entertained any suspicion of the labor he endured to render his writings more worthy of their praise. On one occasion Boswell came so near the question, that if Dr Johnson had thought it worth entering upon he had a very fair opportunity. Being asked by a lady, whether he thought he could make his *Rambler* better, he answered that he certainly could.

Boswell. "I'll lay you a bet, sir, you cannot."

Johnson. "But I will, sir, if I choose. I shall make the best of them you shall pick out, better."

Boswell. "But you may add to them; I will not allow of that."

Johnson. "Nay, sir, there are three ways of making them better—putting out, adding, or correcting."

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BOOKS WITHOUT INDEXES.

SIR:—I beg you to call the attention of the most learned of the medical profession to an indication of mental obliquity upon the part of authors and publishers, (especially those of the United States,) which has already worked incalculable evil in the Republic of Letters, and threatens to work more. Within the last few years, as is well known to literary men, many authors who have devoted anxious days and nights of careful research to curious departments of learning, have published bulky volumes professing to contain the results of such investigations, but presenting to the eye of the reader nothing save a confused mass of matter, almost totally useless for want of an alphabetical index. So much for authors; and if *they* be partially excused on the plea of that want of practical common sense to which mental abstraction is supposed to be unfavorable, what shall be said for publishers, men of business, who are sometimes found willing to risk their capital by printing—perhaps even stereotyping—such confused masses of matter, without insisting upon the addition of a copious alphabetical index?

Is it a fear of trouble upon the part of the author, a dread of expense on the part of the publisher, that disgraces literature by *Indexless* books?

But will the author let the toil of years be lost to a large part of the world—for lost it surely is—rather than add a few days or weeks of labor to make the whole available? Will the publisher risk thousands of dollars on the plates of what should be a valuable work, and yet grudge the outlay of a few more dollars for the paper and print of an Index? A man unaccustomed to books, after reading this article, would be apt to say—"Such stupidity is incredible; surely this writer cannot be in earnest." Alas, it is too true! I have known of instances where indexes were objected to by publishers, because they were too minute—took up too much room! A carefully prepared index to a set of one of the most important of late American publications, was reduced perhaps one-half, to diminish the expense of paper and print! An American editor of an English work, boasts, in the extreme of his stupidity, that he has saved the American purchaser of the book he edits the expense of an Index!

Let the remedy be applied forthwith. Let Lord CAMPBELL's proposition be carried out at once.

"So essential," remarks his Lordship, "did I consider an index to be to every book, that I proposed to bring a bill into Parliament to deprive an author who publishes a book without an index, of the privilege of copyright, and moreover, to subject him for his offence to a pecuniary penalty." (Preface to Chief Justices, Vol III.)

After "author," above, add "or publisher," and let such a bill be passed at the next Legislature by every State which boasts an author, publisher, and printing press. What would be thought of an architect who built a large house and left it without staircases for exploration? What, then, shall be said of an author or publisher who sends a book into the world without an Index?

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Rev John Atkins and W H Massey sailed Nov 11 for England, to labour in the Wesleyan Missions to Jamaica, West Indies, and Rev. [illegible] for the [illegible] Mission to Demerara.

THE HEALTH OF THE ARMY.

In reply to the question often asked, "What is the sanitary condition of the troops?" we are happy in being able to say, after personal observation and having the testimony of many—it is remarkably good. Most of the Regimental hospitals have not more than from ten to thirty inmates, and comparatively few of these are dangerous. It is true, some regiments have a considerable number "on the sick list," who are under treatment, but are not in the hospital; but in general, these are light cases, and a few days of rest and care are sufficient for their recovery. The diseases most frequent are rheumatism, dysentery, chills and other fevers resulting from malaria and exposure. These, if not promptly checked, soon assume a typhoid form; and though not so lingering as such cases in the North, are more serious and often fatal. Colds and coughs are painfully prevalent, and we have laid awake half the night, owing to the incessant coughing of many a poor fellow in the adjoining tents. The unfavorable influences of the Sutlers on the health of the men has already been referred to, and the free use of their pies, raisins, nuts, cheese, and similar indigestibles, doubtless cause much of the sickness and mortality among the men; those who have been sick, appeared to us the greatest offenders in this respect. Their illness seemed to make some of them more like children than soldiers, and their morbid cravings for improper food could scarcely be restrained. But with all these exceptions, the general health of the army is remarkable, and when its vast numbers and the new and peculiar surroundings in which it is placed are taken into the account, it is certainly cause for devout thanksgiving that there is comparatively so little sickness and mortality. The humane and untiring labors of Miss Dix, of the Sanitary Commission and of the thousands of army-aid societies over the Union, have contributed largely to the general health and the care and comfort of the sick. That there is great room for improvement, is indeed true, but the progress made in the right direction, within the past few months, is everywhere apparent. We ought to add, that with the improved discipline of the army, many of the officers are learning the first great lesson of military life, that it is their duty *to take care of their men*, not merely *to command them*. In the true spirit of the Christian soldier, many of the colonels now devote themselves not only to the drill, but to the sanitary condition of the men, and especially in the welfare of their sick. Every facility was furnished us by them in visiting the hospitals, conversing and praying with the patients, and in other ways co-operating with the physicians in their behalf. We know there are painful exceptions to this rule, men who give themselves no concern about these things, seldom or never visit the hospitals or inquire after their suffering inmates. Scores of such men have gone to the wall, and before the war closes others must follow. And we are happy in believing that the humane and the capable already predominate; and gratefully record their services, in accounting for the improved condition of the army.

The prohibition of liquor in the camps by General McClellan, however, must not be forgotten in this connection. The moral and physical demoralization of an army go hand in hand, while sobriety, health and virtue stand and fall together. The serpent of the Still, like the Serpent which found its way even into Paradise, worms itself occasionally into the camps, in spite of prohibitions and pickets. But the "critter is hard to get and dear at that." With few exceptions, the men are consequently sober, and we are happy to add, that this may be said of thousands who at home "never drew a sober breath." It was amusing to hear of the ingenious ways which some of these old drinkers take to get a drop. We were told of one man, in the commissary department, who had a hollow wooden leg, and would bring it full of whisky into the camp. A woman was detected near our lines, with hoops of enormous proportions, who was familiarly called the "walking tavern," because she had them strung with pint bottles of whisky, which were sold to the soldiers at a dollar a piece! But the most amusing of all the ways resorted to was told us by an officer. One of his men, in spite of all he could do, would obtain liquor and become intoxicated. Determined to stop this effectually, his canteen was taken from him, when he passed beyond the gate, on returning, the officer, who had meanwhile, stationed himself at the fort door, noticed a dreadful smell as of whisky on his approach, and on searching his person, found that he had actually used his coat as a sponge to hold the precious fluid, intending *to press it out when he reached his tent!* With poor human nature so frail, it is not hard to see that "rifle-whisky" would kill more men than rifled cannon, and that the whole country is under obligations to our youthful commander for his considerate care for our soldiers.

REGIMENTAL AND BRIGADE HOSPITALS.

The medical organization of a regiment consists of a surgeon with an assistant, together with a hospital steward and a dispenser of medicines. There may be other officers, but there are at least these. Every regiment has its own hospital, and if a suitable building is not at hand, one or more large tents are furnished for this purpose by the quartermaster. The supplies of medicines are drawn from the Medical Purveyor, according to a prescribed form, and if all that is desired cannot be obtained, there is at least no lack of the most necessary articles. In certain localities, and especially in the first advances of the army into a new country, there is frequently great difficulty in obtaining medicines, and loud and deep are the mutterings of some of the surgeons against the red-tape system which prevails among the medical officials of the regular army—who, if reports be correct, are not always too cordial to their volunteer brethren. In addition to the regimental surgeons, a surgeon is appointed for every brigade, who exercises a directing influence over the regimental and division hospitals, and is charged with the carrying out of the sanitary regulations affecting the camps. The number of the hospitals in our present army may be estimated by ascertaining the number of regiments and brigades. If five hundred regiments are in the whole field, there will be five hundred hospitals, in addition to the large number of Division and General Hospitals—the latter of which are principally in the cities. Many of the Regimental and Division Hospitals are, on the whole, much more comfortable than could be supposed possible, where woman's presence and incalculable services are, with few exceptions, not to be found. With this abatement—and it involves much more in the way of cleanliness, neatness, and comfort, than can be expressed in words—the majority of the hospitals are in a better condition than could be expected under all the circumstances of the case. Their imperfections and defects are the result either of a want of acquaintance with camp and hospital life by the surgeons, than any want of skill as physicians. As an illustration we might mention, that the regimental hospital of one of the most able and distinguished practitioners at home, was the most comfortless and poorly cared-for of all that we saw during our absence. It is a very different thing to prescribe for the sick, in their own houses, and to be their physician in the army. In the former, the doctor's work is almost done, when the patients are visited and directions are given for their medicine and diet. In the army, however, this is the smallest part of the surgeon's work. Suitable tents or buildings, with their necessary furniture and bedding, must be procured; attentive and conscientious nurses must be detailed from the ranks, the necessary diet for the sick must be sought from far and near, and, what is even more difficult among men, experienced cooks must be obtained to prepare it in such a way that it can be eaten at all. Besides all this, the physician's eye must take in the diversified details of the linen and clothing of the patients, and extend even to the washing department; which, in a miniature world of *men*, is an undertaking of the most serious kind. In a word, anything pertaining to the health, diet, clothing, cleanliness, and comfort of the sick, devolves upon the surgeon and his assistants, and it is not to be wondered at, that to this new and untried situation, some who are otherwise skilful in their profession find themselves indifferently qualified for their trying and responsible situation. Most nobly, however, as a class, are the regimental and brigade physicians coming up to their work; though, in the discharge of their multiplied and embarrassing duties, we find quite a number well nigh broken down, and themselves needing attention. It would give us pleasure to speak of the fidelity of a number in our Western Pennsylvania regiments; but their sacrifices will be recorded by another, in His "book of remembrance."

It may be interesting to add, that a "hospital fund" is required to be kept in every hospital. This is created by selling the rations of the patients to the quartermaster, and after purchasing other articles for the diet of the sick, carefully setting aside the excess, as a fund from which to purchase such comforts and conveniences for the men as are not provided for by the government. The books of each hospital daily record the number of the sick, the rations drawn, the money paid for supplies, and the excess in favour of this fund, so that the fund remains untouched, even in the removal or resignation of the surgeon. This is a most admirable provision, and in the larger hospitals in the cities, the accumulation is so rapid, that the sick are now provided from it with as generous a fare as could be desired. The most marked change was apparent in this respect, since our last visit to camps. The machinery of the army was then only being set up, and scarcely in working order. Even now, owing to the inexperience of some who are entrusted with it, there is no small friction and breakage—but the provision of the government is complete, and when a few months more will have passed away, but little need will exist for relief and other army aid associations.

Lutheran and Missionary.

THE CHURCH UNFAIRLY CRITICISED.

It seems to me that the Christian Church suffers more from the judgments of those who criticise unfinished work than any organized body of men and women. Here is an organization whose members do not pretend to perfection; whose whole theory forbids any such idea. They are disciples—learners of the Divine Master. They are members of a school to which none ever arrives at fulness of knowledge. Their prayer is that they may grow; and they know that if they have the true life in them they will grow while they live. If there is one thing in the world of which they are painfully conscious, it is that they are pieces of unfinished work. Some of the members are very much lower in the scale of completeness than others. In some there is only a confused pile of timber and bricks. In others only a part of the frame is up, or the walls are hardly more than begun. In others, perhaps, the roof is on. In comparatively few do we see the outlines all defined and the rooms in a good degree of completeness. In none of them is there a perfected structure, and none see and acknowledge their incompleteness more than those whose characters are farthest advanced towards perfection.

Now I put it to the world outside of the Christian Church to say if it has been entirely fair, and just in its judgments of the Church. Has it not judged Christianity by these imperfect disciples, and has it not condemned these imperfect disciples because they are not what they never pretended to be? Has it not criticised half-finished work, and condemned, not only the work, but Christianity itself, because this work was not up to the sample? It is very common to hear men say that such and such a Christian is no better than the average of people outside of the Christian Church, thus condemning the genuineness of his character because he is not a perfect Christian. A house is a house, even if it be only half finished. At least, it is not anything else; and as Christians cannot by any possibility be perfected on the instant, it follows that the large majority of Christians must be in various stages of progress—nay, that most of this large majority are not even half finished. The Christian Church itself is a piece of unfinished work, and every individual member is the same. It is not pretended that either is anything else. I never knew a Christian to set himself up as a pattern. So far as I know, they are very shy of pretension, and deprecate nothing more than the thought that anybody should take them for finished specimens of the work of Christianity in human life and character.—*Timothy Titcomb.*

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IRRELIGION OF MEN

From a recent article in the *Protestant Churchman*, Rev Dr Tyng's paper, on this subject, we clip the following sentences:—"But there is a cause which we suspect (and we say it without consciousness of feeling towards our clerical brethren) is quite influential in producing the evil in question. It is the manner in which religious truth has been presented too often from the pulpit. While there is here and there a case in which the preacher deals too exclusively in truths, and in modes of presenting them, which are suited to the nature and taste of strong men, has not the rule come to be, to recoil in ideas and imagery which, though they may amuse or beguile men for the moment, yet lay no strong arrest either upon the understanding or the conscience? * * * There is a prevalent habit, among clergymen of the present day, of dwelling only on the lighter relations of truth, and of shaping thought very much after the fashion of modern works of fiction. Artistically rounded periods, a profusion of metaphor, something like a sentimental strain, a studied, artificial delivery are marks of too many pulpits. Now, men are quick at detecting the unreal. They see too much of it in the world of business and pleasure, to like it in the sacred desk, or, at least, to be influenced by it there. If the minister do not reach their understanding or conscience, he will probably fail of all salutary influence over them. They will attend church, perhaps, but without any serious purpose, and listen to the discourse as a matter of course. Slowly they will conclude that there is no truth in Christianity, or that their minister is but little under its power. In either case, they will turn the whole subject of serious religion over to their wives and daughters, and the preacher. This is, indeed, a deplorable result. How far the prevailing indifference of men to the Gospel is traceable to this cause, we cannot determine; but we, who have, to such a fearful extent, the responsibility of their salvation on our shoulders, should see to it that we are not to blame by our preaching. Let us so preach that men will be forced to hear, and through the Spirit's power, to heed.

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A KAREN RETURNING TO BURMAH.—It will interest our readers to know that *Lahmy*, the Karen convert who came to this city some six years ago, left for Bassein on Thursday, in the ship Ilewaster, Capt Dunbar. During his stay here he has enjoyed excellent educational advantages at Fairfax and at Madison University. At the invitation of his own people, he now returns to labour among them as a teacher and preacher. He goes out under the auspices of no society, and his support on the field is pledged by the Karen Christians. This is the first case of the kind in our missionary history, and the prayers of many will follow him to his native land. Through the exertions of J. A. Locke, Esq., of Watertown, who has acted as his guardian, an excellent outfit was secured, his expenses paid; and all necessary comforts provided for the journey.—*Watchman and Reflector.*

The Christian Recorder.

Philadelphia, December 28 1861.

NOTICE

Unless those in arrears settle their accounts immediately, and our friends manifest their interest in our success, by prompt remittances, we will be obliged to suspend our paper at the beginning of the year

RESIGNATION.

Rev A L Stanford, who has been acting as editor of this paper since the 13th of July, 1861, handed in his resignation to the Committee on the 18th instant, which was accepted by them, and took effect on the same day. His reasons for doing so he will himself assign All that we have to say regarding the matter is, that for the time we have been associated with him, he has proved himself to be both a Christian and a gentleman in the discharge of his duty.

The Committee decided that Elisha Weaver should be Editor and General Book Steward and in perfect keeping with the law as such, declared that all the duties devolved now upon him Also, that the corps of corresponding editors remain the same as before.

NOTICE.

We received some matter for the paper which came too late for this number, but will appear in our next.

We also received a painful notice from Rev Richard Bridges, of Springfield, Ill, stating that their church was sold for debt, and desire all the aid that they can get to redeem it We are sorry that we are not able to help you, Brother Bridges

NOTICE

We find upon our table a Christmas treat, which is entitled, "Annals of the First African Church in the United States of America, now styled the African Episcopal Church of St. Thomas"

This is a new work, just compiled by the Rev William Douglas, Rector of St Thomas' Church, Philadelphia, Pa. The book comprises 172 pages, giving the history of the above named church, in connexion with the early struggles of the colored people to improve their condition, spiritually, financially, morally, and politically. We have not had time to peruse it through, but from what we hastily glanced over, we take that it is a work worthy of the perusal of any *literati*, and, so far as it relates to the movements of the colored people of Philadelphia, much information can be obtained from it. Copies of the work can be obtained from Rev William Douglas, or at our office, No 619 Pine Street Price, from 75 cents up to $1, according to binding We are glad to see that colored men are becoming quite prominent in the authorship line.

NOT FORGOTTEN

We received, on Christmas day, by Adams' express, a box from Mr and Mrs. Steward, of Indianapolis, Ind, with two of the handsomest pound-cakes we have seen for some time, and not a break in them when they arrived. This is a token of regard, and shows that we are not forgotten yet. We wish you a long and happy life. Caroline received her present from her uncle. She is well, and progressing finely with her studies.

NOTICE.

Can any one inform us where the widow of Mr David Weaver is at present residing? They moved to the city of New York some twenty-five years ago, from Salisbury, North Carolina, and since that time we understand that Mr. Weaver died in New York, leaving his widow, and probably some children, behind. Her name is Mrs Mary Ann Weaver, or at least was then. Mr. David Weaver was our own uncle, and any information regarding the parties would be thankfully received at the office, No. 619 Pine Street, Philadelphia, by ELISHA WEAVER.

NEWS FROM THE CHURCHES

Rev. William Jackson, of Vincennes, Ind, writes that the Lord is powerfully pouring out his Spirit upon his circuit. We will refer our readers to another column of our paper for his letter. Rev Richard Roberson, of the Frankford Circuit, has been, we are informed, holding a protracted meeting for several weeks, which has resulted to the good of many precious souls. It is said that there never was such a work in Frankford before. God be praised for his goodness and mercy. Rev. J P Campbell, of Trenton, we are informed, is having a shower of God's blessing poured out in Trenton. We hope that God may continue his blessings at those places until it may spread like wild-fire, and the world be saved from an eternal ruin.

NOTICE.

Rev. Alexander Crummell, B. A, a missionary from Liberia, preached, as we were informed, in Bethel Church, on Sabbath, at 3 o'clock, P. M We were not present, but we heard his sermon spoken of in very high terms by some of those who were there. May the cause of the blessed Jesus continue to spread, until every island of the sea shall proclaim him Lord of lords and King of kings.

TO THE MINISTERS AND PASTORS OF THE A. M. E. CHURCH OF PHILA.

Will you not appoint special meetings, or call your Church and people together, and procure their subscription for the Christian Recorder? Of course you have influence over them, and they are looking for you to bring it before them We shall see who of the ministers of the city will comply with the request; and, especially, if you want the paper to live.

ACKNOWLEDGEMENTS

From the hands of Mr. J. H. Pierce, of Gouldtown, N. J., in full for his subscription to the 1st of January, 1862, . .	$1 00
Miss H. Jackson, of Springfield, Ill,	1 00
John Lee, " "	1 00
Rodman Dutton, of Burlington, N J.	1 00
Miss Matilda Teneyck, of Bristol, N. J.,	1 00
Peter Teneyck, " " "	1 00

M'ALLISTER & BRO'S CATALOGUE.

We recommend our readers to look over the Photograph Catalogue of Messrs. McAllister & Brother in this week's issue. Their establishment has been long and favorably known in this city, and country dealers and others ordering from a distance may rely upon getting anything wanted in their line at reasonable prices. The present catalogue gives but an imperfect representation of their extensive and well-displayed stock Their general catalogue may be obtained by application to the publishers, 728 Chestnut Street, Philadelphia.

NOTICE

To all Subscribers of the Christian Recorder:

FRIENDS—We take this opportunity of informing you that your subscription for the *Recorder* ends on the first day of January, 1862 We sincerely thank you for your kind patronage, and hope that you have been benefitted. We assure you that no pains have been spared on our part to see that each subscriber should get his paper regularly and promptly, and if any one did not receive it regularly, the fault cannot reasonably be ascribed to us. For, in the event of the carrier failing to supply you properly, you should have at once acquainted us with the fact, and the delinquent would have been promptly rebuked, and the evil remedied.

Dear friends, we hope to be favored with your patronage through the coming year, upon whose threshold we almost now are treading Make a bold stand, put your shoulders to the wheel, and we promise you that the sunny face of our own little *Recorder* shall come peeping in through the snow to your door to bid you many a Happy New Year.

We know you will give us this aid Swell the subscription list, and pay up *your own* subscription account, that is the kind of aid we mean With that object in view we now most earnestly invite those of you who have not yet found the opportunity to do your duty in this respect to drop in at our office and get a receipt for your two dollars. Those who cannot come conveniently can pay the sum into the hands of our trustworthy carrier, Mr Fields, and the matter will be all right

☞ To avoid any unpleasant words or confusion that *might* possibly arise from an improper understanding or misconstruction of our terms of subscription, we would remind our patrons that the price of the paper is Two Dollars, independent of the carrier's fee

AN APPEAL

To the Citizens of Philadelphia and especially to our White Friends, in behalf of the Christian Recorder:

The *Christian Recorder* is the only religious paper published in this country by colored people for the dissemination of the gospel of the blessed Jesus, as also of morality, literature, and science We appeal to your generosity to contribute a New Year's gift, to the amount of two, three, five, or ten dollars to this enterprise, to keep it in the field.

We call upon you, because our paper has never had anything bequeathed to it by any one No, there has not been a single dollar sent to us as a gift, except by the ladies of the Publication Society of Philadelphia We call upon you, because the *Christian Recorder* has had to encounter great pecuniary privations during the past year, on account of the pressure of the times. Therefore, we need all the money we can get. Will you lend us your assistance, and cause your neighbors to do the same, or else subscribe and pay as your two dollars in advance? Then you will have nothing to pay during the year, except the carrier, and he will charge you only one cent per week, and you can pay that in advance if you choose I mean our city subscribers. Those out of the city get theirs by mail.

We also call upon our colored citizens of Philadelphia. Those of you who are able to give us a New Year's gift for the benefit of our paper may rest assured that it will be happily received, and God, no doubt, will bless the giver and prosper him or her through the new year. Also, those who are not prepared to give us a New Year's gift, will please to come forward and pay us two dollars, and the paper will be brought to your door by the carrier for the small sum of one cent per week

We should like to know what excuse any of our people can possibly have now The first of this year, when we were getting the paper out, the excuse then was that it would not live; and if it should happen to live a year, the word was that they would then join in with us and help to push it along, and what say you now, my friends? Will you live up to your promises, or will you back down? We shall look anxiously for you from now up to the first of January

For the Christian Recorder.

PUBLIC OPINION

We live in an age where public opinion is omnipotent; yet such is the happy conjuncture of times and circumstances, that every one can do something towards moulding public opinion Every intelligent being, however insignificant he or she may be, in the eyes of men, may do something towards moulding public opinion. One may pen a paragraph, and may influence millions, not only in this country, but wherever the foot of an adventurer has trod the soil. It is said by philosophers "If a ball be cast into the air, on its descent to the earth, by the power of attraction, it will trouble the empire of matter." As matter attracts matter, so does mind attract mind If we cast the smallest size bird-shot into a tub of water, when perfectly quiet, we will find that such is the influence of that small shot that it will trouble the entire body; and though the waves which are produced in the water may be so small as to be imperceptible to the eye, except by the aid of the microscope, yet the remark is none the less true Now, what is true of the water is true of mind. A single thought emanating from the mind of a man, however insignificant may be the thought, must and will have its influence, and will trouble the empire of mind A man may conceive of an idea, and for want of a good education, or a good flow of language, may be unable to express it as he may wish, yet as poor as it may be, he communicates it to another, and it has its influence The one to whom he communicates it, being better educated, and having a better flow of language, he communicates it to another, wrapped with all the intelligence that his ability will admit of, and here again it has its influence The third may communicate it to another, and he to another; and so it goes until it comes to the mind of some learned man; and the next thing we see of this once so called insignificant idea, it is in the form of a book influencing its millions If we only knew from whence emanated some of the ideas which are found in some of our great and good books, we would, doubtless, know that they emanated from the mind of those who are considered as the most insignificant of creation, yea from the mind of some poor, despised, and down trodden African

Hence, we say that every one may and can do something towards moulding the public opinion Seeing that this is true how important it is, that we, as colored people, should be cautious how we speak and act! How necessary and important it is, that we, in every effort in life, should exhibit, or manifest, the mind that was in Christ! Let us then resolve that we will do our part towards moulding public opinion as it should be Never was there a period, in the world's history, when decision of character is more needed among us than at the present. Let us, then, work for God and the welfare of immortal beings Let us show to the world that *we are a people worthy of all respect* due to men If thus we act, our reward shall be: "What eye hath not seen, nor hath not heard, nor hath it entered into the heart of man to conceive BETA.

New York, Dec 18th, 1861

AMONG THE OLDEST LIVING

We think that our readers will be interested with a sketch of a note we made while on our Eastern Tour. In visiting Bridgeport, Connecticut we were lauded out with Brother Shreeves among his members to breakfast and dine, and to tea While sitting at the tea-table of one of the Trustees of the Church, by the name of John Teeley, he informed us that he was born in Albany, New York State and is about 85 years of age, and his wife 64 years They are both very healthy and hearty, do their own work, and Brother Teeley is a butcher

We don't know when we enjoyed ourselves so well as we did with those two old folks He is said to be the oldest settler in Bridgeport, and, though he cannot read, he is both the history and record of Bridgeport

It is said that when the citizens wish to know anything in relation to any event of Bridgeport, that Father Teeley is called upon, and especially in relation to the bodies deposited in the cemeteries, and that there is no funeral takes place but what he is present, and no man seems to stand higher in the estimation of the citizens than Father Teeley.

But now for the oldest person living in Bridgeport, and among the oldest living in this country, is a lady at whose house we dined Her name is Ada Bell Her age is one hundred and five years. She was born on the eastern shore of Virginia She lives in the house with her daughter, Mrs Scott, in Bridgeport, and when we were invited to sit up to the table, she arose and walked as nimbly, apparently, as any one of us. We were of course anxious to know her age, and we took the liberty to ask The answer was, as we have before stated, "*One hundred and five years.*" "Not one hundred and five years!" said we. "Yes," replied the old lady. And then, what is more curious than all, she uses no spectacles, but can see equally as well without as with them—in fact, as she informed us, her vision remains unimpaired, and as perfect as when but eighteen years of age.

The old lady can crack as many laughable jokes as many a person would at twenty. She also showed us the stockings that she was engaged in knitting for some of her white friends, and no better work did ever we see put together with knitting needles It would reflect credit on exhibition at any of our County or State Fairs. There is nothing further of any general interest regarding this short visit that we could desire to mention What we have said on this topic we earnestly hope will be well noted by our readers and all those who profess to love and encourage literature.

But, by the way, we had almost forgotten to say while in this connection, that as we were sitting at the table, discussing affairs relative to our paper and religious matters in general, Mother Bell put her hand into her pocket, and drawing forth an old-fashioned purse, tendered us a portion of her own earnings, thus clearly demonstrating that she did not only love the cause of the Church, but that she desired also to have a little *stock* in the *Recorder* and Book Concern.

Here, my readers, we have presented a striking similarity between the gift of that aged mother in Israel and the widow who gave the *mite* mentioned in the Scriptures. Will not those who *profess* to possess the most enduring love for literary attainments imitate this example, so nobly set, by doing likewise?

Now for the climax—the crowning-piece of all When we interrogated this venerable matron upon the subject of a belief in a future state of being, her countenance brightened up, and a mild and pleasing smile, observed by every one seated at the table, played around her motherly brow like a halo of glory, as the words broke from her lips—"I have *that matter* all right with God Some years ago, I sought Him, and found Him to be my God."

She loved to hear the name of Jesus spoken of—and so it is with every true lover of the Lord Jesus Christ. *Reader*, imagine for a moment, should an All wise Creator prolong your life to such an advanced age as that of the venerable Mother Bell, whether or not *you* will be blessed with equal good health and *benevolence* as she now possesses.

May the good Lord still continue His Divine blessings upon Mother Bell, upon Brother and Sister Teeley, and upon the whole family—and at last gather them all in to the rest of our Lord Jesus Christ.

For the Christian Recorder

A CORRECTION.

DEAR BROTHER WEAVER:—The undersigned respectfully ask you to correct a little mistake made in the 49th number of the Recorder, relative to your address to the Sabbath School at New Bedford, Mass, Dec. 1st. You said, at the close of your remarks, a very sprightly-looking, intelligent boy, by the name of Frederick Waugh, who resides with the Rev Henry J Johnson, sprang to his feet, and moved that a vote of thanks be tendered to you for the address you had delivered them The mistake is this: his name is Elijah Webb instead of Frederick Waugh

By making the correction, you will much oblige yours, truly,

THOMAS BAYNE, Superintendent.
WM H CARTER, Librarian.
WM W GRIMES, Elder in charge.

DEAR BROTHER WEAVER—The sprightly-looking, intelligent boy, Elijah Webb, referred to in the above correction, is a son of Mrs Elizabeth Webb He resides with his mother His father is a slave, who was sold from Portsmouth, Va to some of the extreme Southern States, two or twelve years ago; his mother, being free, was compelled to leave for the North with her four children—two girls and two boys Elijah next to the smallest of them She was reduced to poverty But notwithstanding all this, she has kept her children in the week-day school, and, more particularly, in the Sabbath School. Elijah is the elder boy He is about fourteen years of age. He has to work at the interval of school hours for the sustenance of himself and mother. He now reads, writes and ciphers tolerably well, and he truly is a considerable help to his mother His younger brother and two sisters are faithful members and attendants of the Sabbath School They all, except the youngest one, professed religion three or four years ago. The girls are members of the A M E Church, and from that time to the present, they seem to always find something to do for the cause of Christ, and time to do it, notwithstanding they are poor. In April, 1855, I was elected superintendent of the Sabbath School I found these four children in the school; and, from that time to the present, their course has been so progressive, under the embarrassed circumstances, that it has been an astonishment to many, and particularly to those whose opportunities were better. I hope the day is not far distant when the father of these children, and the husband of this praying woman, (if he is living,) may be returned from slavery to enjoy the blessings of a Sabbath School and the presence of a pious family. The astonishing progress of these children may be attributed to the untiring zeal of a praying mother

I would say to all parents and guardians of children, go and do likewise, and your daughters will be virtuous and intelligent women, and your sons good and great men

Let parents give their aid,
And their presence too,
Let guardians never attempt to persuade
Themselves out so to do.

THOMAS BAYNE.

New Bedford, Dec. 18th, 1861.

For the Christian Recorder.

EPISCOPAL VISITS

MR EDITOR:—This sketch was due some time since, but I have been otherwise hindered from giving it.

According to appointment on the 23d of November I met Rev J. Young, at the Montrose Station, but owing to some little typographical error, I did not get to that appointment, which was eight miles from our meeting place. So my first point was Abington Centre, where I spent two days with a good hearted people; finding them in possession of good church property We then left for Wilksborough, where we enjoyed a good quarterly meeting, finding some of my old friends, whose acquaintance I had made twenty years ago. There is in this place a good house for religious worship, and the people are doing well generally I next went to Danville, and though meeting with strangers, yet I found much Christian kindness abounding among them Their elder is by them loved and respected, and in financial matters he excels any that I have found during my late Episcopal visit After spending two days at this point I left for the next, according to appointment, which was Reading But as the elder and people at this place are not accustomed to reading the CHRISTIAN RECORDER, they were not aware of my coming. I remained over Sabbath, and preached twice to an audience which well filled the house The people seem to be in a good spirit. As the elder for reasons above stated had made no appointment for me on the other part of his circuit, I came to Philadelphia. On Sabbath, the 10th ult., in the morning, I preached at Bethel Church, and was reminded of former years, when many of the old veterans of the cross were present, whose voices are now hushed in silence by the monster Death, and their seats supplied with others.

In the evening I visited the Union A M E Church, and found the people with their elder enjoying themselves after the close of a very successful protracted meeting. In each of these two appointments last mentioned, everything seems to be in good order, and I met with many old friends with whom I have enjoyed delightful seasons in the past, and whose minds are not easily changed. On the next Sabbath (the 17th of Nov.,) I attended a quarterly meeting with the preacher and people, finding the church well filled by an attentive audience I left here on Monday morning, expecting to visit the other part of the circuit at some future period.

On the 22d of November, I arrived at Freehold, N J, and found Brother Winder, the preacher in charge, looking for my arrival We were much gratified in finding so large a congregation at this point as were in attendance at the church on Sabbath I preached for them in the morning, and in the afternoon baptized seven persons, whose ages ranged from thirty-two years up to eighty

The general aspect of things is very different from that which they presented some twenty years ago when I began to preach in this place. I labored again at night, at which time the house was crowded On Monday we went to Moorestown, where I preached in the evening, finding many old friends We returned the next day, and on Wednesday visited Fair Hill, where I preached in the evening to a very good audience We crossed the river the next day, the 28th of November, to Riceville, and preached there in the evening and administered the Lord's Supper,—after which I joined in the bonds of matrimony the following named persons: Mr JAMES HAY, of Freehold, N J, to Miss SARAH JANE WILLIAMS, of Riceville, N J

I need not further explain why there was so much to do on that circuit, when it is understood that Elder Schureman, who has the oversight of Brother Winder, was hindered from attending the quarterly meeting on account of the decease of his little son, who was buried on the day appointed for the Quarterly Conference to meet. This circuit is in good order, the people are doing well, and signs of future prosperity are observable. Brother Winder seems to be much interested in his people's welfare, and I hope he will always thus continue to labor for their good.

WILLIS NAZREY

LETTER FROM BROTHER JACKSON

BROTHER WEAVER—This comes to inform you of the wonderful work of God in this part of his vineyard. Providence has cast my lot on the Vincennes Circuit, Ind When I arrived on this circuit, I found it in a low condition, and the people much discouraged This has been the state of this circuit for the last six years, but I am happy to inform you that the good Lord has blessed us together By owning and blessing my labors, we have had forty three to join the church, thirty of whom have been converted, 8 backsliders reclaimed, and many seeking for a clean heart The altar is crowded with souls crying with pardoning mercy Pray for us, that the work may still go on until the world is lit up with the glory of God

WILLIAM JACKSON

Vincennes, Ind., Nov 22, 1861

NOTICE.

We call attention to the advertisement, in another column, of Jones & Co's "One-Price Clothing Store" No 604 Market Street We take great pleasure in recommending Mr Jones establishment We have two reasons for doing so: first, we have given the firm a trial, and have been well pleased with our purchase; and, second, Mr Jones has given us his advertisement for one year, which may be found on the third page, fifth column The establishment abounds with goods of the latest and most elegant styles, and the clerks in attendance show themselves to be gentlemen as well as salesmen. Besides, give them a call.

For the Christian Recorder

THE BISHOPRIC

MR EDITOR:—False conclusions must follow false premises. In consequence of which, I see that "Presbyter" has fallen into a dilemma in which he seems to be buried so deep, that I fear many strong horse-teams could not draw him out, unless he first consents to open his eyes and behold the light.

In his last article in the 49th number of the CHRISTIAN RECORDER, he attempted to make Bishop Nazrey responsible for what the Canadians said or did, when such is not the case. The Bishop plainly shows all who are willing to be convinced, that he claimed the right at the General Conference of 1860, to exercise his own will in going with either the A. M. E Church or the B. M E Church All must agree that the exercise of a man's own will is his legal right. But the General Conference, by a vote denied him that right, and he (the Bishop,) yielded for the time being This is truth, nothing more nor less

Again, the learned gentleman, "Presbyter," attempted to show the door that Bishop Nazrey went out of the A M E Church Saith he. "It was the time when the General Conference of the A M E Church demanded him according to our promise, and in accordance with their wishes." &c I do not know what General Conference he alludes to, for that Church has only held one General Conference, which was in 1860 And if he means the Convention demanded the Bishop, I answer that the demands were made lawfully, i. e., "if it be his will." But the Cincinnati General Conference, in 1856, refused him this legal right. And if it had not been for some eagle-eyed lawyers in the B M E Church, who laid hold on the language of the A M E. General Conference in their promise of a Bishop to the B M E. Church, "in accordance to their wishes," and intrenched themselves behind this promise as an embankment, the B M E Church would have been deprived of all Episcopal services And hence they are right in holding on to these words of promise, i. e. "in accordance to their wishes,") until the Bishop is allowed to exercise his own judgment in the case

Again, let us take another view of the subject "Presbyter" says that Bishop Nazrey went out at "the time when the General Conference of the B M E. Church demanded him according to our promise" This he calls the door Now, I believe that it will be admitted by all honest persons, that no one has a right to promise beyond his ability or capacity to perform This being conceded, let us notice the powers of a General Conference

The Convention of 1816, out of which the General Conference grew, laid around said Conference immovable boundaries (See Discipline, page 51, section 2d) What are the powers and restrictions of the General Conference? Ans. The General Conference shall have full power to make rules and regulations for our Church, under the following limitations and restrictions, viz:

"1 The General Conference shall not revoke, alter, or change our articles of religion, nor establish any new standard or rules of doctrine contrary to our present, existing, and established standards of doctrine

"2 They shall not change nor alter any part or rule of our government, so as to do away Episcopacy, or destroy the plan of our itinerant General superintendency."

Now, reader, you may observe that the gentlemen's promise cannot extend beyond these limits or restrictions, which are laid as the boundary lines for the actions of the General Conference Now, if the General Conference had the right to give away Bishop Nazrey without his consent, and thus destroy a part of the plan of our itinerant General Superintendency, have they not the same right to give away each or both of the other Bishops and destroy the whole plan?

But for further restrictions, see Discipline, page 58

"3. They shall not do away the privileges of our ministers or preachers of trial by a committee, and of an appeal," &c. Now if, as "Presbyter" says, the General Conference gave Bishop Nazrey away, and that without his consent, it is evident that they did by that act do away with his right of trial before a committee, &c And if they can in this way destroy the rights of one, may they not do away the rights of all?

Again, the learned gentleman, "Presbyter," I mean, having become one of the two exponents of law, both for the preachers and people of the Baltimore district, endeavors to reverse things to suit himself He says "It is a principle admitted by Blackstone and Greenleaf, that where two acts are in conflict with each other, the former takes precedence," "but in this case," says he, "there is no conflict, for the General Conference, which elected him, said he might be the Bishop of the B M E Church," &c. Now, let us see the fallacy of his argument.

First, if there is no conflict, why does he argue the case, and what is he laboring so hard to show? I answer, he labors to show that Bishop Nazrey is not a member of the A. M E. Church in opposition to others of said Church who hold that he is a member and a Bishop This seems to me like a conflict

And, Secondly, he admits that there are two acts performed by the General Conference: says he, "The General Conference which elected him, said he might be the Bishop of the B M E Church, in accordance with their wishes" Now, be it remembered, that the General Conference which elected Bishop Nazrey, was held in the city of New York And "the General Conference," which he tells you said that Bishop Nazrey might be Bishop of the B M. E Church, was held in 1856, in the city of Cincinnati, Ohio Mark, the Conferences which performed these acts were held in places eight or nine hundred miles apart, and there are four years difference in the date of each. Now, sir, apply the admitted principle of those learned judges, Blackstone and Greenleaf, and what is the fact? Why the act in New York, in 1852, takes the precedence of 1856, and leaves Bishop Nazrey a *bona fide* member of the A M E Church, until he is legally removed or determines to withdraw

Hence, the fallacy of "Presbyter's" conclusions on his own premises

I am yours for the truth, OBSERVER.

Rev H C Felton, Presiding Elder of Janesville District, Wisconsin, Methodist Conference, has been appointed Chaplain of the Thirteenth Regiment of Wisconsin Volunteers, and has been released by Bishop Baker from his ministerial charge to enter upon the duties of his appointment

(From the Lutheran and Missionary.)

LETTER FROM A LUTHERAN CHAPLAIN

Head Quarters, 79th Reg New York Highlanders,
E C U S. A., 2d Brigade, Bay Point, S Carolina
November 30th, 1861.

Rev W A. PASSAVANT, *Editor of the Missionary, Pittsburgh, Pa*—DEAR BROTHER: You have doubtless heard, ere this of the successful landing of our fleet at Port Royal inlet There are two islands here, between which Broad river empties into the ocean, and affords one of the best harbors on the Atlantic coast Vessels of the largest draught can sail in, and find a sufficient depth of water at innumerable places; as there are many islands, divided from one another by creeks or arms of the sea. On both the islands, Hilton Head and Bay Point, the enemy had erected batteries, mounting altogether about 50 guns The fort on Hilton Head was called Fort Walker, in honor of the Rebel Secretary of War, and that on Bay Point, Fort Beauregard. They are five miles apart, and all vessels in sailing up the inlet were obliged to come within short range of their heavy guns The Rebels had made their boast of sinking our ships, but during the bombardment, not one was sunk, or very much injured, although that noble frigate which did such tremendous execution with her shells, received fifty-four shots, counting all that touched her in the slightest degree. Unquestionably the rebel batteries were badly managed; for their shots were generally either too short, or beyond the mark It was a grand sight, when the line of battle was formed, under Com Dupont, and our ships of war gracefully sailed up the inlet, first received the enemy's fire, and then opened their broadsides upon Bay Point and Hilton Head. Volley succeeded volley, the cannons blazed and roared, amid clouds of smoke; and the tremendous shells fell thick and fast, like gigantic hail At one time, I saw eight shells burst over Fort Walker, and before the curling smoke of the explosion had passed away, the dust of the concussion had risen up to mingle with its rings and curves. The engagement began at 9½ o'clock, A M, on the ever memorable 7th of November inst, and by 3 P M the star spangled banner was unfurled to the breeze on the ramparts of a South Carolina battery, and the rebels had fled with a precipitation, that far eclipsed the Bull Run stampede So eager were they to get out of the reach of the Yankees, whom they affect to despise, that in their hasty retreat, they left nearly everything behind—heavy guns, ammunition, rifles, muskets knapsacks tents, trunks containing many love letters blankets, and a vast amount of subsistence stores. I am now writing on rebel paper, on a rebel table, and in a rebel barracks. Does not the discomfiture of these wicked men, who began the most wicked rebellion without sufficient cause, look like divine retribution? Remember Fort Sumter, with its starving garrison of 80 men, and the hot-headed passion of the 10 000 Carolinians, who vented their malice against government and law on the 19th of April last

There are about 16,000 troops here including the Naval and Marine forces, but it is said that a part of them, including some of Gen Viele's brigade, are about to be sent on another expedition Most of these troops, comprising three brigades, all under Gen Sherman, are quartered on Hilton Head. The 79th Reg New York Highlanders, at present under command of Lieut Col Wm H Noble, of St. Paul, Minn, together with 250 Marines, under Major Reynolds, are quartered on Bay Point. The name of Fort Walker has been changed to Fort Welles, and that of Beauregard, to Fort Seward. I am quartered in the same building with the Colonel, very near the beach, which makes a splendid parade ground, at low tide. From the window near which I am now writing, can be seen the fleet, and the camps on the opposite island of Hilton Head A large warehouse has been put up there by our Government, and much activity and progress are apparent That point, if not unhealthy, bids fair under proper hands, to become the site of a large commercial city I heard a Southern planter, who was taken prisoner a few days ago, remark that he had no doubt there would have been a city there long ago, *if the place were on the Northern coast* But the reason he assigned for the neglect of Southern capitalists to improve it was, the unwillingness of the Federal Government to favor the South, which does happen to be true. Bay Point is considered healthy at all seasons of the year, as it has a southern exposure, but it is a small island, and is for the most part a morass On a narrow strip of sandy soil fronting the ocean is erected Fort Beauregard, now called Fort Seward, and there are a number of old buildings which it is said were used by the planters for sea bathing.

Three companies of our regiment have taken possession of St. Helena island, and are quartered at the large and elegant mansion of Dr John J. Jenkins, about ten miles up Station creek I have visited them several times, having been rowed up and back by negroes, who amused me exceedingly by their songs All their singing was tinged with religion, even when the subject was comical I have been deeply impressed with the tone of morality and religion that pervades the conduct and bearing of these enslaved sons and daughters of Africa When I landed in front of Dr Jenkins' house, a large crowd of them on shore came up to me with smiling faces, and taking me by the hand said, "Welcome, Massa, glad to see you" I preached to them in the back yard by moonlight, and one of them led the singing, in which all joined with much spirit They sang familiar hymns, in their own peculiar way, which was rather amusing in respect to phraseology And when I closed, they grasped my hand and begged me to come up again on Sunday and give them "an odder preach." Their lingo is sometimes so difficult to understand, that I am obliged to ask them to explain what they mean They seem to have perfect confidence in our soldiers, and render all required service with great pleasure I have heard no profanity, and witnessed no drunkenness among them They appear sleek and happy, but the principal trait in their character which arrested my attention was, their loving, confiding disposition I was so deeply impressed with this, that the first thing I did after entering Dr. Jenkins' mansion was to read the first sixteen verses of Matthew v. "Blessed are the poor," &c. It seemed to me that these poor Africans might have been contemplated in our Saviour's declaration, that "Many shall come from the East and West, and sit down with Abraham, Isaac and Jacob in the heavenly kingdom, whilst the children of the kingdom shall be cast out The first shall be last and the last first" Nearly, if not quite all the white people have left these sea islands, and made their escape to the main land The negroes tell us, that great was the consternation of all, and loud were the lamentations of the fair ones, when they ascertained that the Yankee fleet had effected a landing on the sacred soil of South Carolina They left a vast amount of valuable property behind On the sideboard at Dr. Jenkins' I saw a large silver pitcher, and on the mantel a clock said to be worth $300 In front of the mansion is a large and tastefully arranged garden, with a green house attached The flowers are wasting their fragrance on the desert air In the vicinity is a separate building, containing a library, and billiard room with all the necessary apparatus, including sideboard with decanters some of which were not empty I counted on the premises 27 negro cabins, which in the distance look like a small village The cotton fields on the plantation, I understand, had been picked over twice already, but they are again white for the harvest

Hundreds of negroes have flocked to our standard, and many are kept as contrabands They tell us that their masters said, "Follow us, or hide yourselves in the woods, for the Yankees will either kill you, or carry you to Cuba for sale But they did not believe those masters, and say they have now found out that Yankees are their friends Several have used this language to me. "Massa Yankee will conquer We hab prayin fur de Yankee to come, and we know now dat Jesus Christ sent de Yankee to us O Massa, poor nigger git more meat in one day from Yankee, den he git from old Massa in a year" Unquestionably, Mr Editor the South Carolinians will find that Sambo is loyal only to the strongest and best master I have not the least doubt that the negro population would on the first opportunity array themselves on the side of the Union army.

A prominent citizen of Beaufort, named Cuthbert, was brought to our quarters a few days ago as a prisoner. I had a long conversation with him, and found his bearing to be that of an uncompromising Secessionist He said, the South will never submit to our Government They had a constitutional right to withdraw from the Union, and God would sustain them in their independence He maintained that the Constitution of the United States was a mere partnership concern, which might be broken at the will of any party desirous of seceding. Thus you perceive that political heresy acts in the same destructive manner as religious heresy, especially when it assumes fanatical features

We have found an abundance of subsistence here, which disproves the report that the Southern army was starving. They lived well Our army having now taken their places, is well provided with beef, pork, mutton, turkey, geese, ducks, oysters, clams fish, corn, bacon, sugar sweet potatoes, yams, hominy, &c, &c

It is said that our regiment is to be removed to Hilton Head on Friday next.

One thing that surprises me is, that we should find abundance of fresh water here so near the sea shore It is good potable water, but not like that which comes bubbling from a mountain spring

CHRISTMAS

The first traces of Christmas observance found in ancient history are early in the second century, at least prior to A D 138 In some churches, the Epiphany and Christmas were celebrated as one festival In the fourth century, after an elaborate investigation, the 25th of December was agreed upon, and has ever since been observed throughout Christendom There may be still more unbelievers, but the historical and astronomical evidence in favor of this day, amounts to almost a demonstration, if such language can ever be applied to that class of testimony

We derive our Christmas customs more immediately from old England, where it was a religious, domestic and merry making festival, for every rank and every age

On Christmas eve the bells were rung,
On Christmas eve the mass was sung,
That only night in all the year,
Saw the stoled priest, the chalice rear.
Then opened wide the Baron's hall,
To vassal, tenant, serf and all;
Power laid his rod of rule aside,
And ceremony doffed his pride.
The heir with roses in his shoes,
That night might village partner choose.
All hailed with uncontrolled delight
And general voice, the happy night
That to the cottage, as the crown,
Brought tidings of salvation down.
England was merry England when
Old Christmas brought his sports again.
'Twas Christmas broached the mightiest ale,
'Twas Christmas told the merriest tale;
A Christmas gambol oft would cheer
A poor man's heart through half the year.

The custom was to deck houses and churches with evergreens, to remain until Candlemas-day (Feb 2d) An English superstition, alluded to by Shakespeare, declared that on Christmas eve, no evil spirit stirred abroad, no witch or fairy had power to charm on so hallowed a time And a famous hawthorn in the churchyard of Glastonbury always budded on the 24th, and blossomed on the 25th of December, and refused, on the reformation of the calendar, to change from the old to the new style. All our standard Christmas hymns, some of them the best in our language, are of English origin In this country, the New England Puritans made an indiscriminate warfare upon the usages of Christmas good and bad. Its pleasant and sacred institutions, however, were too deeply imbedded in the popular heart to allow them to be set aside by the logic of those cold, stern men Even the women and children around their own hearthstones, would celebrate Christmas in spite of their frowns. It has become a legal holiday in most of the States, is observed by giving presents, and ushered in by religious service; churches and houses are trimmed with evergreens, and Christmas trees abound in all sections of our country. Although our standard Christmas hymns are, as we said, of English origin, we have two capital little poems by American authors. The first, by the Rev. J. W Brown, an Episcopal clergyman, appeals to the religious associations of the day, and is called the Christmas Bells:

THE CHRISTMAS BELLS.

The bells—the bells—the Christmas bells,
How merrily they ring!
As if they felt the joy they tell
To every human thing.
The silvery tones, o'er vale and hill,
Are swelling soft and clear,
As, wave on wave, the tide of sound
Fills the bright atmosphere.

The bells—the merry Christmas bells,
They're ringing in the morn!
They ring when in the eastern sky
The golden light is born,
They ring when sunshine tips the hills,
And gilds the village spire—
When, through the sky, the sovereign sun
Rolls his full orb of fire.

The Christmas bells—the Christmas bells,
How merrily they ring!
To weary hearts a pulse of joy,
A kindlier life they bring.
The poor man on his couch of straw,
The rich, on downy bed,
Hail the glad sounds, as voices sweet
Of angels overhead.

The bells—the silvery Christmas bells,
O'er many a mile they sound!
And household tones are answering them
In thousand homes around,
Voices of childhood, blithe and shrill,
With youth's strong accents blend,
And manhood's deep and earnest tones
With woman's praise ascend.

The bells—the solemn Christmas bells,
They're calling us to prayer,
And hark, the voice of worshippers
Floats on the morning air
Anthems of noblest praise there'll be,
And glorious hymns to-day,
Te Deums loud and miserere
Come, to the church—away.

The second is by Prof. Moore, son of Bishop Moore of New York, and is founded on an old Dutch legend, and in our estimation, is worth all that ever has been written in that vein;

'Twas the night before Christmas, when all through the house,
Not a creature was stirring, not even a mouse;
The stockings were hung by the chimney with care,
In hopes that St. Nicholas soon would be there;
The children were nestled all snug in their beds,
While visions of sugar plums danced in their heads,
And mamma in her kerchief, and I in my cap,
Had just settled our brains for a long winter's nap,
When out on the lawn there arose such a clatter,
I sprang from the bed to see what was the matter.
Away to the window I flew like a flash,
Tore open the shutters and threw up the sash.
The moon on the breast of the new fallen snow,
Gave the lustre of mid-day to objects below,
When, what to my wondering eyes should appear,
But a miniature sleigh, and eight tiny reindeer,
With a little old driver, so lively and quick,
I knew in a moment it must be St. Nick.
More rapid than eagles his coursers they came,
And he whistled, and shouted, and called them by name;
"Now, *Dasher!* now, *Dancer!* now, *Prancer* and *Vixen!*
On, *Comet!* on, *Cupid!* on, *Donder* and *Blitzen!*
To the top of the porch! to the top of the wall!
Now dash away! dash away! dash away all!"
As dry leaves that before the wild hurricane fly,
When they meet with an obstacle, mount to the sky,
So up to the house-top the coursers they flew,
With the sleigh full of toys, and St. Nicholas too.
And then, in a twinkling, I heard on the roof
The prancing and pawing of each little hoof.
As I drew in my head, and was turning around,
Down the chimney St. Nicholas came with a bound.
He was dressed all in fur, from his head to his foot,
And his clothes were all tarnished with ashes and soot;
A bundle of toys he had flung on his back,
And he looked like a pedler just opening his pack.
His eyes—how they twinkled! his dimples, how merry!
His cheeks were like roses, his nose like a cherry!
His droll little mouth was drawn up like a bow,
And the beard of his chin was as white as the snow.
The stump of a pipe he held tight in his teeth,
And the smoke, it encircled his head like a wreath;
He had a broad face, and a little round belly,
That shook, when he laughed, like a bowl full of jelly.
He was chubby and plump, a right jolly old elf,
And I laughed when I saw him, in spite of myself;
A wink of his eye and a twist of his head,
Soon gave me to know I had nothing to dread.
He spoke not a word, but went straight to his work,
And filled all the stockings; then turned with a jerk,
And laying his finger aside of his nose,
And giving a nod, up the chimney he rose;
He sprang to his sleigh, to his team gave a whistle,
And away they all flew like the down of a thistle.
But I heard him exclaim, ere he drove out of sight,
"*Happy Christmas to all, and to all a good night!*"

Domestic Items.

Four Thousand Troops in Possession of Beaufort:—Five Hundred and Twenty Thousand Pounds of Cotton Secured.—Charleston, Dec. 16.—The *Mercury*, of this morning, says that the Federalists now occupy Beaufort, Port Royal Island, with a force supposed to be five thousand men. They have erected a battery near Port Royal ferry of twelve 12 pound Parrott guns, and are throwing up an intrenchment on Port Royal Island.

Late and Important from Port Royal.—New York, December 20.—The steamer *Atlantic* has arrived, with Port Royal dates to the 19th instant. She brings one hundred and twenty thousand pounds of Sea Island cotton, gathered by the negroes under the direction of government agents.

The number of troops about Port Royal is about twenty thousand.

Four hundred thousand pounds of cotton have been secured, and will be shipped by the next steamer.

On the 16th, four hundred of our men crossed to the mainland, towards the Charleston and Savannah Railroad, to make a reconnoissance, and they encountered a force of one thousand five hundred rebels, who only stopped to fire one volley, and then retreated.

The Collection of the Cotton Crop.—"Better late than never," but now that the Government has come to a realizing sense of the contraband character of cotton, prompt measures are taken to secure it. The fields are literally white with the harvest. Col. Noble, late of the Seventy-ninth Regiment, has resigned his commission for the purpose of acting as agent of the Government in collecting the crop. He has visited St. Helena, Ladies, Coosaw, Palla-Wana, Paris, Dolta, and Port Royal islands, and estimates the value of the quantity to be thus obtained at $1,500,000. Negroes are employed to gather in the cotton. They receive three dollars for every nett one hundred weight which they deliver. For that pay they work willingly and well. The little *Mayflower*, Captain Phillips, is continually running up the bayous for the staple, and transporting it hither. Her first trip was made to Jenkins island, whence she brought three hundred and fifty sacks, which was equal to about fifty bales. A cargo may soon be expected in New York.

A Pet Alligator.—Did you ever hear of a tamed alligator for a pet? Soldiers must have something upon which to lavish their tenderness, and the Forty-seventh New York have chosen an enormous alligator. They captured the hideous creature in Skull Creek, near Seabrook's plantation, and really have made it quite tractable.

"**The English news** gives great joy in Charleston."

Mr. Faulkner arrived at Norfolk yesterday, and will proceed to Richmond to-morrow.

More Good News from Missouri.—St. Louis, December 20.—Further information is received from the West this morning, to the effect that, in addition to the expedition of General Pope against the enemy at or near Clinton, the county seat of Henry county, another part of his forces, under Colonel Davis and Major Marshall, surprised another camp of rebels, on the afternoon of the 18th, near Milford, a little north of Warrensburg.

A brisk skirmish ensued, when the rebels, finding themselves surrounded, surrendered.

Colonel Davis took one thousand three hundred prisoners, including three colonels, seventeen captains, one thousand stand of arms, sixty-five wagons, one thousand horses, a large quantity of tents, baggage, and supplies. Our loss was two killed and eight wounded. The rebel loss is not yet known.

The Latest War News.—A brigade of the Pennsylvania Reserves, under command of General Ord, had an engagement with four regiments of the rebels at Dranesville, in which the enemy suffered severely. After a battle of an hour and a half they fled precipitately, leaving on the field seventy-nine killed and wounded.

Knoxville, Tennessee. Dec. 17th.—Two more bridge-burners (Union men) were hung to-day, by order of General Carroll.

The Memphis *Avalanche*, of the same date, says that Galveston, Texas, has been evacuated by the Confederates.

A great negro insurrection is reported in Mississippi, by which an immense amount of property was destroyed, including one hundred and fifty thousand dollars worth on the Quitman estate alone.

The Difficulty with Great Britain

COMMENTS OF THE CANADIAN PRESS.

[From the Montreal Witness.]

ON THE PROBABILITY OF WAR.

There is no topic so immediately important to Canada as this, and there is almost no other that people will read about. It therefore becomes a duty to examine the probability of a war between Great Britain and the States, in as careful and dispassionate a manner as we can.

Viewing the question from a British stand-point, several important considerations stand boldly out:

1st. Britain has submitted to brow-beating from the United States to an almost inconceivable extent already, until the belief has become general in the latter country, that they have only to talk big to make Britain yield on almost any question.

2d. The British people have heretofore looked with such favor on the American people, and such disfavor on war, and have had such immense commercial and manufacturing interests in the preservation of peace with the American Union, that they were willing to submit to almost anything before pushing matters to extremities with it.

3d. All this is now changed. Public opinion in Britain has latterly, from a variety of causes, become unfavorable to the United States, or what remains of them. Articles condemnatory of their inconsistency about slavery have appeared in the British press, not excepting the religious papers. The commerce with the Southern States has been cut off by the Northern, and the demand of the Northern States for British manufactures has dwindled down to comparatively small proportions. Britain could therefore go to war at present with less consequent derangement of her manufactures or commerce, than at any previous time.

4th. If there is to be a collision between Britain and the United States, as the overbearing spirit of the latter has long rendered highly probable, the former could never have a better time for it than when the latter is divided against itself.

5th. Much as Britain may regret war, and earnestly as she may have tried to keep out of it, she could never go into it on a more popular question than that raised by the action of Commodore Wilkes, which, it now appears, was performed in an unnecessarily haughty and insulting manner. It is not at all likely that "plucky Pam" will recede from any demand he has made, if he has international law on his side.

There is a way by which the Administration may give up Mason and Slidell, without losing popularity at home. They may take the ground that Britain, in demanding these men, virtually concedes the correctness of the American view of the right of search question, for the attainment of which end the latter has been fighting and negotiating for the last fifty years, and they may add, that for such a great and permanent victory, they can readily give up two old men. Indeed, the *Tribune*, the most influential paper in the States, has always kept this back-door open, saying it hoped the British Government would make the demand for Mason and Slidell, and that the American Government would yield to it.

The tone of the Canadian papers shows that the war feeling in that country is quite as strong as in England, and that active preparations are being made for the hostilities that will ensue if a diplomatic adjustment of the existing complication with England is not speedily made. The consequences of a war with that Power, at this juncture, are so grave and serious that it is the solemn duty of the American people to stare them fully in the face, and to avoid them, if they can honorably do so. We are now fairly progressing in our efforts to crush the rebels, but one of our most effective weapons is the American navy. The stringency of our blockade causes more distress and embarrassment in the South than the movements of our army. It constantly cripples and injures them in every possible way. The diversions made by our naval expeditions at Hatteras, at Port Royal, at Tybee Island, at Ship Island, and other points, distract their attention, fill their minds with gloomy apprehensions, and add immeasurably to the difficulties with which they are obliged to contend. Much as our navy has been increased, it is still so far inferior to that of Great Britain that one of the first consequences of a war with that country would be the virtual destruction of our blockade on the Southern coast. The whole power of the rebels could then at once be concentrated upon their northern line of operations, while a tide of wealth would flow in upon them for their cotton, and they would be abundantly supplied with all the arms and munitions of war they could possibly require.

[From the London Morning Star.]

Mr. Bright's Organ on General Scott's Letter.—The veteran soldier is the latest Minister of Peace. It was the Duke of Wellington who declined to maintain Protestant supremacy at the cost of civil war. It is General Scott who holds out from Paris the olive branch, in answer to the unthinking Englishmen who are in haste to grasp the sword. The General has seen something in his time of camps and battle-fields. He has just come from the centre and head of a great host confronted by another, more than its equal in number and discipline, and awaiting but the perfection of their resources to plunge into awful collision. He knows what are the incidents of war—what its cost in money and in blood—what its physical horrors and its demoralizing results.

He can remember what was war between Great Britain and the United States fifty years ago, and he can understand what would be the severity of the struggle in these days of extended commerce and scientific armaments. He has the courage and the conscientiousness to despise the airs of defiance which maiden soldiers and gentlemen who write at ease think appropriate to the crisis. He even ventures to speak in the name of his Government and his fellow countrymen—to say for them the same words of calmness and conciliation which we, with no better authority than our faith in the national character, have anticipated from President and Congress.

The General's statements are as conclusive as his spirit is amicable. He denies that the Government of the United States had ordered the arrest of the Southern Commissioners, even if found under a neutral flag. It was not the *San Jacinto*, but the *James Adger* that was despatched to intercept them—and it was supposed that they had escaped to Cuba for the purpose of re-embarking on board the *Nashville*. Captain Wilkes had received no instructions on the subject, and could have received none. His vessel had just returned from the African station, and the matter had not even been under discussion by the Cabinet when General Scott left for Europe. It can, therefore, be no longer doubted that the commander of the *San Jacinto* acted purely on his own responsibility, and that the President can be under no obligation to sanction this procedure.

The General's next statement, though not so strictly a matter of fact, is equally entitled to belief. He affirms that at no period has America been more sensible of the importance to her of the friendship of England, or in a condition to make greater sacrifices for its preservation. He declares that the President will [illegible] opportunity of dispelling doubt on this subject if doubt exists. He remarks, truly enough, that "every instinct of prudence, as well as of good neighborhood," prompts America even to self-denial for the maintenance of friendly relations. Thence he advances to an exploration of the present difficulty, so candid and truthful that it almost amounts to a solution.

He shows that there are but two questions in dispute—first, were the Commissioners contraband of war? secondly, ought Captain Wilkes to have taken the *Trent* into port? He narrows the controversy to these two steps of detail of law, and demands whether either or both constitute a ground of war. On the former question he says, if Mr. Seward cannot satisfy Earl Russell, Earl Russell will be able to satisfy Mr. Seward. The latter question he carries to an authority higher than that of diplomatists. He appeals to the "renowned common sense of the English people," on the paradoxical issue whether "the offence would have been less, if it had been greater."

Finally, he suggests that England cannot expect our desire to alternately exercise and resist the rights of belligerents over neutrals as it may suit her convenience; but must be anxious for such a revision of maritime law as may "establish those rights upon a just, humane, and philosophic basis." And the General pledges himself that the United States will be but too happy to let the Commissioners go free, "unnatural and unpardonable as their offences have been, if by it they can emancipate the commerce of the world."

A nobler manifesto has never issued from the pen of soldier, envoy or statesman. It breathes the same spirit as that too much forgotten address in which Garibaldi, resting from the noble toils that had liberated Southern Italy, proposed to all the States in Europe a reduction of armaments; and it is more valuable because of more immediate practical bearing. It is equally opportune and well considered. It comes at the right moment to rebuke the malignant activity of political incendiaries, and to enforce the counsels of peace and justice. It concedes nothing and asks no concession. It does not in the least censure Captain Wilkes nor pronounce him legally in the right. It does not complain of the irritation of English feeling, nor deny that there is counter-irritation consequent on the recognition of the Secessionists as belligerents.

It asks only that a question which jurists alone are competent to decide shall not be taken as decided, that the issue shall not be prejudged by clamor, that the American Government shall not be presumed to have committed an international infraction of public law; and that the United States shall not be denied the exercise of such powers as that law, defined and revised, may pronounce to belong to all nations. Can any demands be more reasonable, just and temperate? Can any man now stand up and say, in contradiction to this eminent citizen and soldier, that the Government and people of America are indifferent to our friendship and defiant of our power? that they have sought to provoke us by an insolent and deliberate outrage? that there is nothing to be said in justification of their procedure, and nothing left to us but the demand of reparation on the pain of war? We do not believe such language will again be held from any English platform or by any responsible journal.

We have been astonished and grieved at the excess of the indiscretion into which some men of political respectability have been betrayed by the passing excitement. To such errors General Scott's letter will administer an antidote. Sincere and conscientious men will not refuse to be convinced by words so cogent from one so venerable. There is, unhappily, another class who exert an influence that, if small, is greatly in excess of their intelligence or honesty. These men hate everything in America that is free, sympathise with nothing on its soil but slavery. They have tried to inflame every misunderstanding that has arisen between the two countries, and especially to incite France and England to a breach of the Federal blockade.

They have hitherto accused the North of hypocritical scruples about slavery, they now accuse it of a reckless design of emancipation. They will not hesitate to revile General Scott, as they did not hesitate to exult over Bull Run. They are a scandal even to Toryism, and a still greater scandal to the liberalism which some of them profess. But "the renowned common sense of the English people" has its complement in the profound good feeling that underlies their tumults of anger, and General Scott may be assured of a hearty response to the message of peace he has so ably despatched.

Our Navy and its Gallant Commodore Dupont.—The name of Commodore Dupont will hereafter stand side by side with those gallant worthies who have made our navy glorious in former times. He has long been regarded as a master spirit in the navy, wanting only an opportunity to show his skill, which he has done in a signal manner in his successful bombardment of Forts Walker and Beauregard at the entrance to Port Royal harbor. It is accounted a dangerous experiment for wooden walled ships to attack forts or earthworks, as it is generally conceded that one gun on land is equal to five on shipboard. The Confederate General Ripley, in his orders, summed up his instructions with this declaration:—"To give up a position on shore while the enemy is afloat is totally and absolutely inexcusable."

In spite of all the disadvantages attending such attacks, the brave Dupont went resolutely to work to bombard the enemy's works, and in his letter to Captain Fox, Assistant Secretary of the Navy, modestly declares that he "thought his plan a clever one." We have no doubt the enemy thought so too, when the terrific showers of exploding shells fell upon them, knocking their guns about in the wildest confusion. Instead of anchoring his fleet and blazing away at the works, he kept his ships in motion, thus securing the use of both his broadsides, which kept the guns from heating by the alternate fire, and enabled the men to work to greater advantage in their quarters. A fort on shore is a large stationary object, and may be hit anywhere, while a ship is comparatively a small mark, and by keeping it moving the enemy's gunners were prevented from getting an accurate range, thus disappointing Gen. Ripley, who ordered the artillerists just how to fire, and where the shot would do most execution.

The report says that the enemy felt confident that he could annihilate the fleet in case it should attempt to pass the forts into the harbor. When Commodore Dupont's fleet had described the arc of a circle about the forts three times, keeping up a terrific cannonade, and was about to pass the fourth time, without showing signs of exhaustion or defeat, the Confederates thought it time to leave, and they did so in a most precipitate manner.

Dupont's plan of the engagement was laid down after a careful reconnoissance of the enemy's works and position. It combined all the points which great commanders have endeavored to secure, viz.: security and superior destructive opportunities for their own forces—with surprise, derangement of plans, and inferior destructive opportunities to the enemy.

This attack and its successful results is one of the most brilliant victories ever achieved by our navy, and must tend to elevate it in the eyes of all nations.—*Scientific American.*

Profanity in the Army.—Some of our chaplains observe that profanity is very prevalent in the regiments to which they are attached; and they say, it is surprising and alarming to see how soon young men form the habit, who had never been addicted to it before. War always seems to engender it. It prevailed in our Revolutionary army, and it is one of the pleasantest things the Christian can remember about the immortal Washington, that within a month after the Declaration of Independence, he unequivocally bore testimony against this wickedness, declaring in his orders, that "he hopes the officers will by example as well as influence, endeavor to check it, and that both they and the men will reflect that we can have little hope of the blessing of Heaven on our arms if we insult it by our impiety and folly; added to this, it is a vice so mean and low, without any temptation, that every man of sense despises it."

Weighty words! And well worth considering at the present time. "Because of swearing the land mourneth." God has said, "Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain." How can we hope for the blessing of God while his name is blasphemed?

Shakespeare on the Times

THE LATE COMMANDER-IN-CHIEF.

"That ever valiant and approved Scot."—[*Henry IV.*

THE PRESENT COMMANDER-IN-CHIEF.

"I do not think a braver gentleman,
More active-valiant, or more valiant-young,
More daring, or more bold, is now alive,
To grace this latter day with noble deeds."—
[*Henry IV.*

BISHOP POLK.

It better show'd with you,
When that your flock, assembled by the bell,
Encircled you, to hear with reverence
Your exposition of the holy text,
Than now to see you here, an iron man,
Cheering a rout of rebels with your drum,
Turning the Word to sword and life to death.
[*2d Part Henry IV.* 4, 2.

DR. BRECKINRIDGE.

A jewel in a ten times barr'd-up chest
Is—a bold spirit in a loyal breast.

TO BEAUFORT.

Speak, Beaufort, to thy sovereign.
Beaufort, it is thy sovereign speaks to thee!
[*Henry IV.*

PORT ROYAL.

Rebellion in this land shall lose his sway,
Meeting the check of such another day:
And since this business so fair is done,
Let us not leave till all our own be won.—
[*Henry IV.*

TO THE SOUTHERN.

Cold friends to me. What do they in the North?
Ay, ay, thou wouldst be gone to join with Richmond.
I will not trust you, sir.
[*Richard III.*

THE PRESIDENT'S MESSAGE.

In God's name, cheerly on, courageous friends,
To reap the harvest of perpetual peace
By this one bloody trial of sharp war.
[*Richard III.* 5, 3.

Personal.

General Winfield Scott, who sailed with his suite from New York for Europe a few weeks since, on board the steamship Arago, arrived safely at Queenstown on the 23d ult., and has taken up his residence in Paris.

A Mr. **J. C. Lewis** has published in the London *Review* a series of observations, running down from 1825, showing that a heavy discharge of cannon is followed by rain during that day or the next.

Messrs. Calvin, Hindle & Ensign, Undertakers in Patterson, N. J., having recently brought a suit against the First Presbyterian Church of that place to ascertain whether individuals holding lots in the cemetery of the church have a right to employ an undertaker other than the sexton of the church to inter in said lots, it was decided that they have not.

Col. Harvey Brown, the officer in chief command at Fort Pickens, is a native of New Jersey, between 60 and 70 years of age, graduated at West Point, has passed through various promotions in the army, and is understood to be an able officer.

Senators **Fessenden**, of Maine, and **Trumbull**, of Illinois, have been appointed by the Vice President of the United States, Regents of the Smithsonian Institute, in place of Hon. Stephen A. Douglas, deceased, and J. M. Mason, Traitor.

Edward S. Frey, an unmarried man, in about the 52d year of his age, and an active and useful member of the Methodist Church in Baltimore, recently died, having contributed, it is supposed, no less than thirty thousand dollars to various benevolent objects during his life.

Hon. James Buchanan, ex-President of the United States, is said to have lately expressed the opinion that Messrs. Mason and Slidell would be given up by our Government, and he founds the opinion that the British Government will successfully maintain that its flag is the same in its responsibilities on the sea as it is on the soil of England, and that therefore the men under it were entitled to its protection.

CONGRESS

Monday, Dec. 16.—Senate.—Petitions in favor of allowing Jewish chaplains to be employed in the army were presented.

Several petitions were presented in favor of unconditional emancipation.

Mr. Ten Eyck offered a resolution that the war is for the Union according to the Constitution, and that the object is to save the former and enforce the latter. Laid over.

Mr. Hale (N. H.) offered a resolution that the Committee on Military Affairs be requested to inquire into the expediency of providing a uniform manner in dealing with the slaves of rebels and those made prisoners or escaping from their masters.

Mr. Lane (Ind.) offered a resolution that the Committee on the Judiciary be requested to provide by law, so that the aiders and abettors of treason may be prevented from bringing suits for the collection of debts in U. S. Courts. Agreed to.

Mr. Sumner (Mass.) offered a resolution that the Committee on Patents be instructed to inquire if any additional legislation is necessary to secure for persons of African descent the right to take out patents. Agreed to.

Mr. Wilkinson (Minn.) offered a resolution:

Whereas, Jesse D. Bright, Senator from Indiana, did, on the 1st of March last, write a letter to Jefferson Davis (the letter was here read) introducing a Mr. Lincoln to Mr. Davis as having an improvement in fire-arms,

And whereas, such letter is an evidence of disloyalty, therefore,

Resolved, That the said Jesse D. Bright be expelled from the Senate of the United States.

Referred to the Judiciary Committee.

Mr. Trumbull's resolution, asking the Secretary of State if persons had been arrested in the loyal States and by what authority, was, after a warm discussion, referred to the Committee on the Judiciary.

House.—Messrs. Conway and Fouke had a personal wrangle very unworthy of legislators.

The following resolution, offered by Mr. Vallandigham, was referred to the Committee on Foreign Affairs.

Whereas, the Secretary of the Navy has reported to this House that Captain Chas. Wilkes, in command of the San Jacinto, an armed public vessel of war, did, on the 8th of November, 1861, on the high seas, intercept the Trent, a British mail steamer, and forcibly remove therefrom James M. Mason and John Slidell, disloyal citizens, leading conspirators, rebel enemies and dangerous men, who, with their suites, were on their way to Europe to promote the cause of the insurrection, claiming to be ambassadors of the so-called Confederate States;

And whereas, the Secretary of the Navy has further reported to the House that the prompt and decisive action of Capt. Wilkes on this occasion merited and received the emphatic approval of the department, and, moreover, in a public letter has thanked Captain Wilkes for the act;

And whereas, this House, on the first day of the session, did propose to tender the thanks of Congress to Capt. Wilkes for his brave, adroit and patriotic conduct in the arrest and detention of the traitors James M. Mason and John Slidell;

And whereas, further, on the same day, the House did request the President to confine the said James M. Mason and John Slidell in the cells of convicted felons until certain military officers of the United States, captured and held by the so-called Confederate States should be treated as prisoners of war.

Therefore, be it resolved as the sense of this House, That it is the duty of the President to more firmly maintain the stand thus taken, approving and adopting the act of Capt. Wilkes in spite of any menace or demand of the British Government; and that this House pledge its full support to him in upholding now the honor and vindicating the courage of the Government and the people of the United States against a foreign power.

Mr. Vallandigham's resolution was evidently a dodge in the interest of secession, in the hope of precipitating a war with England.

The raising of a volunteer force for the better defence of Kentucky was authorized.

Tuesday.—Senate.—Mr. Sumner (Mass.) presented several petitions for the emancipation of the slaves of rebels.

Mr. Wilson reported a bill to increase the number of cadets at West Point.

Mr. Foot (Vt.) offered a resolution that the Commissioner of Public Buildings inform the Senate by what authority a portion of the National Capitol has been converted into a bakery. Agreed to.

Mr. Sumner offered a resolution that the Committee on Military Affairs be instructed to inquire into the expediency of providing by legislation that the army shall not be employed to surrender fugitive slaves. Laid over.

Mr. Latham (Cal.) offered a resolution that the Secretary of War be requested to inform the Senate by virtue of what law and for what reasons, passports are required from passengers going from New York to San Francisco. Agreed to.

Mr. Sherman (Ohio) offered a resolution that the Secretary of War be requested to furnish the Senate with a copy of all correspondence between General Scott and General Patterson. Agreed to.

Mr. Sumner introduced a bill in relation to claims for French spoliations.

Mr. Lane and others spoke on the best policy for suppressing the rebellion.

House.—The resolution of Mr. Eliot, proposing the emancipation of the slaves of rebels, &c., was taken up, and after discussion was referred to the Committee on the Judiciary. In opposition to the proposed emancipation, Mr. Harding of Kentucky earnestly defended the following points:

First. We have no Constitutional powers to pass them, or any bills or resolutions on the subject.

Second. That Congress, the President and the Administration stand pledged in the most public and solemn manner against all interference with slavery, as he proceeded to show from copious extracts, therefore to sanction such a policy would be a palpable violation of the plighted faith of this Government.

Third. He opposed the resolutions, because legislation on the subject is forbidden by every principle of sound policy.

Fourth. He opposed them and all kindred measures because they would inaugurate a war which would involve in its horrors the loyal and disloyal, the innocent and the guilty; a war disgraceful to any Christian and civilized nation. In the course of his remarks he said that this war has nothing more to do with slavery than with any other institution. Let slavery alone, it will take care of itself. He showed the injustice of diverting the war from its original design, namely, the restoration of obedience to the Constitution and laws, and the preservation of the Union.

The special committee to inquire into the Government contracts reported. The report covers 1,100 pages, and exposes numerous frauds and misdemeanors.

Mr. Cox, from the Committee on Foreign Affairs, reported a bill appropriating $1,000 as full compensation to the owners of the British ship Perthshire in consequence of her detention by the steamer Massachusetts in June last, for a supposed breach of the blockade at the port of Mobile. Passed.

Wednesday.—Senate.—Various petitions were presented relative to the fugitive slave law and emancipation.

Mr. Doolittle introduced a bill for the collection of direct taxes in insurrectionary districts. It provides for taking land in such districts to pay the direct tax, and that the President shall, before the 22d of February next, make proclamation, specifying what districts are in such insurrection, the owners to have the power of redemption.

Mr. Sumner offered a resolution that Trusten Polk is now a traitor to the United States, and that he be expelled from the Senate. Referred to the Committee on the Judiciary.

The resolution offered by Mr. Sumner that the army shall not be used to surrender fugitive slaves, was adopted.

The resolution asking why passports were required from New York to San Francisco, was adopted.

House.—A resolution was adopted declaring that Charles Henry Foster of North Carolina is not entitled to a seat in this Congress.

The homestead bill was taken up, discussed, and postponed till the first Monday in February. The bill for the payment of invalids and other pensions was passed. Mr. Colfax called attention to gross abuses of the franking privilege.

Thursday.—Senate.—Mr. Sumner of Mass., presented petitions numerously signed, for the emancipation of slaves, with compensation to loyal masters.

A bill to amend the act of July last, which grants $100 bounty to soldiers at the expiration of two years, and to those honorably discharged by reason of wounds and disabilities, so as to extend its provisions to those who entered the service under the first proclamation of the President, and were similarly disqualified, was, after debate, tabled.

The House resumed the consideration of the bill providing for the construction of twenty iron-clad steam gun-boats to be built by contract or otherwise, as the Secretary of the Navy may deem best for the public interest.

The bill was passed.

Mr. Colfax from the Committee on post offices and post roads reported a bill to promote the efficiency of the dead letter office, based on the recommendation of the Postmaster General, in his last annual report. Passed.

On motion of Mr. Washburne of Ill., the Committee on Elections were instructed to inquire and report whether any person holding office under the United States and receiving compensation therefor, is at the same time holding a seat here and receiving compensation as a member of this House.

Mr. Colfax reported a bill abolishing the franking privilege. Its consideration was postponed until the second Tuesday in January.

Friday.—Senate.—Petitions were presented in favor of emancipation of the slaves of rebels if necessary to save the Union. Also one for the removal of Senator Bright. Eulogies were pronounced on the brave Lyon. The Committee on the Judiciary were discharged from the further consideration of the bill to abolish the Supreme Court. A stringent liquor law for the District of Columbia was passed.

House.—Mr. Holman of Ind., introduced a resolution, which was adopted, instructing the Committee on Military Affairs to report a bill amendatory of present laws, so as not to exclude, in the appointment of chaplains, any religious societies. He mentioned that at present Jewish rabbies are excluded, notwithstanding that there are a large number of Hebrews in the army.

Mr. Wickliffe of Ky., presented the resolutions of the Kentucky Legislature in favor of relieving Ireland in view of the probable famine. Referred to the Committee on Foreign Affairs.

Mr. Julian of Ind., offered a resolution that the Committee on the Judiciary be instructed to report a bill, so amending the fugitive slave law of 1850, as to forbid the recapture or return of any fugitive from labor without satisfactory proof being first made that the claimant of such fugitive is loyal to the Government.

The resolution was passed, yeas 78, nays 39.

Mr. Arnold of Ill., introduced a resolution which was adopted, tendering the thanks of Congress to Colonel Mulligan and his command, for their heroic defence of Lexington, and authorizing the Twenty-third Regiment of Illinois to bear on their colors the name of Lexington.

Advertisements.

The United Brothers and Sisters of Rev. Willis Nazrey Society, are requested to attend their regular stated meeting, the 19th of this month, at 8 o'clock, P. M., on the corner of Quince and Locust Streets. Punctual attendance is strictly requested, by order of the President.
AARON BELL, *President.*
E. MOLONEY, *Secretary.*

THE DAUGHTERS OF HOPE GRAND UNION Temperance Society met, it being the thirteenth convention, April 10th, 1861. Representatives from Lodges are as follows:—

From Garnet Union No. 5, D. of T., from Phoenix Union, No. 8, D. of T.; from Northern Union, No. 10, D. of T.; Walsh's Union, of Chambersburgh, Pa.; from Dr. Bias' Union, of Carlisle, Pa.; from Mount Olive Union, No. 18, D. of T., from Venerable Union, No. 16, D. of T., of Norristown, Pa.

Officers installed to their several positions are as follows:—

Grand P., Sister Bennet; Grand Associate, Sister Barris; Grand Treasurer, Sister Fauset; Grand Conductress, C. Thompson; Grand Sentinel, A. E. Dubbart; Grand Chaplain, Sister Hall.

G. P. P., Sister E. Romare, G. P. P. Sister Anderson,
" " E. Bowers, " " J. J. Burns,
" " M. H. Evans, " " E. J. Evans,
" " S. Newman, " " White,
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Mrs. Susan Cares, President.
Mr. L. R. Seymour, Sec'y.

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Nut Crackers, " "
Drinking Cups, " "
Goblets, " "
Cream Cups, " "
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" " Cluster Sets, Enameled Styles.
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" Goldstone, and Coral Sets, different styles.
" Etruscan Lava and Carbuncle Sets.
" Fine Coral Breast Pins.
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" Bracelets, plain and engraved.
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The subscriber respectfully informs his friends and the public generally, that he has taken the store,
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formerly occupied as the Anti Slavery Office, (where he has been engaged for the last fourteen years,) to occupy it henceforth as a place of business for the sale of
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Having made arrangements with one of the First Coal Dealers in the city, to furnish the best qualities of Lehigh, Schuylkill, &c., at the lowest Cash prices, he hopes to give full satisfaction in this branch of his business.
He will also keep constantly on hand a general assortment of good NEW and SECOND-HAND STOVES, FURNACES, &c.
Persons wishing Stoves taken down, stored away, put up, or cleaned, can be promptly accommodated by applying as above.
He hopes by energy and strict attention to business to obtain a fair share of patronage.
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ANIMAL MUMMIES

The ancient Egyptians did not confine the embalming propensity to their kings, princes, friends, and relations alone; they embalmed almost every animal, both tame and wild. When the domestic puss was ill, or presented a larger family than her circumstances warranted her to preserve in life, instead of tying a stone around the sick animal's neck, and throwing her into the Nile, or drowning the ugliest of her kittens, they sent for the embalmer, (who, we may conjecture, also held the office of cat's-meat man to the citizens of ancient Thebes,) and in course of time puss was returned, properly prepared, in the form of a mummy, ready to be put up in the ranks of her feline ancestors, who had already added to the shelf containing

"Five hundred pussy-cats all of a row."

I have now before me the embalmed body of an old tom-cat, who, centuries ago, caterwauled on the house-tops of Thebes, or caught mice and lizards in his nocturnal ramblings around the Pyramids. Poor puss, you must have been a fine cat in your day; your bright yellow coat must have been gently stroked by the hand of your fond mistress, whose form may now, for aught we know to the contrary, be figuring as a curiosity in the British Museum. I think you must have died in pain, or else why close one eye and leave the other open, never to shut again? Why hang out your tongue by the side of your mouth? and why that lump in your back, like the remains of an injury or blow? I wonder if you ever had any legs; there are none now; and if you had, why did your embalmer cut them off, with your tail? and what could he have done with them when they were cut off? Why did he take out your intestines? Query, were there any fiddle-string makers in those days? and why did he leave your liver and stomach alone in your spice-smelling carcass?

Mummies also have been discovered of the lion, wolf, dog, jackal, fox, hyena, bear, ichneumon, shrew-mouse, deer, goat, ram, sheep lamb, bull, hippopotamus, and monkey. Among birds, the vulture, eagle, falcon, hawk, owl, and ibis, (found particularly at Hermopolis,) goose, and swallow. Of the amphibia, crocodile, toad, lizard, etc.; among fish, carp, pike, etc.; insects, principally the scarabæus, and lastly, vegetables, especially the lotus, and, of all things in the world, the onion.—*English Magazine.*

MR. DARWIN'S THEORY OF DEVELOPMENT.

The winter session of Edinburgh University commenced this week. Sir David Brewster delivered an introductory address on the occasion to a crowded audience, in the General Assembly Hall. The veteran was loudly cheered on his entrance, and in his oration dealt effectively with Mr. Darwin's speculations:

"Mr. Darwin, he said, has appealed to facts and principles in support of his theory, and therefore we must appeal to facts and principles for its refutation. He maintains: 1. That variations in species actually arise in the course of descents from a common progenitor. 2. That many of these variations are an improvement on the original stock. 3. That, by a continued natural selection, from among these improved specimens, occasioned by a struggle for life, the most vigorous individuals become the progenitors of the next generation. 4. That there is a power in nature everywhere effecting this selection. Naturalists of high authority have followed Mr. Darwin through all his arguments, and have shown in the clearest manner that his theory is inconsistent with the very facts upon which he has rested it. It is out of my sphere, and yours also, to discuss this question as one of natural history: but, even in this aspect of it, we may allow that species do admit of great variations, and may, by new methods of feeding and culture, rise to a higher scale, and yet deny that there is any evidence even of one species of the same genus having passed into another, and still less that fish have passed into fowl, or birds into beasts, or quadrupeds into men. We have absolute proof, indeed, of this immutability of species, whether we search for it in historic or geological times. The cat and dog embalmed in Egypt four thousand years ago are the same as the cat and dog of the present day, and in the fossil remains of the pre-Adamite ages there is not the slightest proof of any variations in the successive inhabitants of the earth. Mr Darwin himself admits, to use his own words, 'that this is the most obvious and grave objection to his theory;' but yet he conjectures that rocks still undiscovered, and myriads of years older than the Cambrian or eozoic strata, may still bear testimony to his views. *When* such strata with such indications are discovered, when the instinct of the elephant shall have expanded into reason, and the chatter of the parrot have its climax in speech, we may then claim kindred with the brutes that perish."

NO CONCUSSION FOR CATS

It is quite wonderful to see a cat jump down heights. She never seems to hurt herself, or get giddy with the fall; she always falls on her feet, and these are so beautifully padded, that they seldom or never get broken. Why does not the cat get a concussion of the brain, as a man or a dog would if he performed a similar acrobatic feat? If we examine a cat's head we shall see that it has a *regular partition wall* projecting from its sides, a good way inward, toward the centre, so as to prevent the brain from suffering from concussion. This is, indeed, a beautiful contrivance, and shows an admirable internal structure, made in wonderful conformity with external form and nocturnal habits.

THE FOOT OF A HORSE.

The human hand has often been taken to illustrate Divine wisdom—and very well. But have you ever examined your horse's foot? It is hardly less curious in its way. Its parts are somewhat complicated, yet their design is simple and obvious. The hoof is not, as it appears to the careless eye, a mere lump of insensible bone, fastened to the leg by a joint. It is made up of a series of thin layers, or leaves of horn, about five hundred in number, nicely fitted to each other, and forming a lining to the foot itself. Then there are many more layers belonging to what is called the coffin bone, and fitted into this. These are elastic. Take a quire of paper, and insert the leaves one by one, into those of another quire, and you will get some idea of the arrangements of the several layers. Now, the weight of the horse rests on as many elastic springs as there are layers in his forefeet—about four thousand; and all this contrived, not only for the easy conveyance of the horse's own body, but whatever burden may be laid upon him.

KINDNESS TO MILCH COWS.

"One of the greatest errors in overcoming cows that are unquiet while being milked, is to whip, beat, kick, and bawl at them. This is generally done, and the cow becomes afraid and angry, and instead of becoming better grows worse. Milch cows cannot be whipped or terrified into standing quietly, gently, and patiently during milking. They dislike to be milked, for they know that loud words and hard blows always attend the operation. They dread to see the milker as the little urchin dreads to see the birchen rod in the hand of an angry pedagogue when he expects to have it applied to his back. A cow, kindly and properly treated, is pleased to see the milker, gladly awaits his or her approach, and submits with pleasure to the operation of being milked. Every one having experience with cows knows this to be true. But the cow is opposed to a change of milkers, she soon becomes attached to one person who performs the operation, and does not willingly and freely give down her milk to another person; therefore, have one milker to certain cows, and bear in mind, if you change milkers, it is at the expense of a loss of milk and of injury to the cow.

All animals appreciate kind treatment and resent abuse. See that those who milk them can control themselves, govern their passions, speak low and kindly under almost any provocation, and soon the cows will learn that they are not going to be abused, and will submit to the operation. Milking should be performed at regular hours, not varying fifteen minutes one day from the other. No talking or laughing should be permitted."—*Wilkes' Spirit of the Times.*

ARTESIAN WELLS IN CHINA.

The Chinese have from time immemorial practised the boring of Artesian wells, and according to missionaries, there are several of them in the province of Ou Tong Kiao of a depth of 1003 yards. Some of these wells, however, instead of water, give inflammable gas.

THE THIRTY SEVENTH CONGRESS.

FULL LIST OF MEMBERS.

THE SENATE

President, Hannibal Hamlin, of Maine.
Clerk, John W Forney, of Penna.

U—Union. R—Republican. O—Opposition.

ALABAMA.
Seceded.

ARKANSAS.
Seceded

CONNECTICUT.
James Dixon (R) 1863
Laf. S. Foster (R) 1867

CALIFORNIA.
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J. A. McDougal (O) 1867

DELAWARE.
Jas A. Bayard (O) 1863
Will'd Saulsbury (O) 1865

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Seceded.

GEORGIA.
Seceded

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Lyman Trumbull (R) 1867

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Jas. W. Grimes (R) 1865
James Harlan (R) 1867

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Laz. W Powell (O) 1865
Garrett Davis (U) 1867

KANSAS.
Sam C Pomeroy (R) —
Jas. H. Lane (R)

LOUISIANA.
Seceded.

MAINE.
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W. P. Fessenden (R) 1865

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Charles Sumner (R) 1863
Henry Wilson (R) 1865

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James A. Pearce (O) 1867

MICHIGAN.
Zach Chandler (R) 1863
Vacancy 1865

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M. S. Wilkinson (R) 1867

MISSISSIPPI.
Seceded

MISSOURI.
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W. H. Johnson (O) 1867

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Daniel R. Clark (R) 1867

NEW YORK.
Preston King (R) 1863
Ira Harris (R) 1867

NEW JERSEY.
J. R. Thompson (O) 1863
J. C. Ten Eyck (R) 1865

NORTH CAROLINA.
Seceded

OHIO
Benj. F. Wade (R) 1863
John Sherman (R) 1867

OREGON.
Ben. Stark (O) 1865
Geo. W. Nesmith (O) 1865

PENNSYLVANIA.
David Wilmot (R) 1863
Edgar Cowan (R) 1867

RHODE ISLAND.
Jas. F Simmons (R) 1863
H. B. Anthony (R) 1865

SOUTH CAROLINA.
Seceded.

TENNESSEE.
Andrew Johnson (U) 1863
Vacancy (seceded) 1865

TEXAS.
Seceded.

VERMONT.
Solomon Foot (R) 1863
Jacob Collamer (R) 1867

VIRGINIA.
W. T. Willey (U) 1863
John S Carlile (U) 1865

WISCONSIN.
Jas. R. Doolittle (R) 1865
Tim O Howe (R) 1867

HOUSE OF REPRESENTATIVES.

Speaker, Galusha A Grow, of Pennsylvania.
Clerk, Emerson Etheridge, of Tennessee

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James A. English (O) | Geo. C. Woodruff (O)

CALIFORNIA.—2.
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DELAWARE.—1.
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ILLINOIS.—9.
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Owen Lovejoy (R) | Philip B. Fouke (O)
Wm Kellogg (R) | John A. Logan (O)
W. A Richardson (O)

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James A. Cravens (O) | Albert S. White (R)
Wm. M. Dunn (R) | Schuyler Colfax (R)
Wm. S. Holman (O) | Wm Mitchell (R)
Geo. W Julian (R) | John P. C. Shanks (R)
Albert G. Porter (R)

IOWA.—2.
Joseph F. Wilson (R) | Wm Vandever (R)

KENTUCKY.—10
H. C. Burnett (Expelled) | Geo. W Dunlap (U)
J. S. Jackson (U) | Robert Mallory (U)
Henry Grider (U) | J J Crittenden (U)
Aaron Harding (U) | W. H. Wadsworth (U)
C. A. Wickliffe (U) | J. W. Menzies (U)

KANSAS.—1.
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MARYLAND.—6.
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Ed. H. Webster (U) | Francis Thomas (U)
C. L. L. Leary (U) | Chas. B. Calvert (U)

MASSACHUSETTS—11.
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James Buffinton (R) | Chas. R. Train (R)
B. F. Thomas (U) | Goldsmith F. Bailey (R)
Alex. H. Rice (R) | Chas. Delano (R)
Samuel Hooper (R) | Henry L. Dawes (R)
John B. Alley (R)

MICHIGAN.—4.
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Fernando C. Beaman (R) | R. E. Trowbridge (R)

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F. P. Blair, Jr. (R) | John W. Reid (Expelled)
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Vacancy | John W Noell (O)
Elijah H. Norton (O)

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J. L. N. Stratton (R) | Nehemiah Perry (O)
Wm. G. Steele (O)

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S. N. Sherman (R)

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C. L. Vallandigham (O) | Harrison G. Blake (R)
Wm. Allen (O) | George Nugent (O)
James M. Ashley (R) | Wm P. Cutler* (R)
Chilton A. White (O) | James R. Morris (O)
Richard Harrison (U) | Sidney Egerton (R)
Sam Shellabarger (R) | Albert G. Riddle (R)
Warren P. Noble (O) | John Hutchins (R)
Carey A. Trimble (R) | John A. Bingham (R)
Valentine B. Horton (R) | * Contested.

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Chas. J Biddle (O) | Jas. T. Hale (R)
John P. Verree* (R) | Joseph Bailey (O)
Wm. D. Kelley (R) | Ed. McPherson (R)
W Morris Davis (R) | S. Steele Blair (R)
John Hickman (R) | John Covode (R)
Thos B. Cooper (O) | Joseph Lazear (O)
Henry E. Ancona (O) | Jas. K. Moorhead (R)
Thaddeus Stevens (R) | Robert McKnight (R)
John W. Killinger (R) | John W Wallace (R)
Jas. H. Campbell (R) | John Patton (R)
R. H. Wright (O) | Elijah Babbitt (R)
Philip Johnson (O) | * Contested

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VIRGINIA.—3.
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Wm G. Brown (U)

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Justin R. Morrill (R)

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Samuel G. Daily.

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Colonel Wallace.

DACOTAH.
John B. Todd.

NEW MEXICO.
John S. Watts

COLORADO.
H. P. Bennett.

NEVADA.
John Cradlebaugh.

The following named States are in rebellion, and will be entirely unrepresented, except three or four districts in the loyal portion of Virginia. The following figures show the number of representatives to which each of the Seceded States are entitled,

Arkansas	2	North Carolina	8
Alabama	7	South Carolina	6
Florida	1	Tennessee	10
Georgia	8	Texas	2
Louisiana	4	Virginia	13
Mississippi	5		
		Total	66

NOTE.—Those members whose politics are given as "Union" in the free States have been elected to fill vacancies without regard to party.—*Washington Chronicle.*

Family Circle.

THE GREAT WESTERN PREACHER

I had heard many times about him. And lately passing through Rochester, Niagara, &c., on my way to Cleveland, I determined to satisfy myself as to what sort of a preacher he was. And I was favored with a very excellent opportunity, as it was a very pleasant day, and he was in excellent preaching trim.

1. As to his pulpit—never was there, and no where is there, such another. It is said to be an hundred and fifty feet high. And sure, one needs huge proportions to be in harmony with such a place to preach in. But he was equal to it, and fitted it well. For,

2. He had a voice well in keeping. Our company heard it long before we saw the preacher. It has been heard many miles, they say, and I should not wonder. When in his actual presence you could hear no other sound. If you dared to speak in that meeting to a friend, you would have to shout to do it, or he could not hear you. The preaching was, in fact, "as the sound of many waters, and of mighty thunderings."

3. He is, we ascertained, an incessant preacher. We found him hard at it, and he had been just as busy hours, months, and years before—nobody could tell how long. We left him preaching, and he was at it when we last heard from him, and nobody has any idea when he will get through. He has preached many generations into their graves, and is likely to as many more.

4. He is never weary in preaching. Some get very sadly used up in preaching, and want a Monday or more to get recomposed. Some even have to go to Europe for rest and recovery. But this great preacher goes straight on all day, all night, all summer, all winter, year in and year out, and has never shown the slightest signs of weariness. He has never left his post a moment for relaxation—never had a nap! Yet neither bronchitis, nor any other ache, or all, has ever overtaken him.

5. He is great on the doctrines—chiefly upon one of them—*the great power of God.* If any man wants the grandest ideas of this attribute of God, let him hear this preacher. He shakes the very earth, for miles, by the power of his illustrations.

6. As for the number of people who have heard, no tongue can tell their number. His audience is never very large at a time, but the aggregate of his hearers is not within the compass of any arithmetic. Besides his American hearers, he has had auditors from most of the nations of the earth. Few foreigners have ever been known to leave the country without having heard him.

7. Everybody understands him. Ask any hearer from any land, and knowing only his own native tongue, and you will find he perfectly comprehends this great preacher. He utters the great doctrine, on which he chiefly dwells, with such clearness and power, and in such a manner, in all respects, that no mortal ever made the slightest mistake in regard to his meaning, or failed to get the grand idea he was uttering.

8. There is no dispute about his authority to preach. Some complain of certain preachers, that they come not into the work through the right door, and all that. But no power but the highest in the universe, could have set such a ministration as this preacher's at work. A half hour in his audience room will settle all questions about the validity of his ordination.

9. He is a very old preacher. Some do not like old preachers, and think they had better stop when they come to spectacles and gray hairs. But here is a hoary old preacher for them. If they think old preachers had better stop, let them hear this one, and say if he had better stop. The first man that ever went that way heard him. A good way back towards the creation of the world he began, and he has "notched the everlasting rocks" about him, with the centuries he has been preaching. He has done more preaching than any other we ever heard of yet.

10. He has not lost a particle of his pulpit power. Some preachers have not any to lose, and others, that have, droop under growing infirmities. But here is one who bids defiance to all assailants. He roars away with the same tremendous power and energy he had generations ago, and shows not the slightest signs of weariness, or frailty, or age, or infirmity, or incapacity for his work.

11. All denominations claim him, and for a wonder he suits them all. He is a Methodist, for he is incessantly active, and has a voice of thunder. His Episcopacy is clear, for he is fond of old forms, and roars on in the liturgy of many centuries. Those who love sprinkling, by getting near enough can be accommodated, and as for those fond of immersion, Lo! here are many waters!

Lest I make my preaching too long about the great Preacher, I conclude by recommending my readers to hear him when they pass that way. And if they are not made wiser and better by the hearing, it will not be for want of power in the preacher, or grandeur in his theme.

Boston Recorder

Perhaps for the benefit of some of our younger readers, we ought to give there the name of this great preacher. Perhaps, however, they would rather guess. His initials are N F, and great as he is, he is open to the charge sometimes brought against other preachers, that his sermons are very *watery.*

ADOPTING AN ORPHAN.

One Saturday morning, while Mary Reed was making her customary visits among the poor, she passed a little shanty close by the road-side, whence issued the sound of a child crying loudly, but apparently from grief rather than physical pain. Mary paused; suddenly the cries ceased for a moment, and a low, broken voice was heard, and then from the child again suppressed sobs. Mary knocked at the door; it was opened by a child of some seven years old. The traces of tears were visible on the child's damp cheeks and swollen eyes, her long golden curls fell disordered about her shoulders, and her voice trembled so that she could scarcely speak.

"What is the matter, dear child?" asked Mary.

"Oh, my mother is going to die!" sobbed the child.

Mary entered a small bed-room, where lay a woman in the last stages of consumption. On her bed was a German Bible.

"He keepeth them in perfect peace who stay their trust on him," said Mary in German, taking, as she spoke, the invalid's hand.

"God has surely sent you here, so you can speak to me in my own tongue before I die," said the woman.

"Are you dying?" asked Mary.

"Yes; only a few days more remain for me on earth."

"Are you afraid to die?" inquired Mary.

"No, not afraid. I trust in the Lamb of God; but oh, my faith is weak! my poor little child, my Henrietta, penniless and friendless, where will she find a home?"

Mary soon gathered from the woman that she had come four years before to America. After remaining a year in New York they came to Chicago, where her husband died shortly after. The widow had toiled bravely for herself and only child, but grief and hard labor had thrown her into a consumption, in which she had lingered five months. Her money had been spent, her clothing and furniture pawned, and but for the kindness of a neighbor, a poor Irish washerwoman, she and her child might have starved. Mary having learned these particulars, took her leave, promising to return in an hour or two, and encouraging the little girl to hope for the best. She went to the benevolent washerwoman and made some inquiries. The woman was loud in her eulogies of her afflicted neighbors, enlarging on their goodness and poverty, but modestly abstaining from mentioning her charities towards them. "Indeed," she said, in conclusion, "often, when I have been in there, have I thought that I'd change places with the dear creature, sick as she is, for the sake of being such a good, holy woman, so well prepared to die."

Mary was not one of those who, having discovered a case of great necessity, go home and spend a day or two considering what course they had better take for relieving the misery they commiserate, leaving the sufferers meanwhile to suffer or die of despair. Mary decided quickly, and was careful not to overstep what in any case might be the bounds of prudence. She now hastened into an adjacent street, filled with shops, and having bought a basket, put into it some sugar, tea, oranges, and bread. She then stopped at a butcher's and bought a fowl and some beef, and having directed a boy to bring her some coal and kindling-wood, she returned to the widow's. Her busy hands soon made a fire and prepared some tea, while the broth was being made ready for the mother, and a piece of the meat for the half-famished child. Mary was a most skilful nurse, and she arranged the sick woman's bed in so comfortable a way, that for the time a visible change for the better appeared. The pain that had racked the poor woman's worn-out frame was alleviated for a few hours, and she lay refreshed and strengthened, in whispered words thanking and blessing Mary. The little room now called for Mary's attention. She restored it to unwonted order, and placed a little stand by the bed, the sole relic, besides the Bible, of former and happier days, and upon it the Bible, a few flowers in a glass, and the oranges she had brought. It was the middle of the afternoon before Mary departed, having promised to call the next day on her return from the mission school. She continued her visits to her new protégés for several days. The mother grew feebler, and it was evident she had not many days to live. Mary saw that the thoughts of leaving her child alone and friendless in the world, were filling her last hours with grief. She said to her: "Would you be willing to have me find a home for your little Henrietta? Can you trust me to find one, where she will be happy and under good influences?"

"Oh, my kind friend," said the widow, "if you will but promise to do this, I will die in peace. I can trust you with all I have with my child."

Mary went to a friend of hers, Mrs. Captain Carroll. "Mrs Carroll," she said, "I want you to adopt a little girl."

"Oh, Mary Reed, are you crazy?" cried Mrs. Carroll, lifting up her hands.

"Not at all, Mrs Carroll, but there is a little girl,—a widow's only child. The mother is dying, and I wish to make her last hours happy by finding another mother for her little girl."

"Oh, I can't think of such a thing, Mary," said Mrs Carroll.

"Why, madam, who has a better opportunity? You are rich and childless. I have never seen any one better fitted to train up a child for happiness and usefulness than you. I really think it is your duty to take a child to adopt," said Mary.

"Oh, what would the Captain say. I'm sure he would never consent. Then grandfather and grandmother, you know, I feel just as if they were my own parents, as I have always lived with them, and they wouldn't fancy the idea at all. Really, Mary, you must find some one else."

Mary departed, but in a day or two called again. "Come, Mrs. Carroll," she said, "I am going to visit a sick friend, a poor person, and I wish you would come with me, and take one of your glasses of currant jelly for her." Mrs. Carroll, who was very benevolent, at once consented. "Have you found any one to adopt that child, yet?" asked Mrs. Carroll.

"No, every one had some good excuse," replied Mary.

"Every one?" said Mrs. Carroll.

"Every one except one lady, Mrs Captain Carroll," answered Mary, smiling. "Oh, you are too bad to say that," said her friend.

Mary walked on silently until her companion resumed, "Well, Mary, what are you thinking about now? You have been in a brown study for ten minutes."

"I was thinking of this, 'Inasmuch as ye have done it unto one of the least of these, ye have done it unto me.' If we feed, clothe, love, and shelter one poor child, Christ graciously receives it as done unto himself." Before Mrs. Carroll could reply, they entered the German widow's little dwelling. Mrs. Carroll was so absorbed in thoughts, called up by Mary's last remark, that she did not think of its being the house of the child she desired to take. After a while she began to notice the extreme beauty of little Henrietta, and the refinement and Christian humility, and patience under suffering of the mother. She was finally startled by hearing the woman say, "And does the lady you spoke of still refuse to take my little girl?"

"Yes, she thinks she cannot," replied Mary.

"And have you found any other place?" she inquired.

"None; I have done my best," replied Mary.

"Oh, this is very hard! God help me to bear it. I have only a few days or hours to live, and I had hoped to see my little one provided for. God help thee, poor little Henrietta!" and as she said this, she turned away her face to hide her grief from those about her. Mrs. Carroll could no longer refuse; coming up to the bed, she said, "Take courage, I will help you. I am the lady asked to adopt your child; I cannot refuse it now. I will take her for my own, and love her as my own."

The woman clasped her thin hands and whispered a prayer before she spoke, "With all my heart, I thank you. Let the blessings of a dying mother follow you. Oh you have made me happy indeed! Come here, my Henrietta, see how good God is. He is taking me from you, but he gives you another mother in this good lady. Love her, Henrietta, and obey her, and try all your life to be a blessing to her."

Mrs Carroll took the child in her arms. The little creature bent over and kissed her mother, and then overcome by her excited feelings, turned away and hid her face on Mrs. Carroll's shoulder.

A few days after, the sick mother died, and Henrietta was taken from the grave to her new mother's home. Mrs Carroll was about to leave town for a week, and as Mary was going to Mr Lytton's, she begged her to take Henrietta there until her return, when she would take possession of her. She left money for Mary to provide an ample wardrobe for Henrietta, and when the child's wants had been attended to, she accompanied Mary to Mr Lytton's.

Mary Reed.

Rev Dr Tyng, of New York, has retired from the editorship and proprietorship of the *Protestant Churchman*, and it has passed into the hands of a company, who will have the appointment of the editor for the future.

Rev John E Annan, son of Rev Wm Annan, of Pittsburgh, and grand-son of the late Rev Robt Annan, who had much to do with the organization of the Associate Reformed Church, having been constrained to leave Charlottesville, Virginia, on the breaking out of the present war, has been called to become pastor of First Presbyterian Church of Cincinnati, Ohio.

Rev. Dr. John M McAuley, has tendered the resignation of the pastorate of the Reformed Dutch Church, corner of 21st and Fifth Avenue, New York.

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Gov. Andrew, Mass.
T. S. Arthur, author.
Rev A. O. Atkins, Germantown.
W. L. Atlee, M. D.
Audubon, celebrated Ornithologist.
Augier, French Author.
Azeglio, Statesman of Piedmont.

B

Bacciochi, chamberlain to Louis Napoleon.
Princess Bacciochi
Rev. John C Backus, D. D., Moderator Presbyterian Gen. Assembly (o. s.,) 1861.
Bishop Bailey, R. C Church, Newark, N. J.
Bishop Baker, M. E. Church
Gen E. D. Baker, killed at Ball's Bluff.
Bancroft, historian.
Gen N. P. Banks
Mrs N. P. Banks
Rev Albert Barnes, Philada.
Barnum, the great Showman
Bates, Atty. Gen U. S.
Col Baxter, Philadelphia Fire Zouaves.
J A Bayard, Delaware
Gen Beauregard
Roger de Beauvoir, French author
Madame Beaudeveau, wife of Mexican Minister.
Bishop Bedell, Ohio.
Rev. H. W Beecher
Rev Lyman Beecher
Beecher Family.
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Rev Dr Bellows, New York
General Benoliel.
J P Benjamin, Louisiana
Bennett, N. Y Herald
Thos H Benton
Col. Berdan, of the Sharpshooters
Berlioz, Musical composer
Ex Mayor Berrett, Washington.
Col Betts, N. Y. [illegible]
Birkly, chief of the Knights of the Golden Circle.
Major Craig Biddle
Col. Chas J Biddle
Hon Horace Binney
Madame Anna Bishop.
Hon. F P Blair
M P Blair, Postmaster General, U S
Gen Blenker
Count Bleeker
Rev. H. A Boardman, D D Philada.
Hon Bonham, S C
Rosa Bonheur, (from engraving)
Bishop Boone, China
Madame Borghi-mamo, Singer
Bishop Bowen, S C (from engraving)
Bishop Bowman, Penna.
J T Brady, eminent lawyer N Y
Gen Bragg
John C Breckinridge.
Commodore Breese, U. S. N.
Hon D C Broderick, Cal
Rev Phillips Brooks, Philada.
Preston S Brooks, S C
Lord Brougham
Old John Brown, Ossawatomie
Mrs E B Browning (from engraving)
Brownell, avenger of Ellsworth
Parson Brownlow Knoxville, Tenn
Miss Brownlow, Daughter of the above
W P Bryant, Poet
James Buchanan
Gen Buckner, Kentucky
Hon [illegible] Burnett, Ky
Hon A Burlingame [illegible] Minister China
Count Buol
Sir J Burgoyne
Gen Burnside R I
Major [illegible] B F Butler
Napoleon Bonaparte [illegible]
Louis Napoleon Bonaparte
Empress Eugenie
Prince Imperial
Prince Napoleon
Princess Clotilde
Princess Antoine do
Prince Antoine
Prince Joseph
Princess Mathilde
Princess Julie
Princess Bonaparte, Countess of Primoli
Napoleon Bonaparte, deceased [illegible]
Napoleon III

C

General Cabrera.
General Cadwallader.
Rev Dr. Cahill.
John C. Calhoun.
Simon Cameron Sec of War, U. S.
Col. Cameron, killed at Bull's Run
Rev R H Canfield, D.D., Brooklyn.
Canrobert, Marshal of France.
Princess of Capua.
Rev R. A Carden, Philadelphia.
H. C Carey, Esq., Political economist, Philadelphia.
Prince de Carignan
Hon Lewis Cass.
Castellane, Marshal of France
Lord Castlereagh.
Count Cavour.
Earl Cawdor.
Rev. John Chambers, Philadelphia.
Count de Chambord.
General Changarnier.
Rev W H. Channing D. D
Rev. E. H. Chapin, N. Y.
Duke de Chartres.
S. P Chase, Sec. of Treasury, U. S.
Charles X King of France.
Charles XV. King of Sweden.
Rev. Dr. Cheever, N. Y.
Empress of China.
Lord Clarendon.
Bishop T. M. Clark, R. I.
Rev S. A. Clark, Elizabethtown, N J.
Rev H. Steele Clarke, D. D. Philada.
Cassius M. Clay, U. S. Minister to Russia.
Henry Clay
Henry Clay and wife.
General Clay.
Howell Cobb, Alabama.
Col. John Cochrane, N. Y. Chasseurs.
Prince de Condé.
Rev T K Conrad, Germantown.
Leslie Combs, Ky.
Rev. C. D. Cooper, Philadelphia.
J Fenimore Cooper, Novelist
Peter Cooper, Philanthropist.
Col. Corcoran and Staff.
Hon. Thos Corwin, U. S. Minister to Mexico
Victor Cousin.
Prince Couza.
Lord Cowley
M. J. Crawford, Georgia.
Major Cregier, R. V. Fire Zouaves
Crementeux, French Author.
Hon John J. Crittenden.
Rev. J. M. Crowell, Philadelphia.
Cubitt, Lord, Mayor of London.
Gov Curtin, Penna.
G. W. Curtis, Author and Lecturer
Rev T. L. Cuyler, N. Y.
Theodore Cuyler
Hon. Caleb Cushing, Mass.

D

Hon. George M Dallas.
Dana, N. Y Tribune.
David, Musical Composer
Hon. Henry Winter Davis
Jefferson Davis
Mrs Jefferson Davis
Capt. Davis, Steamer Wabash U. S. N.
Hon W L. Dayton, U. S. Minister to France.
Bishop De Lancey Western New York.
General Delarue de Beaumarchais
Hon John A. Dix
Rev. Morgan Dix, New York.
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Hon S. A. Douglas.
Mrs. S. A. Douglas.
Rev U W Dorschel, D. D., Philadelphia.
Rev. George Duffield, Jr., Detroit
Prof Robley Dunglison, M. D., Philada.
Dupin, formerly President of the National Assembly of France.
Commodore Dupont, U. S. N.
Monseigneur Dupanloup.
Rev J. P. Durbin, D. D.
General Duryee.

E

Bishop Eastburn, Mass
Rev Jonathan Edwards, D D., Philada.
Col. Max Einstein.
Col. E. E. Ellsworth, slain at Alexandria.
Ralph Waldo Emerson.
Hon E. Etheridge, Tenn.
Hon. Edward Everett.

F

Lord Falkland.
Falloux, Minister of France.
Rev Dr Farley, Brooklyn
Col. Farnham, N. Y. Fire Zouaves
Cyrus W. Field, Atlantic Telegraph.
Millard Fillmore.
Hon. Hamilton Fish
J. B Floyd.
Commodore Foote, U. S. N.
Carl Formes
Hon. J. W Forney,
John Forsyth, Alabama
Hon. L. S. Foster, Conn
Fould, Minister of France.
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Francis II, Ex king of Naples.
Gen. W. B. Franklin, U. S. A.
Hon Theodore Frelinghuysen
Major Gen. John C. Fremont.
Mrs Jessie Benton Fremont.
General Frossard.
Fuad Pacha.

G

General Gaines
Mrs. Myra Clark Gaines.
Gov Gamble, Missouri
Garibaldi
Gen Garnet, killed in Western Virginia.
W. Lloyd Garrison.
Col Geary, 28th Penn. Regt.
Hon J. R. Giddings.
Hon W. Gilpin, Governor of Colorado.
Girardin, French author
Rev Kingston Goddard, D D., Cincinnati.
Paul Beck Goddard, M. D
Com Goldsborough, U. S. N.
Lord Gosford
Gottschalk, pianist
John B. Gough.
Hon Frank Granger.
Lord Gray.
Lieutenant Greble, U. S. A., killed at Great Bethel
Horace Greeley, N. Y. Tribune.
Grace Greenwood.
Baron Gros
Prof. S. D Gross, M. D., Philadelphia.
Hon. Galusha A Grow, Penna.
Mrs. Gwin, wife of Senator Gwin, Cal.
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H

Hon J P Hale, New Hampshire.
Girard Hallock, N. Y Journal of Commerce
Grand Duchess of Hamilton.
Hon Hannibal Hamlin.
Rev J. Fisher Hammond.
Rev Dr. Marbaugh, Philadelphia.
General Hardee
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Harper Brothers, Publishers.
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Jack Haye, Texas Ranger
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Archbishop Hughes, New York
Humboldt
R. M. T. Hunter, Virginia.
General Hunter, U. S. A
Thaddeus Hyatt, Kansas

I.

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Washington Irving
Washington Irving's Home, (Sunny Side)
Washington Irving's tomb

J.

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K.

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Major Count Kanitski
Hon Kerr Penna Volunteers
L M Keitt S C
Hon W D Kelley, Philada
General Kelly, Virginia Volunteers
Rev Joseph H Kennard, D D., Philada
Chancellor Kent
Admiral Keppel, British Navy
Gen Keyes
T S Kirkbride M D Physician to Penna Hospital for Insane
Count Kisseleff
Judge J. K. Kane Philada
Col [illegible] Knipe, 26th Penna Regt
Kossuth
Rev [illegible] P Krauth, D D Philada

L.

[illegible], French Actor
General Lander U. S. A.
General James Lane, Kansas
General Joseph Lane, Oreg
Miss Harriet Lane
Admiral de Lassusse, French Navy
Count Lasteyrie de Lasteyrie
[illegible]
Laboulaye, French Journalist
General Lee, Virginia.
Hon Henry Leeser, Philada
Prince Leopold of England
Leopold I. King of Belgium
Lesseps, Civil Engineer, France
Hon Letcher Virginia
Judge Ellis Lewis, Philada
Rev John Leyburn, D D Virginia
Abraham Lincoln
Mrs Lincoln
Jenny Lind

Hon. Daniel Lord, New York
Prof. H. W Longfellow, Poet.
Louis XVIII, of France.
Princess Louisa of England
Hon Owen Lovejoy, Illinois
J Russell Lowell, Poet.
Gen. Lyon, U. S. A
Lord Lyons, British Minister to U S
Benson J. Lossing, Historian.

M.

General McCall, Penna.
Major General McClellan, U. S. A.
Rev Dr McClintock, Paris
General McCook, Ohio
General Ben McCulloch, Texas.
Col. McCunn, New York.
General McDowell, U S A.
General McDowell and Staff.
Rev John McDowell, D. D, Philada.
Gen McDuffie, S. C.
Bishop McIlvaine, Ohio.
Major McIntosh, U. S A
R Shelton McKenzie, M D., Author
Capt. Wm McMullin, Philadelphia Gangers
T B Macaulay, Historian.
Charles Mackay, Author.
Mac Mahon, Marshal of France.
Magnan, Marshal of France.
Rev. Dr. Magoon.
Gen. Magruder late U. S. A.
Rev Howard Malcom, D. D., Philada.
General Mansfield, U. S. A.
Hon W L. Marcy.
Col Marcy, U. S. A.
Maria Sophia, Ex Queen of Naples.
Chief Justice Marshall—from painting by Inman.
Martimprez, General of France
General Martindale, U. S. A.
J M Mason, late Senator from Virginia.
Mathurel, French Author.
Father Mathew.
Maudhuy, French General
Maury, late of U. S. Navy
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Mazzini.
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Prof. C D Meigs, M. D., Philada.
Gen. Montgomery C Meigs, U. S. A.
Princess Menschikoff
Mercier, French Minister to U. S.
Gen. W. Pinckney Miles, S. C.
Mirecourt, French Author.
Col. Mix, U. S. A.
Mocquard, Private Sec. of Louis Napoleon.
Duchess de Montebello.
Governor Morgan, New York
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Paul Morphy.
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Robert Morris, Financier of the Revolution, from painting by Dilbert Stuart.
Prof Morse, Magnetic Electric Telegraph
Rev Henry J. Morton, D. D., Philada.
J. L. Motley, Historian— U. S. Minister to Vienna.
Rev W A. Muhlenberg, D. D., New York.
Col Mulligan, Illinois Volunteers
Prince Murat.
Musard, Musical Composer.

N.

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Prince of Nassau
General Negrier
Hon. G. W Nesmith, Oregon
Rev. Richard Newton, D. D., Philada.
Marshal Niel, France.
Rev Baptist Noel, England.
Dr. Isaac Norris, Philada.

O.

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Bishop Odenheimer, New Jersey
Bishop B T Onderdonk
Bishop H U. Onderdonk.
Admiral O'Grady.
Count Orloff
Rev Dr Osgood, New York
Duke d'Ossuna.
Prof. Owen, New York

P.

General Paez, Venezuela.
Page, painter
J. G. Palfrey.
Palmer, sculptor.
Count of Paris.
Rev. Theodore Parker
Rev. Theodore Parker's Grave.
Peter Parley—(Goodrich.)
Duke of Parma.
Duchess of Parma.
General Robert Patterson
General Frank E. Patterson.
Patti
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J. Howard Payne, author of "Home, Sweet Home."
Rembrandt Peale, Painter
Pelissier, Marshal of France.
Commodore Perry
Count Persigny
Wendell Phillips.
Prince of Piedmont.
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Gov. Pierpont, Western Virginia.
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James K. Polk.
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Pope Pius IX
King of Portugal
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Bishop Alonzo Potter, Penna.
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G. D. Prentice, Louisville Journal.
W. H. Prescott, Historian
W. Preston, Ky., late Minister to Spain.
General Sterling Price.
Roger A. Pryor.

R.

Dr Rae, Arctic Explorer.
Prof. B Howard Rand, M. D., Philada.
Randon, Marshal of France.
Lord Ranelagh
Henry J. Raymond, N. Y. Times.
Hon W. B. Reed, late Minister to China.
Reeves, singer
General Regnaud
Col Rhett, Charleston Mercury.
Hon A H Rice, Mass
Petee Richings.
Miss Caroline Richings.
Ricord, eminent Physician.
Col Riker.
Com. Rodgers, U. S. N.
Judge Roosevelt, N. Y.
Gen Rosecrans, U. S. A.
Rossini, composer.
T Ruffner, late M. C. from N. Carolina.
Col. Richard H. Rush, Philadelphia Light Cavalry.
W. H. Russell, London Times Correspondent.

S.

Earl of St. Germains.
Prince Salm Salm, U. S. A
King of the Sandwich Islands.
Queen do
Prince Sapieha
Prince Schahowsky.
Lieut. Gen Winfield Scott.
Thos. A. Scott, Asst Sec of War.
Carl Sena, leader of Germania.
W H Seward, Sec of State
F. W. Seward, Asst. Sec. of State.
Mrs. L. S. Shewell.
General Sickles.
General Sigel.
Mrs. Sigourney.
Prof. B. Silliman, Senior
Prof. B. Silliman, Junior
Major Slemmer, U. S. A.
John Slidell, Louisiana.
Col W. F. Small, Philada.
C. B. Smith. Sec of Interior.
Gerrit Smith.
Bishop Smith, Kentucky.
General Smith U. S. A
General Gustavus A. Smith, formerly Street City Commissioner of N. Y.
Prof Henry H Smith, M. D., Philada.
Gov Sprague, R. I.
Rev Dr Spring, N. Y.
Miss Stebbins
Alex H Stephens, Georgia.
Gen. I. I. Stevens, U. S. A.
Rev W. B Stevens, D. D., Bishop elect Penna.
Hon. Chas Stewart U. S. N.
Col. H Stewart, Mass.
Baron Stoeckl Russian Minister to U. S.
Mrs. Harriet Beecher Stowe.
Mattie Strahan, daughter of R. L. Reg
Com Stringham, U. S. N.
General Strong U. S. A.
Thomas Sully, Artist.
Charles Sumner, Mass.
Gen Sumner U. S. A.
Judge Sharswood, Philada.
Gen Stone, U. S. A.

T.

Bishop Talbot
Chief Justice Taney
General Zachary Taylor
Bayard Taylor, President of the Association of A. F. M.
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R J Toombs, late U S Senator
Isaac Toucey, late Sec Navy
Mrs Leach Townsend
Beverly Tucker, Virginia.
General Twiggs
Ex President John Tyler
Mrs Tyler U. S. A.
Rev Stephen H Tyng, D D
Rev Dudley A. Tyng
Ex Tappan New Hampshire

U.

Underwood, exile from Virginia
[illegible]
[illegible]

V.

Marshall Vaillant, France
[illegible] Cavalry
Martin Van Buren
John Van Buren
Ex Mayor Vaux, Philada
[illegible]
Victor Emmanuel, King of Italy
Queen Victoria
General [illegible] L. Viele U. S. A.
Villier
Rev A. H. Vinton, D. D.

W.

Rev [illegible] Walworth, D. D., Philada
Bishop Wainwright

Prince of Wales
Count Walewski
Artemus Ward
Washington, from Stuart's original.
Martha Washington.
Rev Benj. Watson, Philada.
John F. Watson, Historian.
Daniel Webster.
Thurlow Weed
Lord Wharncliffe
Bishop Whipple, Minnesota
Bishop White.
J. G Whittier, Poet.
L. T Wigfall, Texas.
Mrs. Wigfall.
Com. Wilkes, U. S. N.
Peter Williamson, P. G. M.
William, King of Prussia.
N. P. Willis
Rev A. A. Willits
Rev J. P. B. Wilmer, D. D.
David Wilmot
Col Henry Wilson, Mass.
Col Wm Wilson, N. Y. (Billy Wilson)
Lt Col Wistar California Reg't.
H A Wise Virginia.
Bishop Wood, R. C. Church, Philada.
Fernando Wood, Mayor, N. Y.
Woodbury, Chaplain R. I. Reg
General Wool, U. S. A
General Worth U. S. A
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Y.

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Young America. (Crying Baby)

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St. James'.
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St. Andrew's.
St. Stephen's.
St. Luke's.
St. Philip's.
St. Michael's, Germantown.
Church of the Epiphany.
Church of the Intercession.
Trinity Church.
Holy Trinity Church
Central Presbyterian
Seventh Presbyterian.
West Spruce Street Presbyterian.
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